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THE

CHRISTIAN FAMILY COMPANION.

AN ADVOCATE OF

PRIMITIVE CHRISTIANITY,

AND

PURE AND UNDEFILED RELIGION.

H. R. HOLSINGER, Editor.

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"*Whosoever loveth me keepeth my Commandments.*"

VOLUME V.

TYRONE, PENNA.

PUBLISHED BY THE EDITOR, BY PERMISSION OF THE CHURCH OF THE BRETHREN.

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BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME V. TYRONE, PA. TUESDAY, JAN. 5, 1869. NUMBER 1.

For the Companion.

Fragmentary Thoughts at the Commencement of New Year.

Time quickly passes. Seconds, minutes, hours, days and months follow each other in rapid succession. The first composes the second, and it the third, and thus are formed the years which mark the period of human life. How brief is life! How soon gone! How mysteriously the curtain falls behind us and remains, hiding the Past from our enjoyment and improvement forever! But 'tis true, strangely true. Our time can be but once spent. Yet many, who trifled away their time, see at last their folly in spending their time as devotees at the unhallowed shrine of fashion and self-gratification. But Time breaks "the silver cord," and there is none to repair it.

We anticipate each day, we spend it, and though it passes by, it bears a correct record of all our deeds, whether good or evil. This particular fact is too little thought of. Thousands spend each returning day as though 'twere of less value than silver or gold, little appreciating the inestimable worth and necessity of improving time, and the celerity with which it hurries us on to eternity. No one can too highly value time, but may overrate the indispensibility of applying it in any one direction. Our relation to, and dependence upon this life, and its claims upon us, are various and numerous; hence our responsibilities, as probationers of time, arise from different sources. If we disregard the laws of physical life, we suffer, more or less, the ravages of disease, or an untimely death. If we violate the laws of moral life, in our business pursuits and social or individual habits, we are stigmatized as immoral, in whatever point of immorality we may be guilty. And, in particular, if we transgress the God-given laws of Everlasting Life, wilfully or by neglect, we will fall short of the design of our creation, and, as a consequence, fall short of that inheritance which is prepared for all them that love and fear the Lord.

Another so-reckoned year is numbered with the things that were. We are one year nearer our latter end. We have enjoyed another round of the seasons since last we bethought the commencement of a new year. The scythe has not yet cut us down, while many by it have fallen around us. You and I, dear readers, still remain; but many whom we knew one year ago, we know no more "according to the flesh." There is surely a wise design in our being thus permitted to enter the limits of the New Year. If we know and feel this design, we will act, henceforward, as though we appreciated the goodness of God through which we receive all that is good for us, and all that is calculated to fit us for "the world to come," whether it be Divine discipline or Divine comfort. But we are slow to take calm, sober reflection of the character of life we have lived before men, and before "the Judge of all the earth." "I speak to such as know the law" of Christ. "I write unto you" who have declared submission to King Jesus, and allegiance to the Government which is "upon his shoulders." We are oftentimes reluctant to take lessons of our past lives. When we look back and see the zigzag track we have left behind us, we often turn from the sight and forget; yet this is what we should do, if we "press forward" in the life of Godliness. But they who make progress in the divine life are only such as improve their time by taking lessons of the past, and putting them into effectual practice. If we see wherein we have come short or failed to do our Christian duties, it is not only our privilege, but an unquestionable obligation to guard against future shortcomings. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5 : 15.

Unconverted reader, have you permitted another year to elapse without giving your heart, & submitting your whole will to the Lord? Do you really mean to enter upon another year of rebellion against God? thus hazarding your eternal welfare. I entreat you, consider. Spend not your precious time in satisfying "the lusts of the flesh." Make haste and return, and God will have mercy.

D. B. MENTZER

For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

No. XVII.

1 Pet. 5: 7.

In their passage through the wilderness, the children of Israel had much fault to find with God in his dealings with them. They demanded such discipline as they thought best, prescribing to God not only *what* they wanted, but the *time* and *manner* of it. When Jehovah detained Moses in the Mount, they concluded that his non-appearance, and the tardiness of him that had sent him, would justify their inauguration of the old worship; and forthwith they proceeded to manufacture a golden calf. Many fall into the same error now without suspecting it. Impatience and want of faith led to their adoption of such criminal measures; and the gloom and perplexity into which the delay and seeming forgetfulness of Divine Providence often involve us, have a like tendency to prompt our resort to means of amelioration on which rests the withering frown of God. They were not even satisfied with the supplies vouchsafed by the Lord for their necessities, although Heaven itself observed the strictest punctuality in its bestowment. Not only did they eat Angels' food, but they gathered it every morning. Ps. 78: 25. Ex. 16: 21. What God had so graciously provided, and so punctually given, they soon began to loathe. After the most astounding exhibitions of the Divine power and goodness to demonstrate his interest in them, they rebelled and murmured, and betrayed such incorrigibleness, that they nearly all fell in the wilderness as examples of the dire consequences of unbelief.

God cares for us all. His resources are infinite, his wisdom unsearchable, and his mercy endureth forever. His loving kindness never fails, but he will not be dictated in the distribution of his bounties. The prophet and the poor widow and her household must be nourished out of an empty barrel for many days. Reason could discover neither sense nor possibility in such an arrangement. Faith fared sumptuously every day where unbelief would have starved. The ravens must do their share in effecting the purpose of God in behalf of his chosen. When there is "death in the pot," faith casts in a handfull of meal, and there is no harm. Self-pleasing and selfish calculations sent Jonas to Joppa, thence to flee to Tarshish from the presence of the Lord; but to teach him humility and the folly of fighting against God, he was sent into the belly of a great fish, to make a tour along the bottom of the ocean we know not whither, and then to be spewed out on dry land again, a better man we trust. All these instances show that God cares for his people, and inspire us with confidence to cast all our care upon him. The crumbs that I am trying to pick from the loaf of Eternal Life, do not reach you every morning like the manna, but their irregularity is not the result of forgetfulness or indifference. When you take up the *Companion* to glean your portion, and find not what your soul craves, your disappointment should render the blessed Bible only the dearer. The most loving of all beings "abode two days still in the same place where he was," although he very well knew that at Bethany two devoted hearts were breaking with anxiety to see him come. What he did "beyond Jordan" we cannot tell, but he was certainly engaged in a great and good work, for it is added, "many believed on him there." His power is boundless, his bounty exhaustless, his love passeth knowledge, his sympathy exquisite beyond human conception, and his care more gentle, vigilant,and unremittent than a mother's. You lie down and rise up, and transfer your body slowly from room to room, now in your chair, then on the lounge, and then again on your couch, your spirit oftentimes sad, and your flesh quivering with everpresent, ever-gnawing pains; but your being in Christ, will, in a sense make him a sharer of all your sufferings and sorrows. As he was the bearer of your sin and guilt, he is equally the bearer of your care.—He gives manna according to his wisdom and love, but sends quails in his wrath. It is better to be in the wilderness with the severest discipline and scantiest fare, than in Egypt by the fleshpots, eating to the full of "fish, and cucumbers, and melons, and leeks, and onions, and garlic." His care is never more conspicuous than when we are wandering in desolate places, away from all discernible sources of support.—To lie passive in his hand, in the midst of our utmost endeavors,recognizing his presence in the seven-fold intensity of the furnace flames, confiing in his faithfulness whatever betide, oh this

is to extract water out of the Rock, sweeten the waters of Marah, heal every serpent-bite, have the fire-pillar always in view, and bathe the soul with perpetual light and clothe it with the Divine glory as with a garment. "He careth for you."

Your springs are in God, and your chief joy in his love; and anything that enables you better to understand and appropriate his word, you regard as an evidence of his care, and press to your heart as a treasure. These crumbs, although sometimes rather dry if not mouldy have often nourished and refreshed your soul.—Any obscurity that may be found in them, you can have elucidated by private correspondence. Christ also has his love-letter, addressed to his Church, the Bride Elect, and to each individual member of it. When the love-thrilling, love-clinging soul is perplexed in the study of Heaven's message, we can send a private missive to Jesus, and have our closet flooded with the joy unspeakable of a first love, by the gracious, soothing, soul-quickening answer that follow our supplications. God careth for you in giving the word, and no less in making its contents as honey and the honey comb to your hungry spirit. We are made to love, and every one has experience of it in one or another form. We have all felt glad in the reception of tokens of affection from those to whom our hearts are strongly attached. If we receive a letter from such a person, we absorb its contents as the thirsty ground drinks in water. So should the believer peruse and study and ponder the New Testament. Every syllable is precious. It is full of the heart-utterances of Jesus. It is an epitome of the love of the Uncreated. Every page flows with honey from the great hive in the King's Garden of lilies. Every letter is written with the heart's blood of him who loved us unto death. Verily God careth for us.

In your extreme sufferings, and sad experiences, protracted trials, and crushing care, you open the love-missive of the Chief among ten thousand, and read the comforting declaration, "casting all your care upon him; for he careth for you." Oh that we would never doubt this glorious truth. When all deductions of reason, and all precedents of experience afford no clue to the solution of our great life-problem, oh that we could so sink down into the depths of love and trust, as to surmount every obstacle by the confiding "even so, Father," of our blessed Lord and Savior. Gloomy, joyless, forlorn we often feel, because of our distrust of the precious, comforting assurance that the One altogether lovely and true cares for us. In all the world there grows no flower so fragrant to the sense, as the *heart's ease* of Jesus to the drooping soul.—What can be more exhilarating. Jesus cares for you, and he graciously and lovingly invites you to cast all your care upon him. What more could we ask? *All* our care. *Nothing is* to be kept back. Into his ear we may whisper all our griefs. Whatever gnaws our feelings, or burdens our hearts, we may freely transfer to him. We may deem ourselves unworthy to eat the crumbs under his table; he takes us into his confidence, calls us friends, gives us a place in his kingdom, and is only waiting the necessary term of discipline to exalt us above principalities and powers, and share his Throne with us. All that he permits now, is only to give us the necessary character to enjoy so great felicity and glory which he has in reserve for us. He may not remove the thorn in the flesh, but he does what is far more conducive to our ultimate good, he will perfect his strength in our weakness. No medicine is found on the surface or in the bowels of the earth that gives such relief to the body, as the words of the Everloving One bring to the sorrow-burdened, care-burdened heart. He is faithful that promised. Cast your care upon him. The government is upon his shoulders, and what is a burden too intolerable for us to bear, is to him as the small dust in the balance. Your sickroom is the little world where your life-struggle must be fought out.—Friends come and go, sing and pray, weep with you and rejoice, give such comfort as they can or you may need; but when all are gone, you have still remaining the First and the Last, who is all in all, ready to take all your care on him, and offer his bosom as the pillow of your weary soul.

C. H. BALSBAUGH.

Union Deposit, Pa.

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Do not hastily conclude that your undertaking is acceptable to God, because he allows you to proceed without interruption for a time; he suffered the builders of Babel to proceed far, before he confounded and dispersed them.

For the Companion.

Suggestions to Contributors.

In presenting our reflections on this subject we do not wish to be considered as dictating nor presumptuous, neither do we wish to discourage any of the writers to our papers, either the learned or unlearned.—Our desire is simply to *advise* with the members and encourage them to strive hard to attain as near as possible to that point of perfection, that will accomplish the greatest good to the greatest number. The new volume of the *Companion* has been commenced and its pages, when completed, will transmit to posterity our labors, whether for good or evil, and will do much to mould their religious sentiments; hence the importance of exercising much discretion in the substance and style of our writing.

The Spirit that prompts us to write should be the first object of our examination. Our motives will insensibly affect, to a greater or less degree, the execution of our work. It is well nigh impossible for us to conceal our zeal motives in writing, from those much accustomed to reading; therefore if it is our desire to accomplish good results we should be sure that they are pure. Purity of Spirit is what God imperatively demands of us and he will except of nothing else. As evidence of this we refer to the case of Cain and Abel, of the widow's contribution of two mites, of the prayers of the Pharisee and the Publican, &c. It is this that gives life and efficacy to everything that we do. It is the propelling power in the Christian warfare.

We should write for edification, instruction, and encouragement. To the feeble and wavering we should administer strength and encouragement, for the babes and sucklings, edification and instruction. To the erring and the wanderer we should appeal with great ardor and fervency, urging the threatenings as well as the promises of God. St. Peter speaks of this after this wise; "For knowing the terrors of the Lord we persuade men." "We that have passed from death unto life," know the dangers to which man is exposed, therefore we should so "use the gift that is within us," that others may be persuaded to accept the offers of peace, and that *we* may "continue in all things written in the law to do them."

We should have for our object the establishment of the kingdom of Light and the dispersion of darkness, and to accomplish this we ought so address ourselves to the people that the most humble and unlearned will readily comprehend our meaning. It should not be our wish to see our names in print. A christian ought to be too modest to desire such notoriety. When we reflect that our names only represent so much weakness and corruption, so much of the fleshly and earthy, we ought rather shrink from the public eye and court obscurity; if we could do it consistently with our duty to our Lord.

We should not desire to exhibit our talents or our learning. If we fully comprehend the infinite wisdom of the great Omniscient and understood his counsels and designs, the greatest and wisest of this world would count themselves but fools. What do we know that should exalt or puff us up in our minds? we poor, miserably ignorant creatures. The little knowledge we have, even if we could measure the distance to the remotest stars, and their distance from each other, and understood their motions and revolutions, and could appropriate all the elements of nature to the use and comfort of man, and subject the beast of the forest, the fowls of the air, to our desires, we would yet be a mere pigmy, and should only cause us to despise our littleness and insignificance. It is a most pitiful and yet most disgusting sight to see a weak, finite being exalted and puffed up on account of his imaginary wisdom.

We would always do well before we commence writing for the press to read the advice of St. Paul on this subject which is as follows: *Whatsoever ye do, do all to the glory of God.* Taking the precaution and always invoking divine favor we would often be in a much happier mood for writing, and doubtless, much that is written would never leave the desk of the author, and that which is accepted by the editor would be richer in the life-giving Spirit.

The style of our writing should always receive our attention. The substance may be full of beauty and riches, full of life and strength, yet so clothed in words as to be sealed to a large portion of the brotherhood. It is very necessary, if we wish to accomplish good that we understand the character and circumstances of those to whom we write. It is well known that the church is composed of persons of the most humble pretensions to human wisdom. They have but little knowledge of the sciences, of the arts, of literature, &c., a large portion I presume never progressing farther in that way than to be able to read and write.—Then of what service is it to them when we use terms that are understood only by the educated, or by those who own a copy of Webster's Unabridged Dictionary, at $10.00 per copy. When we clothe our ideas in high-sounding, bombastic words and phrases, such as are only in use among the proud and ambitious youths of the colleges and universities, the only effect it has on the unlettered is to make them stare and marvel at our supposed wisdon, or to produce merited contempt and disgust.

The plainest and simplest language is the purest and most affective. The learned will comprehend it, and it will suit the tastes of the unlearned. The greatest writers of our language wrote in the style of the common people. Where is there a work more popular or attractive, or more admired for the ease and simplicity of its style than Bunyan's Pilgrim's Progress?—Where is there a work equal to the writings of Josephus for sweetness and beauty of expression, for clearness and grandeur of delivery? But the Christian's pattern is the Bible, and we gladly commend that to the brethren as a sure and safe guide. The writers of that were, for the most part, of the common people, and

they wrote at the command of the Spirit who was received by the common people. The Savior always spoke in a manner suited to the capacity of the masses. His inimitable sermon on the mount far excels any composition on record for its magnificent and admirable plainness. Contemplating it apart from the divine nature of its precepts, we do not know which to admire most, its charming and fascinating style, or the purity of its tone and sentiment.

St. Paul addresses himself to speakers as follows: "So also if ye utter not by the tongue words easily understood how shall that be known which is spoken; for ye will be speaking into the air." This is also very applicable to writers. If we write in an obscure and unintelligible manner we are writing in an unknown tongue. We do not edify. We are unto them a barbarian. Our work is useless and we do no more than exhibit our vanity and pride. It is not in harmony with our profession. We claim to be a plain, unassuming, unpretending people. Then we should strive to sustain the character in all things; in writing, in speaking, in dress, in our houses, in our deportment, in all things. It will signify nothing, it will accomplish nothing, if in our attire only we are plain. Remember "he that keepeth the whole law and offendeth in one part is guilty of all."

While we commend the manner in which the Bible is written we would not expect to confine ourselves to the words employed therein, to the exclusion of all others. Many thousands have been brought into common use since it was written that are just as unexceptionable. It was written nearly 2,000 years ago, in a different tongue, and by a different people, and language like everything else has undergone great change since. And while we recommend the dialect of the common people we should carefully guard against the slang and the vulgarisms with which it is often corrupted. They are the offspring of the vicious and degraded and from no part of the copy we admire.

There are certain rules which are naturally and readily understood by every person gifted with a full development of the senses, that are intended to regulate our conduct and to assist in determining what to accept and what to refuse, both as it concerns things present and things to come, and before we present ourselves as teachers of the people we should bestow some labor to acquire a knowledge of them. And the surest and speediest method to obtain this knowledge is to *know ourselves*, without which, it is impossible to accomplish the objects of our mission.

Persons often unconsciously acquire habits and manners that altogether unfit them for the service of teaching. They suffer themselves to soar aloft in long-continued flights, far beyond the reach of the common eye, in the fields of the imagination, and while they administer to the tastes of the few that have the strength of wing to follow, the masses are far below starving for want of the food thus lost forever.

There are three important and indispensable qualifications requisite to constitute a Christian teacher, whether he teach through the press or in the public assembly. First:—To understand well himself what he imparts to others. Second:—To have a large measure of the Holy Spirit to give life and efficacy to his instructions. Third:—To convey them in such a manner that the least as well as the greatest will easily understand us. With these we may confidently expect to accomplish good results.

The foregoing hints, imperfect as they are, will apply with equal force to speakers, and we would doubtless profit by them and such thoughts as they may suggest, if we are susceptible of improvement, and I think we all will acknowledge we are not perfect. And I would not have the brethren to think they are of private interpretation. They are intended for all, including myself.

Our work for the year of our Lord 1869 is now only commenced, and hoping that we will press onward and upward in the good cause, we invoke the divine favor on all our dear co-laborers and bid them God speed.

D. C. MOOMAW.

Cloverdale, Va.

The Fallen Son.

Follow him home now from the scene of his debauch. He is an only son. On him the hopes of the family has centered. Every nerve have been strained to give him the choicest education. Parents and sisters gloried in his talents, and looked forward to his future fame. Alas! already these visions are less bright.

Enter now the family circle. Parents surrounded by lovely daughters. Within that circle reign peace, virtue, and refinement. The evening has been spent in animated conversation, and the sweet interchange of affectionate endearment. But there is one who used to share all this, who was the centre of that circle.—Why is he not here? The hour of devotion has come; they kneel before their Father and God. A voice that used to mingle in their praise is wanting. An hour rolls away—another hour has gone. Why has all cheerfulness departed? Why do those parents start at every footstep?

The step of that son and brother is heard. The door is opened;—he staggers in before them, and is stretched out at their feet, in all the loathsomeness of intoxication!

Oh! who shall tell the sorrows of a home made dark with sin!

Never allow yourself to speak evil of another, without the most ample evidence of his guilt. Mankind, in their best estate, are liable to err. There is enough, therefore, to be said of the *real* defects of ourselves, as well as others, without attributing evil conduct to people of which they are not guilty. You should be slow to believe reports detrimental to the good name of your neighbor and still slower in spreading them abroad to the world.

For the Companion,

Are we Christians?

This is an important question, and ought to engage our minds from day to day. We should certainly know whether we are Christians, or whether we are not. In the first place we should see whether we ever have become such, and when we want to know this, there arises a question, which is something like this: what is necessary in order to become a christian. The Laws of the United States tell us, what is necessary for the foreigner to become a citizen, and as we are all foreigners to the commonwealth of Israel, we must certainly learn from the laws of that kingdom what is required of u to become citizens of the Kingdom of Christ Jesus. But we know after their citizenship has been fairly obtained, after we have, like the foreigner who comes to the United States, renounced all obligation to former rulers and kings, and have been naturalized lawfully, then we are still yet in danger of again loosing our citizenship. Treason and disloyalty will deprive us of it, and therefore the importance of the question we should ask: are we yet legal to our government? True to our King and obedient to his laws? If we can answer these questions in the afirmative, then all is well with us, and we can claim our right as good citizens, and no one has a right to deny us any one of the privileges which by the Lord of all lords are given to his subjects.

But subjects of a worldly kingdom are bound by duty to defend their kingdom, whenever the enemy approaches. The Christian's duty is to fight against the enemy of all our happiness, and if we are good soldiers in the cause of our Lord, then we will give battle to him wherever he is to be found. It is certainly honor to the soldier when he is a fighting man and a dishonor when a coward. Therefore let us be good and brave soldiers, so that we can say with the apostle when we are done here below: "we have fought a good fight," &c. Let us always be found in the front. Our enemy is always in our rear watching his chance to capture some stragglers.

But again; we would consider it very foolish for a soldier (if he had the privilege) if he would choose a poor general for his leader; yet in the face of all this the majority of mankind will do this. We know we have two contending armies. The leader of the one is Christ Jesus himself, and he has a small army only; while on the other hand we have the prince of darkness commanding a powerful army. Now Christ Jesus is a very good leader; he never lost a battle: he is always in front of his army; always cheering up his men, and if we will listen to him and follow, he leads them on to certain victory. And more than this.—He is always paying good wages, and promising a good bounty at the end of final victory; and as he never has made one promise which he has not fulfilled we can take him at his word, and depend on all he says.

But now let us see what kind of a general satan is: those of us who have served in his army must acknowledge that he is no leader at all. He is a coward, for he is always in the rear of his men, never in front, he is always encouraging them on until he has them in difficulty and then deserts them, and allows them to do the best they can. Again; he is always promising and never fulfilling a single promise, because he was a liar from the beginning. He pays them no wages at all for he never has anything for himself, and still he keeps up a powerful army, so that we often have to wonder how he can be able to do so. But he is very sly, he knows very well that the army of the Lord is but a handful in comparison with his. This he tells his deluded army and tries to make them believe that by and by they yet will be able to accomplish a final victory.

Deluded being, defeat is certain for you. All power in heaven and in earth is given to our leader, and your portion and those of your followers who will not desert from your army and come over to us will be in an awful place forever. Now which of these two will we have for our leader? The one who was a liar and a coward from the beginning or the one who will make us happy in this world, and more abundantly so in the world to come? "Choose ye this day whom ye will serve."

M. HADY.

Stoney Creek, Pa.

Conversation on Feetwashing.

Forasmuch as the above subject has received considerable attention since our last Annual Meeting and a number of communications have appeared in the *Companion*, I have been solicited to write also, and in compliance with the request I will give the substance of a few conversations with a brother on the subject of Feetwashing. I will give the initials M. and J. and hope the brother will have no objections, as the name will not be given.

M. Brother J.; There is a subject I would like to have some information upon. I do not speak of this subject for controversy, but for information. The subject I refer to is the subject of Feet-washing

J. Well brother M., I will try to give you all the information *I* can upon that subject.—What is dark to you? the design, or the manner of performing it?

M. The manner of performing it. I have for years thought the one who washes ought also wipe.

J. Do you understand that the one that washes should wash and wipe the one next to him,

and that one wash and wipe the next, and so on, all around the table?

M. No; I only mean that the one who washes should wipe all he washes, whether one, two, six, or no matter how many.

J. Well, now I understand you. But why do you think so?

M. The example of Christ teaches me so.

J. Then you base your understanding of the subject upon the *example* of Christ do you?

M. Yes, certainly; that is good ground; is it not?

J. We will see. You understand that we shall obey the example, do you?

M. Christ says: "I have given you an example, that ye should do as I have done to you."

J. Truly so. But now let us look at your manner of imitating his *example.* You wash and wipe six brethren. I will wash and wipe two, &c. Now is this following *Christ's example*? How many of the disciples were present on the occasion? I answer twelve. For when the evening was come he sat down with the *twelve.*" Matt. 26: 20. "He poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13: 5. Whose feet did he wash? Answer, the disciples.—How many? Answer, twelve. For John writes, "so when he had washed *their* feet, certainly means the disciples, feet, for the *twelve* were present. Now brother M., if you wash and wipe *six*, and Christ in the *example* washed and wiped *twelve*, do you follow the example?

M. Yes, as far as washing and wiping is concerned.

J. But is that the whole example, literally? I answer *no.* Hence, though you plead for the "*example*," you do not imitate it. That always was a difficulty in my mind. Now I will tell you how I understand the matter. Paul says (1 Cor. 12: 27.) "Now ye are the body of Christ." Therefore the church should represent the body of Christ. And without too much stress upon the number, I think the members of the mystical body of Christ, the church, should represent the members of his physical body. Now how many members of the physical body were employed; I answer two, then to imitate that, how many members of the mystical body should be employed? Answer, two.

M. That is a new idea. I must have some time to consider.

JOHN WISE.

To be Continued.

For the Companion.

Good Gifts.

"Every good gift and every perfect gift is from above and cometh down from the Father of lights with whom is no variableness neither shadow of turning." James 1: 17.

Every good gift. James would teach us that all things are the gifts of God. If we have, then, gifts or talents committed to our keeping, it becometh us to bestir us, so that at the day of reckoning we may come forth as just stewards, willing to give account for everything committed to our hands. I consider the *Companion* a good gift, through which we may convey our ideas to one another, to the encouraging of one another. We feel the responsibility, and would say: keep it well supplied with such matter that is interesting and edifying; so that it may in reality be what it is represented: good gifts, we believe we shall be held answerable to God for the use we make of them; therefore we should use great caution how we make use of those gifts; as a man can receive nothing except it be given him from heaven. John 3: 27. All things are then the gift of God. Among the good gifts may be the blessings we daily receive: health of body and mind.

The many members of the body are good gifts none more so than the tongue or gift of speech, whereby there can much good be done and also not a little evil. The tongue has some important part to act; perhaps more so than all the rest of the members combined. Scripture teaches us that all things can or have been tamed, but the tongue no man can tame. All evil speaking, backbiting, and lying; defaming of one another; evil speaking of neighbors is perpetuated by that unruly little member, which we should doubly guard, as being one of the most important of the good gifts.

But the word would imply that there are other gifts, which are termed "perfect gifts," which we infer to be God's Son and his word, which he sent into the world as a gift; and we may safely term it a perfect gift, for it is only from God that perfection comes. Then the nearer we imitate, or live to that word, the nearer to perfection we may arrive; not that we can be perfect in this world, but we should strive to come nearer to that perfect gift, by imitating and following his precepts and examples, which will lead us to humility, and will direct us to do good; to love God, and obey him; to love our neighbor as ourselves. May our object be the furthering of the Gospel; the honor and Glory of God, and the welfare of our undying souls.

BENJ. BENSHOOF.

Johnstown.

Beware of evil thoughts and deeds.

For the Companion.

"Life's Harvest."

"Look on the fields; for they are white already to harvest."—John 4: 35.

These words are from the lips of our Savior to his disciples, after a conversation with a certain woman of Samaria. The Samaritans looked for a Messiah, and when it was known that he had come and was now sitting on Jacob's well, many "believed on him for the saying of the woman, which testified: He told me all that I ever did." This, also, gave rise to the language of the text. Tho' eighteen hundred years have elapsed since this language was uttered, we are reminded, almost weekly, of its truthfulness, by the calls of brethren from almost every part of the country: and I presume nearly every brother and sister feels a responsibility resting upon them, but cannot see where to begin, or what to do. If tears and prayers were sufficient, no doubt those piteous calls would cease; but prayers and tears will not suffice; we must work as well as pray. I shall here give a few extracts from the pens of some of our brethren on the frontier settlements. The first may be found in No. 16, Vol. 4, of the *Companion*. It is from brother Jacob P. Moomaw, Tremont Co., Iowa.

"We know of no members nearer than 75 miles.—The people are plain and sociable. I have been telling them about the faith of the brethren and they seem to have a great desire to hear them preach, and some are hungering after righteousness. May the brethren and sisters pray for the spreading of the Gospel, and may the ministering brethren remember the words of our Savior: 'Go and preach the gospel to every creature,' would be truly glad to have them come among us for a season, that some might be added unto us."

Brother J. D. Haughtelin, of Panora, Iowa, says: "We have a wide field and many more calls to come and preach than we can possibly fill." Brother Samuel Hilary of Urbana, Iowa, writes: "And brethren, where you are many in number remember us in the far west: *pray* for us that we may not be weak in the faith; we are a few here at this place, striving to enlarge Zion's borders. Oh forget us not: and the poor weak instruments, inexperienced in declaring the counsels of God: young in years, and younger in the life that he now lives, and younger still in the ministry; pray God that he may be enabled to labor to the glory of God, and to the good of his people."

If anything was necessary to confirm the language of Christ in the text, we have it in the above extracts. Many more might be given, not only from the west but also from the east, north and south. It now remains for us to act in the case. The hungry must be fed; and if we are inactive, some may, in a starving condition, partake of poisonous food to the ruin and destruction of the soul. What shall we do? When and where shall we begin? What course shall we pursue? are questions of momentous importance; and require immediate action and *a decided course*. From the lips of him who "spake as never man spake," we have the following language: "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Brother Wertz, in No. 38, Vol. 4, says: "What good will it do if we pray for those parts which are destitute of the preaching of the Gospel and do not lay hold and do something? See James 2: 14—16." This is true. We may pray until we sink with hoary heads into the grave, and permit not the Lord to send forth laborers, and we will still lack. It is true we have laborers, but more are needed. Not only in the West, and South, but likewise in the east and in the North. In an article entitled "The Macedonian cry," by brother J. L. Forney, we are told that there are thirty two preachers in Somerset Co., Pa., and when Washington Co., calls, we learn from brother C. G. Lint that there are none to go, under the present circumstances; and there is no reason to doubt it. This being the case, the question arises: why does not Washington, and other countries follow the example of Somerset? It is indeed lamentable, to think that an old country in which the gospel has been preached at least twenty two years, should at last be destitute of a preacher. How can Macedonian cries be answered from places like this?

But means are required as well as laborers. This is a fact which cannot be denied. Although brother Harshbarger, in No. 41, Vol. 4 of the *Companion*, brings up the famous text, Matth. 10: 9. "Provide neither gold, nor silver," &c. It is true the disciples lacked nothing when they returned; but times and customs have changed since then. Brother D. M. Holsinger, in No. 15 Vol. 4 says; "the time has been when the territory settled by our brethren could be visited and attended to by our ministering brethren without much support." It is not so now. And brethren are well aware of the fact. If we admit that traveling could be done without means, who of us would or could ask a brother, who is compelled to labor with his own hands in order to provide the necessaries of life for himself and family, to go and fill those Macedonian cries! We believe those who call, would cease to do so, rather than ask a poor brother to spend even his *time* without a just remuneration.

But, says one, "let the wealthier go; they need no support." Here, then, the idea comes up, that a wealthy brother shall spend time and money, until he becomes poor in order to save us from contributing a mite to the cause of the Lord. No, brethren, let us all come up to the help of the Lord, and assist in this great and glorious work. We can *all* do a little, and never feel the effects of it. As the *year* is composed of *seconds* of time, so will our little contributions, help to swell the fund through which the gospel may be preached to all mankind. Now let us see how easily and effectually the work may be done. Suppose a certain arm of the church is composed of 100 members, and each member will lay by one cent every week for

a missionary purpose: at the end of the year we would have laid up $52. And the brotherhood is supposed to be about 100,000 members. This number will lay up $1000 every week, and at the end of the year we should have the nice sum of $52,000, and who would miss it? And who could not spend one cent a week for so great a cause? The value of one egg at present prices would pay a sister's portion for two weeks; one pound of butter, thirty five or forty weeks, almost a whole year; and the beads, flowers, feathers and ribbons which decorate the bonnets and hats of some of our sisters [or their children.—Ed] might be used in such a way as to raise their portion without any inconvenience for some time. And when these resources fail, *if nothing else is left*, make it known to some good rich brother or sister, and they will, no doubt, give for you and for themselves. I think the church could easily raise $100,000 yearly, since it would only require about two cents from each member, weekly. Why, then, do we delay? Let us go to work at once. Commence now. And remember brethren and sisters, one member can do but little, while *all* can accomplish much. I believe the Lord will abundantly reward us with as increase of this world's goods; and by adding stars to our crowns in glory. Think of those who hunger and thirst after righteousness; many of them have left those who were near and dear to them, not only by the tender ties of flesh and blood, but also by the ties of church fellow-ship, and have gone as little sparks to kindle and lighten the dark and gloomy western horizon. These are they that call;

"And shall they call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain."

J. H. WARSTLER.

New Paris, Ind.

Marriage and Domestic Happiness.

Marriage is a serious matter, and should be well considered. Preparedness and fitness for the important step is too little thought of sometimes.

Young women should carefully cultivate domestic duties and habits, and practice useful needle-work.—A knowledge of preparing meals nicely, and good management, are necessary for comfort and economy.

A sensible man will look for the following qualities in a wife: Gentleness and good temper, neatness in dress, that she is modest and well-behaved, that she is well acquainted with household duties, thrifty, and likely to make a good manager; and, above all, he will take care that she is likely to be to him a help, and not a hindrance, in the way to heaven.

Neglect of these things often hinders happiness, and causes much wretchedness.

HINTS FOR HUSBANDS AND WIVES.

Eph. v: 22-33; Col. iii: 18, 19; 1 Peter iii: 1-7.

1. Be careful that custom and habit do not lessen your courteous attentions to each other.

2. When you perceive a languor in your affections, always suspect yourself; the object which once drew your regard may be still the same, and blame attaches to you.

3. Be sure to avoid unkind and irritating language. Always conciliate: it is your interest and your duty. Recollect what God has borne with in you.

4. Bear and forbear. You must both accommodate, or you will both be unhappy.

5. Do not expect too much; you are not always the same, no more is your partner; sensibility must be watched against, or it will soon become its own tormentor.

6. When you discover failings which you did not expect, make it a prayer that your regard may not be diminished. Forbearance is the trial and grace of this life only.

7. Forget not that one of you must die first; one of you must feel the pang and chasm of separation. A thousand little errors may then wound the survivor's heart.

8. Never suffer your regard for each other's society to rob God of your heart, or of the time you owe to God, or your own soul.

9. Pray constantly—you need much prayer. Prayer will engage God on your behalf. His blessing alone can make you happy in the midst of mercies, and soothe the bitterness of life.

10. Every day let your eyes be fixed on God through Jesus Christ, that, by the influence of the Holy Spirit, you may receive your mercies as coming from Him, and that you may use them to His glory.

THROUGH MUCH TRIBULATION.—No one reaches heaven without passing through the waters of tribulation. It is the law of the kingdom, and a necessary law.—The psalmist accounts for it on the principle implied in the declaration—"Because they have no changes, therefore they fear not God." Yes, changes, sad and painful changes, are often necessary in order to turn the face of God's chosen heavenward. Said a Christian who lost his house and property by fire, "If they had not perished I should have perished." And another who had lost his eye-sight. "I could never see till I was blind." Thus God leads through the troubled waters up to the sunshine and the peace of the rest above. Most true it is, through much tribulation ye shall enter the kingdom.—*Family Treasure.*

LIFE'S TROUBLES.—Wisdom makes all the troubles griefs and pains incident to life, whether carnal adversities or natural afflictions, easy and supportable, by rightly valuing the importance of and moderating the influence of them. It suffers not busy fancy to alter the nature, amplify the degree, or extend the duration of them, by representing them more sad, heavy and remediless than they truly are. It allows them no force beyond what naturally and necessarily they have, nor contributes nourishment to their increase.

How shall we Escape?

"How shall we escape, if we neglect so great salvation." Heb. 2: 3.

By the term salvation, we understand a saving—a saving from some impending danger, and the greatness of salvation depends, in a great measure, upon the magnitude or extent of the danger from which we are being saved. This salvation then is great, because the calamity and danger from which it saves us, is also great, namely, that of lossing our eternal enjoyment or happiness in the world to come.

When the world lay in sin and iniquity; when there was no eye to pity, and no created arm to save; in the darkest hours of the world, this salvation came. Christ making his appearance in the little town of Bethlehem, bringing from God his Heavenly Father, this plan of salvation by which the fallen sons and daughters of Adam can be saved. This salvation, then, is great on account of its origin. It originated, and flowed from the Throne of God himself. The Apostle says, "God so loved the world that he gave his only begotten Son that the world may not perish, but have everlasting life." We imagine a scene in heaven, when the query went forth: "Who will go to redeem yonder world?" All the Angelic and Seraphic hosts of heaven were silent. The question again goes forth: Yonder is that sin-cursed world, I have created them, and I love them, who will go to redeem them? Says the Son: Father here am I, send me; I will go to redeem that sinful world. The Son came, was mocked, scoffed and derided; was "taken by wicked hands, and led up Mount Calvary's rugged brow, reared between heaven and earth, and died the ignominious death of the cross, that we might live. Behold the price of this salvation. It cost the precious blood of the Son of God.

Again, this salvation is great on account of its extension: it extends to the uttermost parts of the earth. "Come unto me all ye ends of the earth, and be ye saved." It is also a free salvation. "And let him that is athirst come.—And whosoever will, let him come and take of the waters of life freely."

It is also an impartial salvation. "God is no respecter of persons." There is none so low, there is none so high, none so poor, but he may attain to this salvation. Neither is there any too ignorant. The prophet says, "the wayfaring man, though a fool, may not err therein." But there is danger of neglecting this great salvation. How often do men and woman, when convicted of sin, when the spirit of God strives with them, say with Felix of old, "go thy way for this time when I have a more convenient season I will call for thee," but that "more convenient season" never come, till death overtakes them, and they drop into the grave in an unprepared state. They have neglected their salvation and how shall they escape at the great day of judgment. Their doom will be banishment from God, making their abode in the deep, dark caverns of irretrievable wo. Then may God help us to make sure steps for heaven and immortal glory, and not neglect this great salvation.

HENRY J. JACOBS.

Congress, Ohio.

Carrying on Business for Christ.

Many years ago, happening to be in South Wales, I made the acquaintance of a Welsh gentleman. He was then a landed proprietor, living in his own mansion, and in very comfortable circumstances. He had been before carrying on an extensive business in a large town. By the death of a relative, he had unexpectedly come into possession of this property. After considering whether he should retire from business, he made up his mind that he should still continue to carry it on, though no longer for himself, but for Christ. I could not help being struck with the gleesomeness of a holy mind which lighted up his countenance, when he said—"I never knew before what real happiness was. Formerly I wrought as a master to earn a livelihood for myself; but now I am carrying on the same work as diligently as if for myself, and even more so, but it is now for Christ, and every halfpenny of profit is handed over to the treasury of the Lord, and I feel that the smile of my Savior rests upon me." I think that is an example worthy of being imitated.—*Duff.*

——:o:——

Not those who are appointed to judge of the character of others bear in mind their own imperfections, and rather strive by sympathy to soften the pang arising from a conviction of guilt, than by misrepresentation to increase it.

Earnestness in Teaching.

It is much to be lamented that there are so few enthusiasts in this honorable and important work.—Many who are engaged in it regard it as a bondage, and sigh for the day which shall finally release them from its drudgery and din. They have never felt that theirs is a high calling, nor do they ever enter the school-room with the inspiring consciousness that they go as missionaries and pastors there. They undervalue their scholars. Instead of regarding them as all that now exists of a generation as important as our own; instead of recognizing in their present dispositions the mischief or beneficence which must tell on wide neighborhoods ere a few short years are run; instead of training up immortal spirits and expansive minds for usefulness now and glory afterwards, many teachers have never seen their pupils in any other light than as so many rows of turbulent rebels, a rabble of necessary torments, a room-full of that mighty plague with which the Nile of our noisy humanity is all croaking and jumping over. And many undervalue themselves. Instead of recollecting their glorious vocation, and eyeing the cloud of teacher-witnesses with whom they are encompassed; instead of a high-souled zeal for their profession, as that which should form the plastic mind after the finest models of human attainment and Scriptural excellence; may regard their office as so menial, that they have always the feeling as if themselves were pedants. To prescribe the task, to hear the lesson, to administer monotonous praise and blame, is the listless round of their official perfunctoriness. But there are few fields of brighter promise than the calling of a teacher. If he gives himself wholly to it; if he sat before him the highest object of all tuition, the bringing souls to Christ; if he can form a real affection for his scholars, and maintain a parental anxiety for their proficiency and their principles; if he has wisdom enough to understand them, and kindness enough to sympathize with them; if he have sufficient love for learning to have no distaste for lessons; he will be sure to inspire a zeal for study into the minds of many—he will win the love of all except the very few whose hearts are deaf-born—and in a short time the best features of his own character will be multiplying in spheres far-sundered, in the kindred persons of grateful pupils. Should he live long enough, they will praise him in the gate of public life, or cheer his declining days in the homes which he taught them to make happy.—Or should he die soon enough, the rest from his labors will ever and anon be heightened by the arrival of another and another of the children whom God hath given him.—*Hamilton.*

Lot's Mistake.

Lot chose wisely, as they of the world speak. Well, if this world be all; he got a rich soil—became a prince, had kings for his society and neighbors. It was nothing to Lot that "the men of the land were sinners before the Lord exceedingly"—enough that it was well watered everywhere. But his wife became enervated by voluptuousness and his children tainted with ineradicable corruption—the moral miasma of the society wherein he had made his home. Two warnings God gave him: first, his home and property were spoiled by the enemy; then came fire from heaven; and he fled from the cities of the plain a ruined man. His wife looked back with lingering regret upon the splendid home of her luxury and voluptuousness, and was overwhelmed in the encrusting salt; his children carried with them into the new world the plague-spot of that profligacy which had been the child of affluence and idleness: and the spirit of that rain of fire, of the burned cities of the Plain rose again in the darkest of the crimes which the Old Testament records, to poison the new society at its very fountain. And so the old man stood at last on the brink of the grave, a blackened ruin scathed by lightning, over the grave of his wife, and the shame of his family—saved, but only "so as by fire."—*Robertson.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Queries.

Will some one please give a scriptural reason why the sisters do not lay aside their garments when they arise from supper to wash feet? since we learn in Matth. 12: 50, "whosoever shall do the will of my Father in heaven, the same is my brother and sister and mother." Also in Mark 3: 35, "whosoever shall do the will of God, the same is my brother and my sister and mother." Also in Galations 3; 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

SALLIE E. CART.

Since Paul teaches in 1st Cor. 7: 39, that the wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to marry whom she will, only in the Lord, (the case being also the same with the man.) Why is it then that some of our members unite themselves in marriage to such as we think are not in the Lord? but of the world and of other denominations? Will some one explain?

LEVI ANDES.

Will some brother please explain Mark 10: 25. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

E. G. ZUG.

Report of the Sabbath School in the Nettle Creek Congregation, Indiana.

From report in *Companion* Vol. 4, No. 39, issued Sept., 9th, until December 9th, 1868, includes twelve lessons, for our 7 classes; 3 male and 4 female. The average number of scholars present 30. Number of chapters read by the male classes 1534; female, 2033. Total 3567 chapters. Number of verses

memorized by the male classes, 442; female 342. Total 784.

This school is conducted by brethren only, (and according to the minutes of the Annual Meeting of 1868.) And we think our reports will be more extensive in the future than they have been in the past; in consequence of a change which we have made in the time of our meetings; it being one hour later than usual. Why is it that we do not see more reports of Sabbath schools? Every school should report regularly, at some stated time. No difference how small the report may be, "if we cannot do the best, we must do the best we can."

LEWIS W. TEETER, *Sec'y.*

Proposed Visits by Graybill Myers.

On January 27th, to Philadelphia. Remain two nights.

On Friday 29th, to Green Tree, and remain until the morning of the 4th of February.

Thence to Indian Creek by such conveyance as shall be furnished.

I expect some one to accompany me on this mission. This will we do if God will.

Correction.

Brother Henry: Please correct an error in my report of business of last Annual Meeting, on page 546 of volume 4. Cedar Creek congregation should have credit for 128 dollars, instead of 125 dollars.

JOHN ARNOLD.

Brother Jacob R. Ellenberger, Plattsburg, Mo., will give information of a rare bargain in a farm for sale in that vicinity, at $25 per acre; 200 acres, in which he has no other interest than that he wishes a brother or brethren to buy it, and live on it. Address him as above.

Our paper this week goes to press several days later than we had expected, on account of disappointment by one of our printers. Owing to the press of business and labor our matter also lacks in its arrangement. Several items of correspondence have been crowded out, as also other matter intended for this number.

Christian Family Companion.

Tyrone City, Pa., Jan. 5, 1869.

Introductory.

TIME, in its onward course, has made one more revolution, and has brought us safely to the first day of January, A. D., 1869. We have been meditating—deeply reflecting upon time past, time present, and time to come. In viewing the past our thoughts drag heavily onward. The living and the dead are brought to memory. There are periods where we would gladly pause, and some that we would fain evade. We revert with gladness to the few good deeds of our life, and linger fondly by the thinly scattered days of pleasure and enjoyment, while we would hasten over periods which cause remorse from which repentance alone can afford relief. O that we could be wise, that we could so spend our time that we might with pleasure look back "and see that our whole life was thine." Time is still hastening on as rapidly as ever. It appears but a very short time ago that we commenced the publication of the *Companion*, yet four full years have already been completed.—We have just commenced another year, but God only knows whether we shall be permitted to complete it. If we shall be permitted to do so, it is our prayer that the Lord will enable us to conduct the work to his honor and glory, and to the edification and instruction of his people. We feel moved, in view of the brevity of men's lives, to enter the new year with redoubled energy. We have not many years of life to hope for, and not a day warranted, hence we desire to make good use of the present.

But the work is not ours only, kind reader. Your time, also, is hastening on. You, too, are a year nearer eternity than you were last New Year. You have one year less wherein to prepare for heaven and happiness.

Let us then, editor, contributors, readers—all, resolve to work and work with might, while it is yet day, for "the night cometh when no man can work."

Business.

H. J. Kurtz, Covington, Ohio. J. U. has paid only for the first half of Vol. 4. Hence owes 75 cents on last Vol.

Joseph Stetzel, Mt. Carroll, Ill. It is all right. Thank you.

William Eikenberry, Waterloo, Iowa. Use the numbers sent for distribution in obtaining subscribers. You have paid for next year.

Samuel Brown, Island City, Mo. You are right; we did owe you 50 cents. The book has been sent, and your name entered and credited for '69.

L. S. Snyder, Missouri Valley, Iowa. The pamphlet (History of Harrison Co., Iowa.) has been received. Thank you. It is quite interesting, and may be useful to us.

Henry C. Shooker, Mountville, Pa. You can send the money by Post Office Order or by Registered Letter. A single subscription may be sent safely by putting up carefully in good envelope and plainly addressing it to "The Companion," Tyrone, Pa. Money Orders and checks to be made payable to H. R. Holsinger or order.

DIED.

In Manchester, Wabash Co., Ind., December 6th, our dear young brother, SOLOMON KARN, aged 30 years, 6 months, and 18 days. Disease, Dyspepsia and Bronchitis. He spent much of his time and money to regain his health, but all in vain. He and his wife—a dear young sister in Christ—traveled through the Western States and staid in Minnesota some time, but found no relief.—Came home in October and finally death relieved him of his sufferings.

Our sister need not sorrow as those who have no hope. He died in the triumph of faith. Funeral services rendered by the writer from John 11: 25, 26.

SAMUEL MURRAY.

In the Missisinawa church, Delaware Co., Ind., October 14th, FLORRIA E., daughter of Ada B. and William GUMP, aged 11 months, and 26 days. Disease, Summer complaint and chills. All the care of parents and friends and the skill of physicians could not save her. She has gone to heaven to blossom there. Funeral discourse by brethren John U. and George W. Studebaker, from Luke 15: 16.

Also, in the same congregation, Nov. 29th, sister CATHARINE HOLDREN, wife of Daniel Washington Holdren, of Palsy, aged 55 years, 11 months, and 1 day. She leaves a husband and 2 step-children to mourn their loss. She had been consort of brother Andrew Yoder, deceased, and leaves 6 children of her former husband, all married but one. Funeral discourse by brethren John U. and George W. Stauffacher, from Rev. 2: 25.

ELIZABETH STUDEBAKER.

LIST OF MONEYS received for subscription to the Companion since our last.

John B. [illegible], Lititz, Pa.	1.50
Wendell Henry, Deer Creek, Pa	1.50
Lydia Snavely, Sharpsburg, Md.	1.50
B. F. Moomaw, Bonsacks, Va. (credit)	15.00
S. Y. Sogders, Hatfield, Pa.	7.50
Anna A. Stoler, Quincy, Pa.	1.50
Wm. N. Clemmer, Norristown, Pa.	9.00
Miranda Ecker, Walnut Bottom, Pa.	1.50
Ella Williams, Funkstown, Md.	1.50
Henry C. Miller, Ottobine, Va.	15.00
F. [illegible] Pennypacker, Port Providence, Pa	1.50
Norman Faw, Salem, N. C.	1.50
B. B. Grassmyer, Belleville, Pa.	6.00
D. G. Hendricks, Chester, Pa.	1.50
Emily Garber, Goshen, Va.	1.50
Mary Garber, Beaverdam, Md.	1.50
Adam Beelman, Dillsburg, Pa.	1.50
S. A. Garber, Lenox, Iowa.	6.00
Danl Ncher, Rossville, Ind.	1.50
Danl Mohler, "	1.50
John C. Richer, Peru, Ind.	1.50
Samuel Metzger, Kossuth, Ohio,	1.50
George Gerlach, Girard, Ill.	3.00
Mary Hart, Beechymire, Ind.	1.50
Eliza Brandt, Somerset, Ohio,	3.00
Eli P. Pierce, Milledge, Ind.	1.50
Michael Nehrr, Virden, Ill.	1.50
John Mohler, Bradford, Ohio.	3.00
George Wernts, Colchester, Ill.	10.50
R. C. Ross, Easton, W. Va.	3.00
John Wise, Scenery Hill, Pa.	25.00
James R. Gish, Secor, Ill.	1.50
John S. Metzger, Rossville, Ind.	8.25
B. E. Plaine, Panora, Iowa.	18.00
H. H. Troup, Peoria, Iowa.	1.50
David S. Wine, Mt. Sidney, Va.	3.00
Saml Jacobs, Mummasburg, Pa.	1.50
Phineas Miller, Ger. Settlement, W. Va	1.50
Margaret Oellig, Upton, Pa.	1.50
C. Longenecker, Hunterstown, Pa.	1.60
C. Hoover, Shrewsbury, Pa.	6.00
B. Shallenberger, Walnut, Pa.	5.00
John Shirk, Elkhart, Ill.	6.50
Anna M. Snyder, Hollidaysburg, Pa.	6.00
J. A. Cressman, N. Georgetown, O.	7.50
E. Lawrence, Jr, N. Lisbon, O.	1.50
E. Offner, Marion, Iowa,	.75
Geo. W. Hilty, Mexico, Ohio,	1.50
B. Gnagy, Ashton, Ill.	1.50
Geo. Wiser, N. Pittsburg, O.	18.00
David Gerlach, Mt. Joy, Pa.	3.00
G. Kitselman, Montpelier, Ind.	12.00
Geo. Wolf, Stockton, Cal.	15.00
Geo. Lint, Buna Vista, Ohio.	4.50
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C. C. Root, Kingston, Mo.	5.25
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VOLUME V. TYRONE, PA. TUESDAY, JAN. 12, 1869. NUMBER 2.

Selected by M. J. C. Ecker.

Woman's Rights.

"The right to wake when others sleep;
The right to watch, the right to weep;
The right to comfort in distress;
The right to soothe, the right to bless;
The right the widow's heart to cheer;
The right to dry the orphan's tear;
The right to feed and clothe the poor;
The right to teach them to endure;
The right when other friends have flown,
And left the sufferer all alone,
To kneel that dying couch beside,
And meekly point to Him who died;
The right a happy home to make,
In any clime for Jesus' sake;
Rights, such as these, are all we crave,
Until our last, a peaceful grave."

For the Companion.

To the Young Soldiers of the Cross.

"I write unto you little children, because your sins are forgiven you for his name's sake"——"because ye have known the Father"——"because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." 1 John 2: 12, 13, 14.

During the late rebellion the young and inexperienced were often persuaded to enlist under false representations of the true character of the service upon which they entered. The proper [illegible] possible. Any thing and every thing was put aded to induce enlistment but the honest presentation of the fearful facts which every recruit should know. This is the case with many would-be officers in the spiritual warfare. Religion is painted in all colors save those that are produced by the beams of the Sun of Righteousness. The trumpet gives an uncertain sound, preparation for the battle is impossible, and the enemy, instead of being repulsed, is only given so much more vantage-ground; and the young soldier—old one's too, for that matter—brandishing his worthless blade, hacks the Bible and the Cross into fragments, and holds them up before God and angels and men, as the evidence of his valor, and the Divinely-certified pledge of final victory and an unfading crown. But you we feel confident, have enlisted under different circumstances. You have been properly instructed before your enrollment. Your equipment is of Divine manufacture. From head to foot you stand accoutred in the whole armor of the Gospel. You stepped into the ranks knowing that you must "resist unto blood, striving against sin," and "*endure hardness* as good soldiers of Jesus Christ." Youhave been made acquainted, experimentally, with the enemy with whom you must maintain a life-long contest. You know the cost at which you have fled from Egypt, and you have been forwarned of the hazards and perils which you must encounter before you reach the promised inheritance. You have subjective and objective testimony to the forgiveness of sin have the consciousness of "little children," "know the Father," are strong in the power of his might, "have overcome the wicked one," walk in the sustaining, elevating sense of the abiding inbeing of the Word of God, and make no account of derision and persecution, and the sacrifice of life and substance, only so that you may successfully "fight the good fight," and "finish your course with joy."

Is this a faithful photograph of your life as a soldier of the Cross? If it is not in fact as here portrayed, or what you desire, is it in spirit and your salvation? and out of it are the issues of being, and if God is entempled there, every thing pertaining to the body, from the falling of a hair to the unlossing of a shoelatchet, will take character from God's dominion in the seat of the emotions and preferences. If you are what your profession advertises you, you everywhere evince the determination to cling to the condition of victory and salvation, so exultingly expressed by David in Psalm 57: 7, "*My heart is fixed, O God, my heart is fixed, I will sing and give praise.*" Alliance with the most distinguished family on earth, is a mere nothing, in point of honor, dignity, and benefit, compared with everlasting community of life and glory with the King of kings. Had some mighty monarch offered to any of you his name and fame and fortune, thousands of your fellow-mortals would have envied you, and deemed you specially favored. But when you went down into the stream to ratify your nuptials with the Infinite God, perhaps not a few of your acquain-

tances would not have been in your place for half a kingdom. Those who are invited to a king's wedding, esteem themselves highly honored. They take higher rank in society ever afterward. But when God himself even so condescends as to *plead*, with bleeding heart, for espousal with the sinner, instead of being regarded as an honor, it is looked upon as a most pitiful degradation. Such a step, intelligently taken, requires a fixed heart, and this demands a prior sense of sin as a dominant destructive power, which nothing but the Holy Spirit can produce. Transition from the consciousness of our proper self as a sinner, and under the sentence of Divine condemnation, to a state of consciousness in God as a partaker of his nature and heir of his kingdom, involves a process so full of hell and horror, that the strain of the Psalmist, as uttered from our hearts has a meaning that brings us, in a sense, soul to soul with Jesus in the darkest, most harrowing experiences of his earthly history. "To do thy will, O God," was only another way of saying, "my heart is fixed." "The whole world lieth in wickedness," and "God manifest in the flesh" most necessarily create a universal hostility from the world towards this mysteriously constituted Person, so achieve a work like that which Jesus proposed in his day, viz. to give the race an example of perfect righteousness, and redeem the world from all iniquity, required nothing less than Infinite holiness incarnate, and such a state of heart, as the result of such a union that could face the aggregate wickedness of earth and hell from first to last without once infringing, in thought, feeling, temper, word, or action, the perfect law of God. "My heart is fixed," is the great pivot on which turns the mighty scheme of redemption.

Singularity is a concomitant of oneness with Christ as certainly as respiration is of life, and as the spirit of the world is selfish and intolerant, nothing is more essential to the maintenance of our Heavenward relations, than a fixedness of purpose that submits to death in any form rather than barter the hope of eternal life in order to gain exemption from defamation, persecution or torture. The various sects that existed in the days of Christ, while contending with one another, united in common hostility to him.—It is the same to day. The Savior was offered earthly honor—a throne and a crown, but that which is so luring to our fallen nature had no power over him. Failing to lift him to a throne they impaled him on a cross. There the "fixed heart" was broken, but not unbent from its determination "to do Thy will O God:" "Let this mind be in you," as the only condition of your salvation, for "if any man have not the Spirit of Christ, he is none of his." "Set your face like a flint" against all the allurements and assaults of Hell, whether they come in the form of wealth, honor, pleasure, contempt, fire, or sword. He that endureth unto the end shall be saved. There is no alternative but unswerving devotion to the truth, or "everlasting destruction from the presence of the Lord, and from the glory of his power." None but Jesus, must be your response whatever betide. Singularity in the length and breadth of our being, "enduring the cross, despising the shame," will exalt us to a pitch of joy and a position of dignity which Hell itself knows is well worth suffering for while on probation. The angels that kept not this first estate, and are now weltering in the torments of perdition, have not forgotten the unutterable bliss of the Beatific Vision; and so great is their malignity to God and good, that they oppose every conceivable obstacle to those for whom Christ died. A fixed heart, a will, a purpose, that has in it the strength and endurance of God incarnate, and the volume of of Eternity, is the only plank that keeps us out of the fixed state of everlasting antagonism to God, and out of the bottomless vortex of unrest and woe. "Let him that standeth, take heed last he fall." "Watch and pray that ye enter not into temptation."

"Despised and rejected of men" was a feature in the history of Christ as essential as a redemption from sin was imperative. Such a Saviour or none. Such treatment from such beings, was of all things, most natural. Fixedness in good, and love of souls on His part, and fixedness in evil and hatred on theirs, was a foregone necessity. The reason that we suffer so little for Christ is, that there is so much conformity to the world in spirit and conduct. The world has not in these latter days fallen in love with Christ, nor does it evince respect to his followers on account of their allegiance to Him. Let us reproduce the Life of Jesus in a rigid, uncompromising manner, as we should and may, and

we will soon raise a storm of persecution. It may not come in the form of faggots and gibbets, but it will come from the pulpit and the press, and from malignant hearts and slanderous tongues all around us. The "offence of the cross" and "the reproach of Christ" have not ceased. When we consider the innate hostility of the world to "pure and undefiled religion," we cannot but feel how deeply necessary to steady and fortify our every step and every undertaking with the immutable resolution, "my heart is fixed, O God, my heart is fixed." And unless we are sustained by this determination, born of the Holy Spirit, regulating the interior workings and outward expressions of our life as by a mainspring coiled out of the very heart of God, we will certainly, but perhaps insensibly, glide down the current, "mix with the people," and be as "a cake not turned." Hosea 7:8. There is a fearful tendency in the human heart to exercise its depraved elements, and become fixed in some form of self-pleasing. All the surroundings and influences of the world work toward that end. In our flesh there dwelleth no good thing, and as long as we are in the body, it is fight, fight, fight. Our bodies are temples of God, and our hearts incense breathing altars, yet, in our complex constitution, there is many a little waste spot not yet subjugated to the rightful owner, in which demons sit laughing, and gibing, and tempting. "The earth is the Lord's and the fullness thereof," but Satan knows how to fashion anything into an idol, from the most magnificent endowment of Heaven down to a lap dog or domestic fowl. My face tingles with shame while I aver, as a matter almost too insignificant to mention, and yet significant enough to [illegible] known brethren who were more gentle and kind to their horses and dogs than to wife and children.—He that is able to receive it, let him receive it.

In the enemy's territory, we must be all eye, all ear. On all sides are objects that wear the aspect of goodness, which are nothing but gins and traps of the wicked one. If we are off our guard but a moment, or become drowsy at our post, we are sure to slip a little, if not much, toward the seen and the temporal, away from the unseen and the eternal. The robe of Christ's righteousness is proof against all the weapons of the adversary, but sometimes a gust of passion, or some other temptation, will unbuckle our coat of mail, and then the arrows of Satan penetrate to the quick and wound our peace. Our vigilance must be constant and persistent. We do not find out all the devices of the Devil in a day. A lifetime will leave us much to learn. A heedless, dozing disciple is an easy prey to the destroyer of souls. "Therefore, let us not sleep as do others; but let us watch and be sober." 1st Thess. 5:6. The 7th verse shows that sleep and drunkenness go together. A professor but half awake is never sober. He lacks discernment, and may as easily swallow the Devil's opiate as the water of life. "The heart is deceitful above all things, and desperately wicked; who can know it."—Jer. 17:9. The introspective gaze that true religion requires, oh how rare, because so difficult and painful. It is a fearful sight to look down into the dark, foul depths of the heart. So heavy and dense are the fogs of sin, that we need Divine illumination to see what a brood of hateful monsters are nestling in the very centre of our being. The crooked, wily serpent can wriggle himself into the Holy of holies, and look and speak like a very Gabriel. No lot in life is so exempt from temptation as to allow us to lay down our weapons, or forego self-examination. Not only in every *relation* but in every *department* of life, you will have your patience tried, and your faith tested. In the barn, in the house, in the field, sowing, reaping, washing, cooking, sweeping, and what not? Satan finds means in all to vex and weary the soul that strives for the mastery.—Perhaps when you come from secret communion with God, your heart aglow with devotion, you encounter some trial that stirs the very dregs of your evil nature. Whatever the form, or whatever the power, of your temptations, let this be the spirit in which you meet them, "*my heart is fixed, O God, my heart is fixed.*" The soul that is fixed *on* God and *in* God, is on a Rock against which the gates of hell shall not prevail. It is under influences and in an element that impel it to a settled state in the majesty and blessedness of the Infinite. Nothing definite has ever entered into the conceptions of the wildest ambition in the unrenewed heart, that does not dwindle into insignificance alongside "the glory that shall be revealed in us." If you are "unstable as water, you shall not excel." Gen. 49:4. Be not as "clouds without water, carried about of winds," or "like a wave of the sea, driven with the wind, and tossed." "Let not that man think he shall with Christ [illegible]" [illegible] life be hid the blessed issue of stability in the everlasting principle of holiness. The heart thus fixed and centred, will be enabled, in time and in eternity, to "sing and give praise."

C. H. BALSBAUGH.

Power of Prayer.—A man well known on the London stage as a dramatic author, but as a man of high pre-eminence in the dramatic art and practice, and who, thirty years ago, was running an entire round of riot and revelry, told me after he had become a preacher of Christ's gospel, that through all those years of riot and revelry, in connection with the stage and the green room at Covent garden and other places, he always heard his mother's voice ringing in his ears. Her very words, and the tones of her voice, came to his recollection and he was fairly followed by his mother long after she had gone to heaven. It ended in his conversion; and he bade me tell all men that this life of his had been continually deteriorating his moral nature; and he also bade me tell all mothers never to despair of an ungodly son, even if he should take to the 'boards,' but to pray on, and hope and believe on.—*Sunday School Treasury.*

For the Companion.

A Token of Love.

With thankfulness we acknowledge the receipt of one dozen of the Brethren's New Hymn Books which have been sent to us by some brethren for poor members of this the church in Richland county, Wis.

"Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

A kind word and a charitable act often produce happy effects. By kind entreaties the angry passion and base design of an enemy may be subdued. Solomon says: "If thine enemy hungers, give him bread to eat; if he thirsts give him water to drink; and the Lord shall reward thee." More so when we give to the poor. "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again." Prov. 19:17. And as it is written, Psalm 112:9, "He hath given to the poor, his righteousness endureth forever." Greater still the reward will be, for acts of kindness bestowed upon the poor members of the church of God. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. 6:10. At the great day of final retribution the Judge will say: "Whatsoever ye have done unto one of the least of these my brethren, ye have done it unto me." Yea, even as low down as "a cup of cold water" given to a disciple of the Lord, will be had in memorial by the just Judge. Matt. 10:42. Be encouraged, then. Brethren, "make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. Then and there is when and where we may expect to find again the bread which we may now cast upon the waters; not in the shape we dispursed them; but in an immortal form. Those words of encouragement and tokens of love we administer to the poor, may be the means by which we may attain to a high station in the Kingdom of Glory. Yea, they will shine as diamonds in the "Crown of Righteousness" which we shall receive at the appearing of our Savior. Then, "they that be wise shall shine as the brightness of the firmament; and they that turn many unto righteousness as the stars forever and ever." Dan. 12:3. "Be encouraged, brethren, proclaim the glad tidings of free salvation. According as we improve our talent, the reward will be. Luke 19:16, 17. And to you, my dear brethren, who are not favored with the privilege of holding forth the bread of life to a perishing world, by preaching the word, I would say be not discouraged: you too may win souls for the great Kingdom. God has blessed you, perhaps with great possessions of this world's goods, wherewith you may of your abundance, give to them who have need; and thus "Lay up for yourselves a treasure in heaven where moth and rust doth not corrupt, and where thieves do not break through nor steal."

There are others who are destitute, having neither the ability to extend the bread of life, to invite home the wandering sons and daughters of Adam, nor the means of relieving the wants of others. You perhaps think there is nothing that you can do to gain the divine approbation. To you is the precept as well as to others: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.". You, by your chaste walk and holy conversation, may invite those around you who are without hope, and cause them to return to the Father, and seek the bread of life which came down from heaven. We all may be observing the precepts of our Savior; make to [illegible] this earthly tabernacle, convey us to "Abraham's bosom, in our Father's house," where we shall rest from all our labor. "Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy," &c. Read Rom. 12:6–21.

J. BAHR.

Orion, Wis.

For the Companion.

The Sabbath.

"Remember the Sabbath day to keep it holy."

Said a Parishioner to his minister; "I never attend church on Sabbath but remain at home and post my accounts of the week's sales for settlement;" when the latter replied: "The day of judgment is coming; then there will be a day spent in settling accounts."

This little piece of literature came under my notice having been carefully placed between the leaves of a school-girl's book, and I thought what a day of settlement that will be! How many of the settlements of this world will be reversed? Will not the person who spends the hallowed hours of the Sabbath be there with his books for settlement? Will he be judged out of them? Yes he may; but the great statute-book of heaven will be opened also and he be judged out of that as to the keeping of God's law.

The Sabbath which has been given by God himself for holy meditation; for a dismissing of the labors of this world with all care and anxiety, and a time of holy devotion; a time to be spent more directly in the service of God; a time to attend to the administration of God's word, to the reading of his will and a hearing of the same. Hours! holy hours to be devoted to the working of the merits of the atonement; to be credited to us to balance the debt which is against us, and cancel it, so that it may not stand against us to the condemnation of our souls. Yet should any of my kind readers be so unfortunate as to waste the day of God in any way, and not improve it to the honor of its great author, there will be a debt to be paid that might well draw tears from the sealed eyes, and sympathy from the hardest heart; when there is nothing wherewith to pay and no kind Savior to plead the merits of his blood in behalf of the debtor; no righteousness of the Son of God to clothe us about that we do not appear destitute in his sight.

We are fearful that often things are done on the Sabbath which are not in the spirit of our holy religion nor in harmony with the fifth commandment. The day sanctified by the Creator of all things is too often profaned by doing things which are not strictly necessary, and are an evil in the sight of God, which might be a virtue if performed in their proper time and order. Too often instead of laying aside the thoughts of our daily calling and trying to confide our minds to the sacred things of God they are permitted to rove far and wide over the world leading us to [illegible] where we ought not to be. This is the reason why the faithful minister is often compelled to preach to the empty seats of his humble meeting-house instead of the faithful followers of the meek Messiah of God.

How often does the action of the master hinder the servant of the house from attending to the things of the Lord on his holy day! How often is the wife, the son or daughter hindered from going to the place dedicated to the solemn worship of our God, because the husband, and father has grown cold and become negligent in regard to things partaining to the kingdom of God's dear Son, and the salvation of his own soul, and the souls of those whom God has entrusted to his care, and will hold him responsible as to their training in life! We fear that too often does the alarmed sinner stumble over the formal professor of religion, who like the merchant is preparing his account for settlement, or writing business letters on the Sabbath day.

Dear brethren, or any who may read this humble article, be not offended at the liberty of your weak young brother, but let us one and all, try to remember the saying which calls loudly to "Remember the Sabbath day and keep it holy;" put your shoulder to the wheel and the work of the Lord will yet prosper in our midst, and we may yet be refreshed by his presence.

If we must handle books we have the Bible; blessed volume of truth! We hear and read glad tidings in it. If we must write let us write to one of our humble periodicals and thus we may encourage the fainting child of God.

J. P. HETRIC.

Putneyville, Pa.

For the Companion.

Forgiving our Enemies.

If there is one act our Savior did while on earth that proved his Divinity more than another, I think it is the forbearance he had towards his enemies. Who but Christ, invested with supernatural power, could have borne the scoffs and persecutions he was subjected to, and not resent them, knowing as he did that he would have the power to destroy those wicked persons without any injury to himself. Now the thought might arise in some one's mind, that we are not able, with our weak human nature to forgive our enemies; but I think a little reflection would tell us our *weak human* nature has nothing to do with forgiving. We could not do it if we did not get the power from on high.

We are naturally prone to selfishness; and look where we will, we always find that when we do a good act we look for a reward. True, the christian does not often expect a reward in this world, but a far better compensation hereafter if able to overcome, or rather [illegible] better say, is willing, as Christ has promised to enable us to overcome all sin, if we put our trust in him.

We expect to dwell with Christ and enjoy everlasting happiness. But what reward had our dear Redeemer for all his sufferings? None here. He would have been no less the Son of God if he had never come on earth. But it pleased God to give his only-begotten Son to be a propitiation for our sins, and it pleased Christ to bow in humble submission to the will of the Father, and he drank the cup which none other was able to drink. He said to the two brothers, "ye shall indeed drink of the cup," but he himself drank *the cup*. O how should we poor fallen creatures humble ourselves to Almighty God for his loving-kindness toward us. Let us try to imitate Christ, and obey and serve him, that we may be among those to whom it will be said, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matth. 25: 23.

FIANNA F. BARR.

Lancaster, Pa.

For the Companion.

Sin Against the Holy Ghost.

This is truly a serious sin,—a sin of great importance, and in which we are all more or less interested. We should begin now and ask, Is it I? Is it I? who has committed this great crime. In this, as well as other scriptures seemingly hard to be understood, we think the Divine record is sufficiently plain, so as not to be misunderstood. The context (Matth. 12: 22 to 32 inclusive) in which the text occurs, shows plainly what the unpardonable sin is, and how it may be committed.

We must consider first, the *circumstances* which caused our Lord to use the words in the text.

In reading the above chapter we find our Lord casting a demon, or devil, out of a blind and dumb man, and when the Pharisees heard and saw that the devil was cast out, and that the man spake and saw, &c., they, as usual, began immediately to vilify and accuse Christ falsely. But of all their false accusations, they had never made so bold and daring accusation as this: when Jesus was casting out devils by the Spirit of God, they turned and said he cast these demons out by Beelzebub, the prince of devils, which language was too intolerable to be borne, and high treason in the sight of heaven. Then Jesus said: "All manner of sin and blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven; but whosoever speaketh against the Holy Ghost it shall not be forgiv-

As if he had said: You can say all manner of hard things against me and it will be forgiven you, as my past life has fully shown you, but in this case you have committed an unpardonable offense, by openly and shamefully accusing the Holy Ghost of doing the works of Satan, you have spoken against the Holy Spirit, and therefore there is no forgiveness for you in this world, neither in eternity, though you may seek it diligently with tears. That is to say then, the unpardonable sin, or sin against the Holy Ghost, is to speak irreverently of, or act disrespectfully to God's spirit, or to accuse it of doing the works of Satan. Ananias and Sapphira were struck dead for lying to the Holy Ghost.

The Holy Spirit has a very important part to perform in our salvation—that of conviction and sanctification. We will do well to look into this matter and examine ourselves and see if we have not grieved the Holy Ghost by words, or actions.

Does his spirit bear witness with our spirit that he is still with us, and not taken his everlasting flight?

Dear reader, there is such a thing as sinning our day of grace away, and by this means sin against the Holy Ghost. "My spirit shall not always shine with man." Gen. 6: 3. There is such a thing as to be a "partaker of the Holy Ghost and to taste the good things of God, and of the powers of the world to come," and then for us to fall away. Hebrew 6. It will be "*impossible* for us to be renewed again unto repentance." God says to such: "Let Ephriam alone: he is joined to his idols;" Hos. 4: 12; "that their heart will become seared as it were with a hot iron;" 1 Tim. 4: 2, & "that he has given them over to Satan that they might believe a lie and be damned. 2d Thess. 2: 11, 12.

These are awful denunciations of God against those who do wickedly and trifle with serious things.

In conclusion, then, let us who have named the name of Jesus, see that we have not a name to live, while we are dead in trespasses and in sins. Let us not dare to dissemble before God, for our sins will surely find us out. Let us "put on the *whole* armor of God" and fight bravely until death comes to our relief. It would be far better for us to have never been born, or a millstone were fastened to our necks and we cast into the sea than for us to grieve, or sin against this great Spirit of God. There is such a thing as falling from grace, or favor with God; and woe to that individual who experiences such a fall. May God have mercy on us and save us from such a state, is my hope and prayer.

ASA WARD.

Sykesville, Md.

Selected by ELIZABETH I. Sell.

Serious objections against Infant-baptism.

1. It is forbidden by the Word of God, the scriptures, which enjoins the worship of the one true God and really forbids the worship of idols. "Ye cannot serve God and mammon." Matth. 5: 24. So Christ commanded the apostles to baptize believers. This [illegible] them to baptize unbelievers, or infants who can neither believe nor disbelieve. Therefore infant baptism being forbidden it is a sin to practice it.

2. It begets a fleshly church. Christ designed that his church should be spiritual-composed of members led by his Spirit. Rom. 8: 9, Eph. 11: 19—22 1 Peter, 11: 5—9. But infant baptism fills the church with a fleshly membership.

3. It changes the order of the Gospel. It places baptism first in the plan of initiating members into the church; whereas, in Christ's appointment it is the last. He said, teach and then baptize. But Pedobaptists say, baptize and then teach. He said, "He that believeth and is baptized shall be saved; but they say, he that is baptized and afterward believes, shall be saved. The order of the gospel is, 1st. Repentance. 2nd. Faith. 3rd. Baptism. Pedo-baptist order is, 1st. Baptism. 2nd. Perhaps faith. 3rd.—Peradventure repentance. Hence Pedo-baptism is not the gospel.

4. It makes void the command of Christ. Let infant baptism be universally practiced, and what will become of the command of Christ to baptize believers? It is made void—of none effect. There would not be a believer baptised. And such is generally true of all the old, established Pedobaptist churches; they very seldom or never baptize a believer. Well did Christ say of such, Why do ye also transgress the commandment of God by your tradition? "But in vain they do wor-

ship me, teaching for doctrines the commandments of men." Matth. 9: 3, 9.

5. It licenses sin. Those sprinkled in infancy are none the less under obligation to submit to believers, baptism when they believe; but they are taught that their sprinkling in infancy is enough, and thus they are encouraged to neglect that which all believers are required to do, and so live, rejecting the authority of Christ as set forth in this requirement.

6. It binds the conscience. Many who have been sprinkled in infancy, by reading and hearing the truth are convinced that it is their duty to be immersed.—They go to their minister and freely unfold their convictions to him, and request him to immerse them.—No, says he, you were sprinkled in infancy, and we regard that as valid baptism; it would be sacrilege to repeat it; hence you must rest satisfied. We cannot baptize you again. Thus all such are instructed to go contrary to their consciences.

7. It deprives of the liberty of choice. No person sprinkled in infancy is permitted to obey Christ in the act of immersion. The right of choice is destroyed.—This is the established rule of the Pedo-baptist churches. They dare not say to their members, choose which ye will have, sprinkling or immersion.

8. If Pedo-baptist churches are the churches of Christ, many of their members have to leave them in order to obey him. It is a fact that cannot be denied that many of the members of these churches have to leave them, and join the various Baptist churches, just to have the privilege of obeying Christ in the act of baptism. Can such things be, and they be the churches of Christ? We think not. We honestly conclude that no man or woman can see that the Bible favors infant-baptism, unless they read it with the determination that it shall do so, and all such can read it to favor anything they imagine, however unreasonable. For "God will send them strong delusions to believe a lie and be damned." 2d Thess. 11: 7—12. I was brought up to such a ficticious faith and knowing the terror of the Lord, I will try to persuade my readers to obey Christ.

Dunnsville, Pa.

For the Companion.

Dialogue on Feetwashing.

SECOND CONVERSATION.

M. Well brother J., I have thought a great deal about our talk the other day, and if you can remove one difficulty in my way, I will be about ready to adopt your view of the subject of Feet-washing, as we were considering it the other day.

J. Well brother M., what is that?

M. You said the mystical body, the Church, ought to represent the physical body of Christ. And as his two hands were employed, so there should also be two members of the Mystical Body employed at the same time. I have thought a great deal about that, and I think the fingers on the hands are also members of the physical body. Therefore your analogy does not hold good for *two*.

J. You know brother M., the Savior spoke of the hand in the singular number. "If thy hand offend thee cut *it* off &c. Now he certainly spoke of the hand, fingers and all, and yet he says "cut it off." The metaphor I consider represents a member of the church, as the hand, and "cut *it* off," signifies that *the hand* represents one member, then both hands represent two members.

M. That appears plausible. But still I think I have the advantage of the argument, considering the fingers members of the body.

J. Why, my dear brother, have I not given you the language of Christ? And if I understand the meaning of the metaphor, it, the hand, represents a member; and Christ speaks of it in the singular as I showed you before: and "cut *it* off," the member represented by the *hand*.—If, therefore, the hand will represent a member in the church in one case, it will in another.

M. Well that is true.

J. Certainly true. And now let us look at the case. Your theory presents one member as imitating two members of Christ's physical body or else it represents a member as the head; for Christ is "the head of the body, the church." My view of the subject gives a plurality of members in the church, to represent a plurality of the members of the physical body of Christ. Now it seems to me if "the unlearned or unbelieving, come among us" at our Love-feasts, and see the body of Christ represented as I have stated above, they must say, that is a fair representation of the performance, as required in John, 13th chapter.

M. Well brother J., that is satisfactory. I must say I am now satisfied that the general order of the church is right.

Yours for the truth.

JOHN WISE.

Scenery Hill, Pa.

Let us labor that the good we reap by our afflictions may abide upon us after our recovery from them.

Wisdom is the principal thing.

Compiled by J. A. Sell.

The Church and the World.

That this is an age of wonderful improvement and progression is apparent to the most superficial observer. Individuals progress; nations progress; societies and churches progress.

In the religious world, we had the rigors of the Mosaic dispensation; then the more gentle teaching of Christ and his disciples; and now an almost entire freedom from ecclesiastical restraints; and perhaps this advancement is more marked, rapid and surprising among the so-called orthodox churches than in any other connection. But a few years ago we had all the horrors of Inquisition; more lately the "blue laws" of New England, forbidding a man to kiss his own wife on the Sabbath day: and now, church members luxuriating in the most extravagant of worldly amusements.

Formerly, the minister of the gospel—a shadow to the old and a ghost to the young—could be indentified at the farthest possible range of the human vision, by the simplicity of his dress and his style, and church-men were known by their "daily walk and conversation." Latterly, the lengthened visage of the minister has been contracted into a genial smile, and his enjoyment of an evening's entertainment with the people of the world is of the most superlative degree; and church-members, whether at a fashionable church festival or on a ride to a neighboring village, shake the light, fantastic toe with as much vigor as their unregenerated neighbors. And when we behold with wondering admiration, the strange (though not unfamiliar) phenomenon of the strong orthodox arm of some pretended follower of the lowly Nazarene, whirling the voluptuous form of a modern venus through the measured tread of the quadrille to the soul-stirring strains of the violin, we feel inclined to exclaim with one of old: "Almost thou persuadest *me* to be a christian."

In view of the fact that "revolutions never go backwards," is it not reasonable to suppose that this same spirit of generous progression will continue to disseminate itself until all mankind are united in one happy joyful family—the Jew and the Gentile, the saint and the sinner, the church and the world; and that the day is not far distant when the minister will be seen on Sabbath mornings going to his church with a Bible in one hand and a violin in the other, perhaps to vary the religious exercises of the day according to his own inclinations or the requirements of his congregation?

McAlaveys Fort, Pa.

For the Companion.

Lamentations of Jeremiah.

This short book of the Holy Bible has some peculiarities belonging to it of a very significant nature.—They are applicable to some period subsequent to the final calamities that befell the Jewish Nation, and were written doubtless to paint to the mind in pathetic terms the then existing calamities brought upon the inhabitants of Judah, because of their iniquity. They are also prophetic in their deep meaning, foreshadowing the great storm of God's wrath that was to come upon them. As an instance, see 4: 10. "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people." Such was actually the case at the time of the destruction of Jerusalem, if we are to credit history.

Those plaintive effusions of the prophet are full of sorrow and tenderness, manifestations of a holy, feeling heart, that so deeply lamented the fading glory of a great nation—a nation that God had a special care over and willing in his great mercy to entail continued happiness, "but they would not."

In the arrangement of the writings of the "Lamentations," we notice something peculiar. There are five chapters, and every chapter, except the third, has twenty-two verses: according to the learned, every verse commences with a different Hebrew letter. The first with the first letter of the Hebrew alphabet, thus: first Aleph, second Beth, and so on to Tau, the last.—There are but 22 letters in the alphabet (Hebrew). The third chapter contains sixty-six verses, the first three in the Hebrew commence with the first letter; the next three with the second, &c., consequently, three times the twenty-two letters make sixty-six. The 119th Psalm is arranged in a similar way. The first eight verses commence with the first letter, the next eight with the second, and so on through the whole alphabet. This acrostic style of versification was quite common with ancient writers, more particularly in their elegial poetry, doubtless as a means to assist their memory.

Where amidst the mass of poetry emanating from modern authors, can be found anything equal to those effusions accredited to the Prophet Jeremiah? Where find such variety, such grand imagery, such touching and pathetic outbursts of sorrow, such feelings of solemnity and holy reverence? Such demonstrations of the purity of the heart? Such confirmations of true philanthrophy? Such confessions of self-abasement? Such boldness in declaring the Lord the only true God, the only one to help in the time of trouble, the only source of true and lasting happiness?

Away then, with the vain and *immoral* writings of a Shakespeare and his many modern imitators. Study

the poetry of the Bible as food for the mind handed down from Holy Angels, that the soul may be modelled and fully qualified to hold converse with the heavenly choir around the throne of the great Jehovah!

J. S. FLORY.

Fayetteville, W. Va.

Selected by S. W. BOLLINGER.

After the Funeral.

After all the returnings, that one "after the funeral" is the saddest. Who will say it is not so, who has followed one to the grave? While he was sick we went in and out, anxious, sorrowing, suffering. The solicitude to relieve, and care for and comfort him, engrossed us; the apprehension of our own dissolutions, in case he should be removed from us, almost drove us wild.

While he lay dead under the home roof, there was a hurry and bustle in preparation for the funeral rites. Friends are sent for neighbors are present, the funeral arrangements are discussed, the * * * * hospitalities of the house provided; all is excitement; the loss is not yet perceived in all its greatness.

But "after the funeral," after the business has subsided and things begin to move on as usual, then it is we begin to know what has befallen us. The house seems still and sepulchral though in the heart of the city; and though its threshold be trodden by friendly feet, it is as if empty. The apartments, how deserted! especially the room where he struggled in the last conflict. There are his clothes, there his books, there his hat and cane, there his ever vacant seat at the family board. During his sickness we had not so much noticed these things, for we hoped ever that he might use or occupy them. But now we know it can never be, and we see the dreadful vacuity every where. Oh how dark and cheerless the night shadows come down after the funeral! No moon or stars ever shone so dimly; no darkness seemed so utterly dark. The tickings of the clock resound like bell strokes all over the house.

No footstep now on the stairs or overhead in the sick chamber; no nurse and watchers to come and say, "he is not so well and asks for you." No, indeed, you may sleep on and take your rest, if you can. Ah poor heart! It will be long before the sweet rest you once knew will bring again the scenes through which you have just passed, and you will start from it but to find them all too real. God pity the mourner "after the funeral."

McVeytown, Pa.

For the Companion.

Social Meetings.

We have been thinking for some time upon the subject of social meetings amongst the brethren. When we speak of social meetings we have reference to meetings in which every brother and sister has the privilege to speak, by way of encouragement to the church. In meetings of this kind we not only enjoy the opportunities for speaking, but also for public prayer, by which means we become qualified to pray for all who may call upon us to pray for them. We are satisfied that we have many good members who, if called upon to pray for a sick neighbor, could not possibly do so. Why? because they lack the requisite qualifications. Go to those churches where they have social or prayer meetings, and you will find praying men and women. We mean, you will find those who are qualified to pray under almost any circumstance in this life.

Another good resulting from these meetings, is, they act as a stimulus to the reading of the scriptures, by which they may become better prepared to edify and encourage each other. Such meetings also exert a salutary influence over the lives of those engaged in them. By attending and participating in these meetings, we designate ourselves as followers of the Master; and in such meetings we find work for all to do. Let those speak who feel to do so, and let those pray who feel a spirit of prayer.

We are happy to know that our annual meetings have passed decisions favorable to such meetings, and that some of the branches of the church are exercising in them, no doubt to the advancement of the growth of their members in grace, and the knowledge of the truth, and the promotion of the cause of Christ. We can speak from experience in relation to such meetings. In the congregation where we lived until within the last year, they have a social or prayer meeting, in which we have enjoyed ourselves as well, we think, as it is possible for christians to do while encumbered with flesh and blood. And we feel very positive that where the brethren have meetings of this kind, that there is more vital piety than where such meetings are not encouraged; and we certainly think that wherever circumstances will permit, they ought to have a social meeting. These kind of social interviews have been tolerated by the Old Brethren for a number of years. It formed the nucleus of the brotherhood, and has been encouraged in localities where the brethren have no speakers, and we are convinced that it would be well, and meet the approbation of our common Master. The members in our western States hold meetings of this character for the reading of God's holy word, and for prayer and exhortation, and by so doing, build each other up in the most holy faith. And if it is well for them to do so, it certainly would be right for the brethren to have them everywhere. We know there are some objections among us to such enterprises, looking upon them as "new things;" but we think they are not. We find in reading the Bible that they who served the Lord met often, and spoke to each other, no doubt, words of encouragement.

We were well pleased with brother Forney's prayer-meeting talk. It certainly does strengthen love to speak of it to others, and it strengthens faith in the Lord to speak of it often. We feel like encouraging such meetings. We believe we ought to be more sociable with each other than we are; try to help each other along

while we are permitted to remain in this world. And particularly, we ought to encourage our young members. It does a young member good for the older ones to be sociable with them when at meeting. A word or act of kindness, oh how good it is! Then let us always, at meeting, as elsewhere, treat our young members with kindness, never passing them without the proper salutation. I fear our laboring brethren are too cold and indifferent on this subject.

Dear reader, the above I submit for your consideration, and would love to read something on the same from other and abler pens.

DANL. SMITH.

Hagerstown, Ind.

Beauty.

How comparatively valueless is beauty! How it is regarded by God! He gives it to the lily, and in a day it fades and is gone. He gives it to the wings of the butterfly, and soon it dies and its beauty is forgotten. He gives it to the flowers of the Spring, soon to fall; to the leaves of the forest, soon to grow yellow and decay in the Autumn. How many flowers, lilies, and roses, does he cause to blossom in solitude, where no man is, where they waste their sweetness on the desert air.—How many streams ripple in the wilderness, and how many cataracts, age after age, have poured their thunders on the air, unheard and unseen by mortals! So little does God think of beauty. So the human form and "face divine." How soon is that beauty marred, and, like the lily, how soon is its last trace obliterated! In the cold grave, among the undistinguished multitude of the dead, who can tell which of all the mouldering host was blessed with a lovely set of features or complexion? Alas! all has faded like the morning flower. How vain then, to set the affections on so frail a treasure.

Conversation is the daughter of reasoning, the mother of knowledge, the breath of the soul, the commerce of hearts, the bond of friendship, the nourishment of content, and the occupation of men of wit.

POETRY.

Time and Eternity.

It is not Time that flies:
'Tis we, 'tis we, are flying:
It is not Life that dies:
'Tis we, 'tis we, are dying.
Time and eternity are one;
Time is eternity begun:
Life changes, yet without decay:
'Tis we alone who pass away.

It is not Truth that flies:
'Tis we, 'tis we, are flying:
It is not Faith that dies;
'Tis we, 'tis we, are dying.
O ever-during faith and truth,
Whose youth is age, whose age is youth!
Twin stars of immortality,
Ye cannot perish from our sky.

It is not Hope that flies;
'Tis we, 'tis we, are flying:
It is not Love that dies:
'Tis we, 'tis we, are dying.
Twin streams, that have in heaven your birth,
Ye glide in gentle joy through earth.
We fade like flowers beside you sown:
Ye are still flowing, flowing on.

Yet we but die to live:
It is from death we're flying:
For ever lives our life:
For us there is no dying.
We die but as the spring-bud dies,
In summer's golden glow to rise.
These be our days of April bloom;
Our July is beyond the tomb.

Selected by DANIEL SNOWBERGER.

What Might be Done.

What might be done, if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another!

Oppression's heart might be imbued
With purest drops of loving-kindness,
And knowledge pour
From shore to shore
Light on the eyes of mental blindness.

All Slavery, warfare, lies and wrongs—
All vice and crime might die together,
And wine and corn
To each man born
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self respect,
And share the teeming world to-morrow.

What might be done? This might be done
And more than this, my suffering brother—
More than the tongue
Ever said and sung,
If men were wise, and loved each other.

Judge Not.

Judge not; the workings of his brain
And of his heart thou can't not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-won field.
Where thou would'st only faint and yield,

The look, the air, that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some internal fiery foe,
Whose glance would scorch thy smiling grace
And cast thee shuddering on thy face!

The fall thou darest to despise,
May be the slackened angel's hand
Has suffered it, that he may rise,
And take a firmer, surer stand;
Or, trusting less to earthly-things,
May henceforth learn to use his wings.

And judge none lost, but wait and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days.

MISCELLANEOUS SELECTIONS.

BY JAMES A. SELL.

Sometime.

It is a sweet song flowing to and fro among the topmost bough of the heart, and filling the whole air with such joy and gladness as the birds do, when the summer morning comes out of the darkness, and the day is born on the mountains. We have all our possession in the future, which we call "sometime."

Beautiful and sweet singing birds are there, only our hands seldom grasp the one, or our ears hear, except in far off strains the other.—But, oh, reader, be of good cheer, for all the good there is a golden "sometime"! When the hills and valleys of time are all past, when the wear and the fever, the disappointment and the sorrow of life is over, then there is the peace and the rest appointed of God. Oh, homestead, over whose blessed roof falls no shadow of even clouds, across whose threshold the voice of sorrow is never heard; built upon the eternal hills, and standing with thy spires and pinnacles of celestial beauty among the palm trees of the city on high; those who love God shall rest under thy shadow, where there is no more sorrow, nor pain, nor the sound of weeping.

Our Cistern Almost Full.

There is in our house a central cistern, supplied from a spring yonder. From that cistern go many pipes, leading to all parts of the house, carrying water to supply all the family wants. If it be nearly full, and yet not filled to the top, so as to cover the mouth of the pipes, the pipes will remain dry, and none

of the inmates will get any water. — The cistern is almost full—a little more would make it overflow—but for all practical purposes *almost full* is as bad as having it empty. Almost full, yet the family get none of it. It is not full enough to flow into the branching pipes and gurgle along to the most distant extremities, ready at a touch to pour forth its liquid treasures. In this image we see why many a christian is useless in the world. He is almost full, but not overflowing. He is concerned about the great things of eternity; but he is not so completely filled by the Spirit of Christ, that it flows into all the little channels of his daily life. These, alas, are dry.—And yet it is through these he chiefly touches others—through these that the currents of his influence overflow into the hands and hearts of those around him. Therefore, real Christian as he may be, he does very little good to others. Perhaps he does harm by thus misrepresenting Christ and himself likewise; for he seems more empty than he really is.—Though not dry, for all practical results he is so. Others are not watered and blessed by his influence.—Ah, Christian, *keep the cistern full.*

An Eastern African Custom.—In Senjero only females are sold into slavery, because once a wife cruelly murdered her husband at the request of the king of the country. At first the king is said to have desired the husband, who was of high rank, to kill his wife and bring him a piece of her flesh, which had been indicated by the soothsayers as a sure cure for the sick monarch.—The husband, fascinated by the beauty of his wife, was unwilling to obey the royal command. The king therefore commanded the wife to murder her husband, which she did without hesitating. Since that time it has been the custom to sell women into slavery into other countries: but when male slaves are transported beyond Senjero, they are said generally to commit suicide by hanging themselves.

We learn something even by failure.

Christian Family Companion.

Tyrone City, Pa., Jan. 12, 1869.

Observations.

Some of our correspondents say they would have preferred to have each subscriber's name published, in order to obtain their addresses. We have no doubt that our old method gave better satisfaction to most all others interested than it did to ourself. It made us much labor to prepare the names for the press, and at a time when we had the least time to attend to such duties. We shall try the present system until all shall have had an opportunity of judging of it.

Owing to the late arrival of many of our largest lists of subscribers, we were much perplexed in mailing the first number of this volume, and have good reasons to fear that errors may have occured. If the first number has not come to hand when this issue arrives, we desire to be notified without delay. And if any should have received two copies, which will occur in several instances, we specially request that they be carefully preserved subject to our order.—We feel a desire to supply our patrons with the full complement of papers belonging to the volume, and in order to do so, we should be apprised of all errors while we have yet the power to correct them. Let the matter of this notice be remembered during the year.

We have been so extremely busy during the last two weeks, and so much annoyed by the delay of our issues, that we have no opportunity to collect our thoughts for editorial writings. The press of business is much greater than we had expected. We had hoped from the urgent manner in which we had requested the lists to be sent in *early*, that we would receive the heaviest of "letter business," previous to the first of January; but instead we found them coming in later than other years, and the consequence is an overflow of business, and we fear that errors may occur.

It would have given us pleasure to have gathered some of the fragments of correspondence scattered among our business letters, but we lacked that leisure necessary for compilation. If our correspondents would all observe the rules of writing they would greatly aid us in that part of our business.

Hence if our paper should lack in its variety and departments for a few weeks no other apology need be expected.

Business.

Fiana P. Bare. There was no paper published dated Dec. 29. The last No. of Vol. 4, No. 50, was dated D[illegible] 22.

Brother Samuel H. Myers, New Market, Va., wishes to know [illegible] Geo. [illegible] address. He [illegible] about one year, Dec. [illegible].

Isaac P. Worrell, Pa. [illegible]. To [illegible] cents on volume [illegible]. We [illegible] ordered it to be sent to you. The [illegible] ordered it also paid for one year.

John Stretch, Dowagiac, Mich. Where has Andrew Sneltne been getting his [illegible]? Then we can tell you whether he [illegible] or not.

H. L. Why do you not give your full name? We gave notice once before that we publish no marriage notices especially, unless endorsed by the full name of some responsible person. We do not know but we are being imposed upon, and at the expense of our friends. The marriage notice may be genuine, but the very fact that you do not give us your name casts about it a shade of suspicion. If you do not wish your name to appear as the informant, you can say so and we will withhold it.

Abraham Creeger, Dover, Me. [illegible] 75 cents on last year, or volume 4. $2.2[illegible] will pay to the end of this year, 1869.

William M. Bostetler, Boonsboro, Iowa.—Our books say you owe 75 cents on last year or volume 4.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ ten upon one side of the sheet only.

Brother Holsinger; On account of my absence from home this fall and winter, I have not been able to act as agent for the *Companion*, until now. After I came home from Indiana brother Michael Bosserman wrote to me, requesting me to visit their church; that is, the church at Eagle Creek, Hancock Co., Ohio. I did so, and on the evening of the 5th Dec. I arrived at Dunkirk, Harden Co. Next day commenced a series of meetings in their meeting-house. Preached ten discourses there, and one in Dunkirk.

We had 5 accessions; the meeting was well attended, and had good order. Brother Daniel and sister Elizabeth Rodabaugh were the first members in that church. The first discourse was preached by brother Jacob Crist in 1835, some time in June. Their first Lovefeast was held in 1848. Elder J. Thomas preached for them at that time. At the same time they numbered only thirteen members. At the present time they number 107.—They have four ministers, namely, P. Freed, E. Beagle, D. Bosserman and E. Bosserman; and eight Deacons. Within the last two years they have had an increase of thirty-six members. The church appears to be in a very prosperous condition.

I also attended that series of meetings in Trumbull Co. Brother Brown and brother Murray had preached a few days before I got there. The meeting continued some nine days; had a very good meeting. May God bless the dear people with whom we have meet at those meetings and parted with. May he also bless every effort that is put forth for the saving of souls according to the Gospel.

JNO. NICHOLSON.

Moultrie, Ohio.

Dear Brother Henry; As I frequently notice in the *Companion* that you solicit church news, and as I have great pleasure in reading the same, and especially when I hear that souls have become willing to enlist under the banner of him whom we claim as our leader. We have had a refreshing season in our branch. Brother John Spanogle and James Lane have been laboring with and for us for a considerable length of time, with great power and we have reason to believe with success, as one precious soul has been made to feel the need of a Savior, and I hope that many more will not let the strong calls and hearty admonitions pass by unheeded. The brethren have planted and watered, and our prayers are that the Lord will give a bountiful increase, that his kingdom on earth may be multiplied and his name glorified. I sincerely hope that the blessed season we have enjoyed, in this series of meetings may not soon be forgotten, but may we all treasure them in our hearts for we feel assured that the Lord was with us. And may the dear brethren who have so faithfully labored with us, have their reward, both in time and in eternity. Let us all pray that the labors of God's people be not in vain.

On Christmas day we had an election for one speaker in the church. The result was a tie vote, and brother Joseph Snowberger and Thomas B. Maddocks were chosen. May the Lord be with them and aid and assist them in the work which is now laid upon them.

"They that turn many to righteousness shall shine as the stars forever and ever."

JACOB L. WINELAND.

Clover Creek, Pa. Dec. 29 '68

Brother Holsinger:—Another volume of the *Companion* is before its readers, and the time has fully come when old subscriptions must be renewed, and new ones solicited. To us who solicit subscriptions it is a pleasure when brethren are satisfied with the paper; but it is unpleasant when they find fault. And we cannot blame some very much, for they give as an excuse, that they do not read some of the articles because the writers use such words as they cannot understand. Could not the most expert make their writings a little more common? and yet the learned could understand. "A hint to the wise is sufficient."

BENJ. BENSHOOF.

To the Brethren and Sisters at Hatfield, Pa.; Dearly beloved; it is out of much love and respect I am prompted to pen a few lines to you. First I wish to inform you that we reached home from your place the next day after we left, and found our children all well and very glad to receive us. We thanked the Lord for his goodness. But we did not enjoy home as much as we would have under other circumstances, owing to our dear sister Beelman, whom we had to leave behind so much afflicted, and brother Adam in so be reaved a condition. But we feel thankful to our kind Preserver, that he has permitted our sister to enjoy a pleasant home for a little season. At the last account I had from her she was doing very well, and expressed a feeling of love and thankfulness to the sympathizing brethren and sisters at Hatfield, and especially to brother and sister Souder.—May the God of Abraham, Isaac and Jacob be our God, and we prove faithful servants, so that at the great day of resurrection we may arise and be with Christ. Amen.

ADAM HOLLINGER.

Brother Holsinger; Our little congregation here still seems to be in a healthy condition. Last Christmas day the brethren had a council meeting here, one long to be remembered. Brother William Sell was chosen to the ministry, and brother Daniel Peffly to the office of deacon. Brother Peter Overholser was present; also, cousin Daniel D. Sell.—On Christmas night there was preaching in the Baptist church; good order and attention. On Saturday the brethren went with brother Peffly, who lives in the settlement of Victoria, Davis county, to have a series of meetings there, commencing on Saturday night.

DANIEL B. SELL.

Brother Holsinger: Our little church here seems to be at a stand still. Have had no additions for a considerable length of time. I wish you could persuade some of your many speakers from the East, who come West and travel round in different parts of the country, to come as far as Panora, and try to stir up the dry bones, and get up a revival in this part of God's vineyard; that a little good might be done in the name of the Master.

B. E. PLAINE.

Panora, Iowa.

Sister Miranda Ecker, Walnut Bottom, Pa., says: "Eighteen hundred and sixty eight with its commingling of joys and sorrows has well nigh run its course and we are admonished by its flight once more to present our subscription for the approaching year. When the week goes around and the *Companion* fails to appear, we feel as though one of our little number, whose coming is anxiously awaited, and whose arrival is always greeted with joy, had staid away from home. We would not willingly forgo the pleasure its presence at all times imparts."

Dear Brethren and Sisters of the Southern District of Illinois: Agreeable to appointment of our last meeting, I left my home on the morning of the 16th of Nov. for Secor, our nearest station. Met Brother John Fitz on the train, on the Lagansport and Peoria R. R., thence east to Gilman, to the crossing of the Illinois C. Branch, thence south to Okaw, Coles county. Arrived about dark. Was met by Brother John Roberts, who took us to his home and kindly supplied our wants. We here had four meetings; attendance rather small, owing to bad weather. But attention good. Here is a good opening for a ministering brother, as they have no preaching only when brethren call. Left here on the 19th. Conveyed by brother J. R. 40 miles to the house of brother David Rothrock, Cumberland county. Here we had four meetings and one communion.

Wednesday, 25th, conveyed by brother D. R. to Crawford county, 30 miles, to the house of brother A. Hyre. We here met the members in council; organized a church; held an election which resulted in the choice of brother J. P. Horning for Speaker and brother Isaac Horning, Deacon. Had two meetings and one communion.

28th returned to Cumberland county. Had five meetings at West Union S. H. and three at brother Jas. McBride's. Baptised 3, held an election, and brother John Grim was chosen to the Ministry, and brother Jas. McBride for Deacon. May the Lord bless the little band of brethren and sisters here, and the brethren should assist them all they can.

Dec. 1st, left brother D. Rothrock's, traveled 22 miles in wagon to Charlestown, took the cars for home, arrived Wednesday evening. Out 17 days. We here would tender our thanks to the kind brethren and sisters for the love they manifested to us. Found all well. To the Lord be all the praise.

J. R. GISH.
JOHN FITZ.

Secor, Illinois.

Among the extracts that we have been enabled to glean, we offer the following:

Sister Lucinda Mellinger, Columbia Pa. says: "I have taken the *Companion* for the last two years, and I obtained great encouragement in reading it. I do not get much away to meeting and so I will take the *Companion* another year. Oh! how good do I feel when I can hear from the dear brethren and sisters from far and near, that they still preach the gospel in its purity. If we only could all be linked together in true christian love, I do believe that the angels in heaven would be rejoiced."

Sister Catharine Frantz, North Hampton Ohio, sends us the following encouragement: "I enclose two dollars for the *Companion*. I know I am rather late, but could do no better. I cannot make the exact change but know you will give me credit for all I send which will pay part on the 6th volume, should I live to enjoy its pleasant company. I value it very highly and have taken it from its beginning. The more I read it the better I like it. It is particularly pleasant in winter time when I cannot get out to hear our brethren preach. I comfort myself in thinking that I have right good preaching at home every week when the dear *Companion* makes its appearance.

Sister Henrietta McNoughton, Newport, Pa., writes: "We are rather late but hope you will bear with us. I sent as soon as I could, and brother Pool is an aged brother and could not get to town or he would have sent sooner. We live in rather an out of the way place and only have preaching every eight weeks; and it often happens that during winter we do not have preaching for twice that time.—We are few in number in this neighborhood, but hope the time may soon come when many will turn to the Lord and ask what they shall do to be saved. We are still anxious to hear from our dear brothers and sisters through the *Companion*. Enclosed find $3 for brother Pool and myself."

Brother Martin Neher, Toledo, Ind., says: "Brethren Elias and John Cessler have been with us and have had several meetings in our district of the church. We hope the Lord will bless their labors to the saving of souls. They left for home the 30th of December, and we hope they found all well at home. May the Lord bless his church and people every where is our prayer. Amen."

House Burned.

The house of brother Strader, and all in it, was entirely destroyed by fire, on the 18th day of December last, leaving him in a distressed condition. Brother Strader is old and badly afflicted with breast complaint, but is a worthy brother and we appeal to the Brotherhood for aid for him. We are not able to help him enough in the way of furniture, but will try to build him another house.

Now brethren, you that are sitting around your fires with everything necessary to make you comfortable, think of brother Strader, who is houseless and homeless. He had a good house and was comfortably situated, but is now bereft.

We make this appeal especially to the brethren in Virginia. Brother Moomaw and brother John Brubaker are requested to aid in obtaining relief. Contributions may be sent to Peter Snuffer, Asa Spangler or the writer at Raleigh, West Va.

WM. BAILEY.

Raleigh, West Va.

Notice.

The District Meeting for the Middle District of Indiana, will be held God willing, on the 2nd Friday after Good Friday, which will be on the 9th day of April next, if I have counted or reckoned correctly.—

It is to be held in the Eel River congregation, at their meeting-house 4 miles north of Manchester.

D. BECHTELHIMER.

Cor. Sec.

Brother B. S. Whitten, Liberty, Va., says:

May Providence bless your labors in spreading far and wide the glorious doctrine of a crucified Savior—the pure gospel of the Son of God—till all may be convinced of error and darkness, that each and every one will lay hold on the sacred words of Faith, obeying God in all His commandments, shunning all evil and cleaving unto all good, serving the Almighty Father in an acceptable and commendable manner, as is pleasing to him. May the love of Christ more abound in all our hearts, and may we also walk more as is becoming the followers of Jesus that all may see the good works—forsaken their evil ways thereby, and then joining with the family of God, in praises and thanksgivings to our Heavenly Father for his great mercy and kindness to the whole human family, in preparing the glorious mansion for *us* unprofitable beings. May the Lord bless us, each and every one.

Brother Holsinger:—I live in La-Fayette county, Mo. Myself and wife are the only members in the county as far as we know: the nearest brethren are in Johnson Co., some 22 miles from us. To them we handed our letter of recommendation. The congregation is composed of some fifty-six members.—So we have but little chance for meeting; no one to give us comfort or to build us up, but the blessed Bible, and the welcome messenger, the *Companion*, which brings our news from the church and brethren, which still kindles a flame of sacred love in our hearts. We see so many visits made by our beloved brethren to different places where they have meeting. O that they might think of Lafayette Co., and the many precious souls to whom the doctrine of the brethren is a stranger, and I believe only for the want of some one to come and to declare to them the whole counsel of God. May God grant that some brethren may come to seek after the "lost sheep of the house of Israel," is my prayer.

ABRAM CREEGER.

Dover, Mo.

Brother Holsinger; Through the protection of kind Providence I arrived safely home from my mission to the South, and found my family well. After parting with brother Good, whose society I enjoyed very much while visiting among the churches in Maryland, where we made many pleasant acquaintances. I was conveyed to the station by brother D. Wolf, when I embarked for Winchester. Went to brother Fanestock's, but they had not received my letter. Enjoyed their hospitality until Monday morning, when Peter Fanestock took me in a sleigh to brother Baker's, and next morning brother Baker brought me to brother Gabler's, and his son conveyed me to brother Sharer's. On my arrival there my letter had not yet been received. Tarried there until Friday, when I started on my journey southward. Arrived at Staunton too late for the train.—Found brother Kline in town who took me to his home four miles distant. Sunday morning went to meeting, and also attended evening meeting. Had a short but pleasant season. Monday morning, took the train for Tennessee, and arrived at my brother Samuel's, and brother Reif's, about noon. Found them and families all well. Found the country rolling; climate salubrious; soil medium; society moral; enterprise dull; plenty room for improvement.

Having spent so much time in reaching this point, I could spend but one week. Met with the brethren at appointments made by brother Molsbee. I was with them at 4 meetings. On Monday two were received by baptism. Spent the time very pleasantly. Took train at Russelville for the eastern shore of Maryland. Spent a few days viewing the country. I like that section very much. There are no brethren there. The gospel banner should be unfolded in that region. The people are very sociable. Took train for Philadelphia; enjoyed the hospitality of brother Spanogle.—Met with the brethren in worship on Crown street, in the evening.

Last day of the year reviewed the past; found we had come short in many respects, and formed new resolutions to try, the Lord being our helper, to spend the new year more devotedly in the service of the Master. May the Lord grant us all grace to keep this year to his praise; that though we may have to regret the *little* we have done, we may rejoice in having it *well done*.

The Lord be praised for his loving-kindness and tender mercy.

PETER S. MYERS.

McVeytown, Pa.

Queries.

Will some brother, or brethren give an explanation of Paul's instruction to Timothy, in the third chapter of his first epistle, concerning the qualifications of brethren selected to fill the offices of Bishops and Deacon. Did the Apostle means, that a brother *must* have a wife and children, as one of the qualifications for those officers? Or are we to understand that there were those in the church, in the Apostle's time, who had more than one wife?

JOHN McCLINTOCK.

Liberty, Ill.

We take pleasure in acknowledging the receipt of a fine turkey, ready for the griddle, for our New Year's roast, from sister Margaret Antelberger. Also, for sundry holiday extras from sisters Goodman and Henderson. Many thanks for their kind remembrance.

PUBLIC SALE OF ITALIAN BEES.—S. B. Replogle—near Martinsburg, Pa.,—will sell at public sale, on Monday, January 18th, 1869, at 1½ o'clock, P. M., about 20 colonies of Italian Bees, and 5 colonies of common bees.

MARRIED

On the 26th of November, 1868, by elde Peter Nininger, brother SAMUEL CRUMPACKER, of Montgomery congregation, to sister MARY C. MOOMAW, daughter of brother B. F. Moomaw, of the Valley congregation Botetourt county, Va.

D. C. MOOMAW.

D I E D .

We shall be pleased to receive obituaries in connection with obituary notices. We wish to use all kindly, and we could not answer with all.

In the Upper Miami Church, Miami county, Ohio, Dec. 2nd, 1868, sister ANNA, wife of brother Isaac KARN, aged 33 years, 2 months and 1 day.

She has left a sorrowing husband and four children, also a loved circle of kind and affectionate companions and relatives to mourn their loss, of which one was only 10 days old at the time of her death; but we hope their loss is her eternal gain. Funeral occasion at the Spring Grove meeting-house, to a large congregation, by brethren Jesse Studabaker and John Frantz, from 1st Cor. 15: 22-58.

E. H. ARNOLD.

Visitor please copy.

In the Spring Run church, Pa., September 14th, 1868, sister SUSANNAH, daughter of elder Jos. R., and sister M. A. Hanawalt, and wife of friend Philip A. MURPHY, aged 38 years, 9 months, and 17 days. Sister was an acceptable member for a number of years, and at the time of her death, was one of the Superintendents in the Brethren's Sabbath School.—Funeral services by brother Peter S. Myers and others, from Rev. 12: 11, etc.

Also, at the same place, October 2nd, 1868, sister MARY ANN, wife of brother Jacob KINSEL, aged 38 years, 3 months, 6 days.—Sister was 19 years married on the day of her funeral. She left an infant of but a few hours, leaving an infant daughter and only a few hours. Funeral sermon by brethren John Snowberger and Jos. R. Hanawalt, from 1st Thess. 4: 15, to a very large concourse of people. She leaves a husband and 10 children.

Also, near Lewistown, Pa., Sept. 13th, 1868, HOWARD, son of brother Samuel L. and sister Elizabeth RUBLE, aged 6 months and 10 days. S. W. BOLLINGER.

In the Logan branch, Logan county, Ohio, December 14, 1868, our beloved sister, MAGDALENE KAYLOR, wife of brother Samuel Kaylor, whose obituary notice appeared some time since; aged 48 years, 5 months, and 5 days. She leaves 6 children, 2 grandchildren and many relatives and friends to mourn their loss. Occasion improved by elder Jos. N. Kaufman, Michael Swanger, and the writer, from Rev. 14: 13.

J. J. FRANTZ.

In the Sugar Creek church, Allen county, Ohio, December 1, 1868, brother ARTHER CRAYTON, formerly of the Valley of Va.

Also, in the same branch, December 10th, JOHN B. EVANS, son of brother and sister Evans, formerly of Rockingham county, Va., aged 20 years and 21 days.

Also, in the same branch, December 9th, dear sister JACOB DRIVER, in the 64th year of his age. Funerals of the above by the brethren.

DANIEL BROWN.

In the Carroll church, Carroll county, Ill., Dec. 14th, 1868, after a short but painful illness, sister MARY, wife of brother Simon ARNOLD, aged 47 years and 5 months. Funeral services from Hebrews 4: 9, by brethren Christian Long and Michael Bollinger.—Although sudden and long was intensely great, she bore it with Christian fortitude, and her last, yet consoling language, was "Weep not for me." She left an affectionate husband and many friends to mourn their loss.

[illegible]

On December 22d, 1868, in Beaver Run congregation, Mineral county, West Va., sister MARY ARNOLD, youngest daughter of Zachariah and Elizabeth Arnold, aged 25 years and 8 months. Her illness was tedious of the most excruciating nature sometimes, yet she bore up under her sufferings with much Christian fortitude. During her sickness she manifested a desire to depart and be with Christ, which is far better, and died in full triumph of a living hope. Funeral services by brother Solomon Long and others, from 119th Psalm, 96th and 97th verses. Text is the voice of the Master to death; this is a solemn warning to all, and especially to the young. S. L. LONG.

In the Cicero church, Hamilton county, Ind., November 14th, 1868, sister ELIZABETH, wife of brother Andrew ELLIS, aged 52 years, 4 months, and 4 days. She was a member in Israel, and respected by all who knew her. Death was by cancer of the breast. Funeral services by the writer. Rev. 14: 13.

Also, at the same place, Dec. 11th, 1868, sister ZELPHIA ANN, wife of William O. HILL, aged 32 years and 8 months. Funeral services by the writer.

ELDER ELIAS TAYLOR.

In the Jacobs Congregation, Westmoreland county, Pa., [illegible] brother JOHN SHAFFER; aged 71 years, and 23 days. Funeral services by the writer, from 1st Cor. 5: 8, 9.

In Fayette county, Pa., December 2d, 1868, JOHN HILL, aged [illegible] years. Funeral services by the writer, from 1st Kings 20: 40.

The latter death occurred by one of those appalling tragedies that sometimes cast a gloom over an entire community. We deeply deplore the loss of kindred friends and neighbors at all times, but to us this death is deeply heart-rending to all, especially when it occurs in families whose pecuniary circumstances are not the best, and still more, when the victim has never made provision for the riches of the eternal world.

Mr. Hill was, at the time of his death, employed as a miller in Smith and Masonman. By some means his left arm was caught between the crown wheel and the trundle-head, and was drawn between them, and literally cut to pieces. He leaves a wife and six children to mourn his untimely end.

JOS. I. COVER.

On the 8th of October, EDNA ANN, daughter of Samuel S. and Christina SHERFY, aged one year and 6 days. Funeral services by the [illegible]. M. M. PASHOR.

In the Middle Creek church, Somerset Co., Pa., November the 6th, sister CATHARINE FIKE, consort of brother John Fike, aged 64 years, 1 month, and 10 days.

VALENTINE BLOUGH.

LIST OF MONEYS received for subscription to the *Companion* since our last.

Jeremiah Fonst, Jones Mills, Pa.,	1.50
John H. Stover, Bald Eagle, Pa.,	1.50
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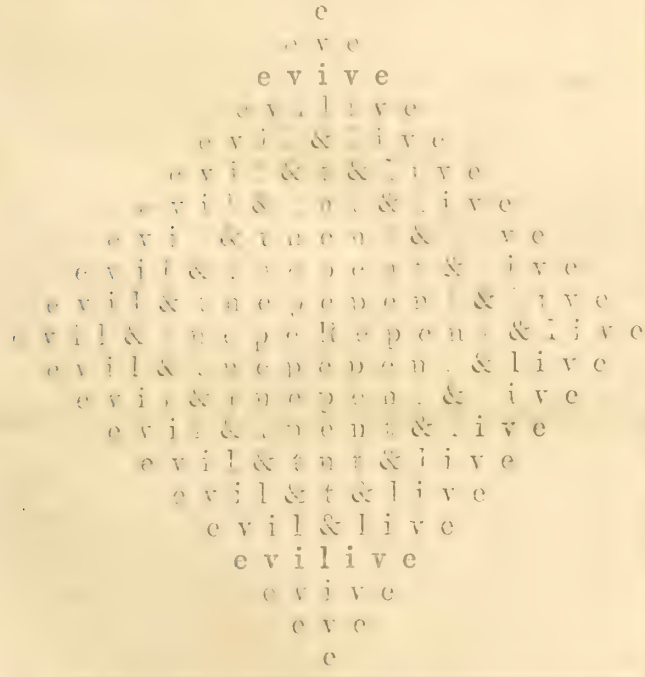
VOLUME V. TYRONE, PA. TUESDAY, JAN. 19, 1869. NUMBER 3.

A Good Precept Well Told.

The following ingenious arrangement of a sentence is taken from *The Carolina Sentinel*, April 4, 1818. It is said that it may be read in over two thousand different ways without altering the original words, by beginning at the letter R, which will be found in the center of the diamond.



For the Companion.

Plain Talk.

In examining the above significant language as emanating from the chief of apostles, we find we have a duty enjoined upon us by authority, no less in rank than the Third Person in the Divine Family, for Paul was the mouthpiece of the Comforter, the Holy Spirit. The text above shows the relative position that the taught believer sustains "to him that teaches in all good things," and sets forth the obligation that we are under to the watchmen on the walls of Zion. That we are to make the minister of the gospel (for such are referred to) the sharer of the temporal blessings that a benign Providence has so abundantly lavished upon us we hope no one in the brotherhood will deny. If words mean any thing then the word "communicate" in the connection that it stands in the quotation above, conveys to our minds the idea of giving to our ministers, who labor in word and doctrine a portion of our surplus, and thus make them the joint possessors of the common necessaries of life. To what extent this liberality of communicating to the wants of our christian ministry is to be carried is not in our province to dictate; but we know, and to our discredit we must confess that this duty is rarely carried into effect. Brethren how many miles have some of our preachers traveled this year? How many sermons have they preached, how much heat and cold and inclemency of weather endured, while some of us were in our easy chair enjoying the comforts of home and the endearments of the family circle? Look at the wear and tear while serving us.—What amounts of time devoted to the enriching of others in heavenly treasures which circumstances perhaps required in providing for their own families. Take into account the stationery, book, periodical and postage bills, and the sum of his hard earnings paid out in railroad fares attending to Macedonian calls, or how many such calls, from those wishing the gospel preached, have been neglected because the limited means of some of our gospel standard bearers would not enable them to answer the calls.—These are problems that we should not omit, but look into. Well has all this labor been bestowed, and these sacrifices of home, time and means been made for our fathers, mothers, brothers and sisters, our companions, our children our neighbors, and ourselves, while we through God's blessings have been permitted to replenish our ward-robes, our pantries, our cellars, barns and garners; our government securities and bank stock been redoubled, farm been added to farm and store house to store house. Though we may have these things and claim them justly too as the reward of our industry, yet he who

sends his servant to us to break the bread of eternal life to us, and to unfold to us the imperishable and inexhaustible treasure of heaven, praying the Lord to fill our poor souls with the love of God, says in plain and emphatic language: "communicate to him that teaches in all good things." How many of our worthy, faithful ministering brethren's hearts have been made glad during this Christmas festival by our liberal giving of gifts? thus assuring them that we esteem them worthy of double honor?" Or have we withheld from giving and perhaps asked them the highest market price for things necessary to feast, even presented to them our subscription list for contributions to aid in building meeting houses and defraying church expenses generally. If your preacher is a money-making wealth-accumulating man, then we may have some excuse for asking such a competitor to bear his portion of our burdens in this respect. Should his circumstances, however be to the reverse, we think it would almost be base ingratitude to make any such demands. With eighteen texts from the infallible Word of God, urging the taught, baptized believer "to communicate" or give "to him that teaches in all good things," we think that it would only be "letting our lights shine if we were to help our faithful, christian ministers, and fill their ward-robes and pantries with the comforts and necessaries of life. What? withhold from giving him who "neglects not the gifts that is in him," who gives himself wholly and continually to prayer and the ministry of the word," "teaching in all good things!" To do so would force us to exclaim with Malachi, the last one of the long line of prophets, who stood at the very chasm of destruction to which the Jews were hastening: "Will a man rob God? Yet ye have robbed me!"—Wherein! "In tithes and offerings," (3rd chapter and 8th verse.) Nehemiah saw the terrible corruption that had befallen Israel and among the numerous abuses he undertook to correct, he answers Malachi's questions of robbery: "And I perceived that the portions of the Levites had not been given them; for the Levites and the singers that did the work were fled every one to his field." Neh. 13: 10. It is written: "It is more blessed to give than receive." Let us therefore give for God's blessings would not cease to flow into our basket and store, while our worthy preachers would feel that their labor was appreciated by us, and their companions and children feel remunerated for the oft and frequent absence of their parents; their hearts made to bless God, and constrained to hold the very memory of our names sacred for acts of christian kindness thus conferred; while thus we would be "bearing one another's burdens and so fulfil the law of Christ." Gal. 6: 24.

I have not written this that it should be so done to me. I am engaged in a legitimate business; and by close application and a continuance of my brethren's patronage, I expect to make a comfortable livelihood for myself and family.

E. S. MILLER.

Hagerstown, Md.

For the Companion.

"Remember Lot's Wife."

Luke 17: 32.

This sentence in the New Testament was spoken by the Lord Jesus directly to the disciples. And although it is but a short one, it is one full of meaning, and one that just as much interests the disciple of the present day, as it did those on the very day and hour it was spoken. Speaking as he was to them in regard to his second coming, and also the destruction of the city of Jerusalem in which perhaps many of the disciples dwelt, and their city being doomed to be destroyed as was the city in which Lot dwelt, the Saviour gives his disciples all necessary warning, as was Lot, to escape the impending dangers, and then tells them in the language of the subject: "Remember Lot's wife." They had all the necessary precaution given unto them to make their escape sure and certain, as had Lot and his wife; but in our remembrance of her, what do we find?—Why she disobeyed the command of the angels when fleeing from the city, in looking back, and became a pillar of salt which is seen, we are told, unto the present day. God must be obeyed to the very letter.—God has put this inscription on all things here below: It "shall be burned up." And He has provided ample means for our deliverance: and while with Lot we are lingering he takes us by the hand and bids us to hasten to flee for our life to the city of refuge. Yes, he tells his servants to go out "into the highways and compel them to come in, that my house may be full."

Dear reader, are you making any effort to secure your salvation? Have you not made one step yet towards the city of refuge? If not it is certainly high time that you were. Perhaps the avenger of blood is close at your heels. Obedience unto all the requirements of the New Testament, (that mighty city of refuge,) is the only thing that is going to save you and I from the burning flame. No non-essentials there, depend upon it. "For if the word spoken by angels was

steadfast and every transgression and disobedience received a just recompense of reward: how shall we escape if we neglect so great a salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2:2-3. In regard to the destruction of the city of Jerusalem and the disciples' deliverance therefrom by adhering to the way given by the Saviour, establishes a fact which is hard for the deist to get over. "Pray that your flight be not in the winter, neither on the Sabbath day." "And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Matth. 24:20; Luke 21:20. As much as we can learn by history their flight was not on the Sabbath day, neither in the winter season. I believe they prayed and their prayers were answered, and that they did flee from the city after it was besieged by the Roman General Cestius. "And when there was all hopes of him taking the city, he retired from it without any reason in the world," which I believe was so ordered by the providence of God that the disciples of Jesus might make their escape; for farther says the historian, "After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship that was going to sink." Josephus' wars of the Jews, book 2, chapter 19, verse 7; also chapter 20, verse 1.

And now, dear brethren and sisters, let us take courage in remembering that the Lord will deliver them who put their whole trust in him and obey him to the letter. Let our whole object be to gain heaven. We certainly made a good profession when we were taken into the Church, and rest assured if we live up to it, we will meet inside the walls of the New Jerusalem, the walls of which no Roman General will be able to beat down. But on the other hand if we disgrace our profession by looking back to the beggarly elements of the world, as did Lot's wife, we will surely miss heaven.—"He that puts his hand to the plow and looks back, is not fit for the Kingdom of God." Dear brethren and sisters, pray for us that our faith fail not. The favor of our Lord Jesus Christ be with you all. Amen.

E. B. McNUTT.

Illinois.

For the Companion.

Rest.

How sweet to the weary is rest. When by extreme physical exertion, or mental labor we are weary in body or mind, how pleasant and refreshing does rest come to us; how sweet the repose of a calm untroubled sleep when we are worn out by fatigue. In connection with this thought we notice that in order to enjoy and appreciate rest, we must be tired and weary, and that when we most need it the better are we enabled to enjoy it when we obtain it. This leads us to speak of another rest, a rest so much better, holier, and purer than the rest offorded to suffering humanity in this world, that a finite mind cannot form a just conception of it.

One of the first conditions to the obtaining of this rest is, that we must be "weary, and heavy laden."—Matt. 11 28. And oh what an inestimable boon is this rest to the weary heavy laden, sin-sick soul. Surrounded by darkness and death; overwhelmed with sorrow and dismay; born down to the earth with the burden of his sin: wearied in soul and body, how sweet to such an one are the words of him who suffered for us, who died that we might live, and that he might have power to say: "come unto me all ye that are weary and heavy laden, and I will give you rest. Only those who have felt the need of these words know how rapturous and soul thrilling is their power, when for the first time the promise contained in them is by faith verified and the sweet rest is felt. A freedom from the burden of sin, a conciousness of duty performed, gives us a rest and peace sweeter and holier than anything the world can give, or has ever known. Then commences the battle of a spiritual life. Like as the infant struggles for life in its earlier days, and is carefully watched over, by a fond, loving mother. So also the new born babe in Christ's kingdom is met by many difficulties, and is tried by many severe trials; but the Good Shepherd watcheth over it with tenderest care, and when weary and faint, and like Peter ready to sink and perish, behold! he taketh it to his bosom and giveth it rest and shelter until the storm be past. And thus all through life when we are faint and weary, he is ever ready to help us and give us the rest we so often need while "fighting the fight of faith." And at last when life's labor is ended, and we have done our duty, and have done it well, with what heartfelt, soul cheering joy shall we enter into our eternal home where we shall enjoy a glorious never ending rest:

"Where the wicked cease from troubling and the weary are at rest."

D. L. MILLER.

Polo, Ill.

Many a child goes astray, not because there is a want of prayer and virtue at home but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing displeases them they are prone to avoid it. If home is the place where faces and words are harsh, and fault-finding is over in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother try to be happy. Let them look happy. Let them talk to their children especially the little ones in such a way as to make them happy.

Every day is a little life; and our whole life is but a day repeated.

For the Companion.

To a very young Disciple.

"Hearest Thou what these say? And Jesus saith unto them, yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise." Matt. 21: 16.

Although so young, Christ's approach as the King of saints, "meek, and sitting upon an ass," stirred the depths of your child-heart, so that in the ecstasy of new-born emotion you had to break out in the jubilant strain of the love-nurtured bride, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." When the Prophet of Galilee enters the soul with a manifestation of his Kingly Glory, the sense of his presence and the quickening energy of his Love are so rapturous, that if the Christ-clinging heart were to hold its peace, "the stones would immediately cry out." The soul that is full of Christ must sing its Hosanna, let rebuke who will. It must wave its symbol of triumph, and lay its all at the feet of incarnate Deity. The Uncreated God, the Eternal Majesty, riding on an ass to carry his broken heart and streaming tears and pleading soul before a rebellious, stiff-necked, and murderous people, knowing that the weeping and pleading of Infinite Mercy will but aggrevate the sin and intensify the woe of many Hell-doomed souls, oh when this fact enters the conscience in all its dread significance, it feels that the awful alternative is *now* or *never*, although the stain of but a single sin mars the garb of innocence. When we consider that one sin "brought death into the world, and all our woe," and that the blighting curse of God fell on the race for but a solitary breach of fealty, we need not wonder that a sinner of twelve years old should have such a deep and damning sense of demerit. Had you not received the Savior when you did, your house might have remained unto you desolate, and the self-induced hardness of your heart forever debarred the ingress of Eternity's King. In the Sanctuary where I worship there is generally present a young lady whom Christ often pleaded to gather under his wings, and she would not. Often was her heart softened by the convicting grace of God, so that she could not restrain her tears. But she summoned all the energies of her nature in opposition to the Holy Spirit, and now she is so petrified in sin that she can without a blush mock the preacher to his face when entreating the sinner in the most pathetic manner to come to Jesus. God is not mocked, and no one can maltreat his ambassadors with impunity. The Master came and called you, and you gave submissive response, which had you not done, one more name would now be, and perhaps forever, on the records of Hell.

Dear before, to all who knew you, you are now a thousand fold dearer to these who love the Lord Jesus Christ. However amiable we may be in the development of the loveliest traits of human nature, we are yet not thereby raised above the curse and condemnation of sin. "That which is born of the flesh is flesh," and "they that are in the flesh cannot please God." John 3: 6.—Rom. 8: 8. God is a Being of Infinite Holiness and the pure in heart alone shall see him. "It is a fearful thing to fall into the hands of the living God" in an unreconciled state, because he "is a consuming fire;" but to as many as believe on the Name of his Only-Begotten he gives "power to become his sons," and then it is a blessed thing to fall into his hands, for "we shall be like him," and "see him as he is." Heb. 10: 31. and 12: 29. John 1: 12. 1 John 3: 2. Although many might have regarded you as endowed with a disposition akin to the angels, and requiring no change but a self-determined direction of the will to religion as a supreme object, yet so alienated are we by nature from the self-renunciation which the gospel requires, that, had you been transferred to the judgment-bar of Infinite rectitude and purity, your soul would have been eternally blasted with the terrors of Divine wrath; but now, being "born again," of water, and of the Spirit, you enjoy "the peace of God which passeth all understanding," and look forward to death as the entrance into glory, and to the judgment as your great coronation day.

You have been broken from the quarry of sin, scorched by the fires of Sinai and malleated by the hammer of judgment, polished by the hand of God for his temple, and then placed in your niche in the sacred edifice by the hands of his ministers. You are now to be a *living* stone, transparent with holiness, not mingling with the God-hating multitude from any impulse to participate in their forbidden pleasures, ever watchful lest the "white stone" be fouled by contact with sin. A tremendous responsibility rests upon you. The eyes of Heaven and Hell and

earth are scanning your motives and actions.—Your baptism has been a public avowal that henceforth you are not of the world, and that you will be a living and faithful witness for Jesus, in the face of all opposition and contumely. A more solemn and momentous step than you have taken no one is capable of on this side of Eternity. To live unto the world after being baptized into Christ's death, is to crucify Him afresh, put Him to an open shame, and draw down upon ourselves the unmitigated wrath of Jehovah.—The scriptures abound in most fearful declarations in relation to those who fall from grace after having "tasted the heavenly gift, and were made partakers of the Holy Ghost." Heb. 6 : 4, 5, 6. Guard every avenue of your soul, and allow yourself not a moments slumber, lest the enemy step his tares into the heaven-tilled soil, or ourselves rot with some evil in the guise of truth. "Let the word of Christ dwell in you richly, in all wisdom," so that when the adversary plies you with his temptations, you may be able to repel him with Christ's weapon "*It is written, it is written, it is written.*" Col. 3 : 16. Matt. 4 : 1—10. Wrestle with the All-wise for Divine illumination, and by a meek and self-denying, Christ-exalting life, help to answer your own prayers. Let it be your highest ambition and deepest concern to possess and exhibit the mind of Jesus. Let it be known to all that you have eaten "the little book" presented by your Heavenly Bridegroom, and that all that comes out of you, in word and deed, is but the unfolding of its leaves and the evolution of its mysteries. Be to the world, and to all, *an open volume of grace* in that many who never look inside the New Testament, may read in your life the beauty of holiness and the elevating power of the Cross.—Bear the broad seal of God in your forehead wherever you go, and be not ashamed to testify that you esteem the reproach of Christ greater riches than the treasures of earth, or the pleasures of sin, or the flatteries of the world. Let neither damsel nor devil frighten you into denial of your Lord. Be content with the crumbs under the table, rather than "fare sumptuously" with the world every day. Let it be your glory that what others barter soul and character to gain, you "count but dung." Always bear about you plenty of Heaven's currency, and see to it that the image and superscription of Jesus is unmutilated. You can do much good, if you but keep the filth of corruption from the mirror of holiness. If you discover a fibre of inbred sin reaching toward the world, bring down the sword of the Spirit with a resolute stroke, and amputate the offending member. Keep yourself in the love of God, and God will keep out the love of the world. "If any man love me, he will keep my words; and my *Father* will love him, and *We* will come unto him, and make our abode with him." This is honor enough. By creation we are a "little lower than the angels," but by redemption higher. Let us gladly bear the Cross through a brief period of probation, so that we may eternally wear a crown of righteousness, and share the Throne of Jesus. The promise is ours, and the fruition will be, if we remain faithful unto death. C. H. BALSBAUGH.

Speechless Children.

I have been much interested in a deaf-mute, seven years of age, the son of a newly-elected Senator from one of the Southern States, who visited, not long since, one of the families of my congregation. He is a boy of uncommon natural intelligence, very quick to comprehend what is said to him as long as he cannot hear, and full of vivacity and sport. He became deaf the first year of his life, through sickness, before he had learned to speak. His father, with whom he was a special favorite, anxious to do everything for him that could be done, placed him, last year, in the Clark Institute for Deaf-Mutes, at Northampton. There, under the training of Miss Rogers, he soon learned to articulate quite a number of words. When he had been at the Institute a few months, the father called to see him. It happened to be the time of recess, and the boys were at play on the ample grounds about the building. The boy saw his father coming, and stretching out his arms ran to meet him saying at the same time, "*Father.*"—It was the first word the father ever heard him speak, and it quite overcame him. He could scarcely refrain from tears. His heart overflowed with joy,—joy that it was permitted him to live to hear his dear dumb boy speak and call him *father*.

When I first heard the story in the presence of the boy himself, so bright and intelligent, so happy in the newly acquired power of articulate speech, I could not but think of the great Father in heaven, and the multitudes of mute children he has here on earth, mute at least so far as any acknowledgment of their relationship to him is concerned, children who have never called him by the endearing name of Father. And then I thought what must be the joy in that Father's heart when one of these dumb children of his, breaking through the guilty silence so long observed, lifts his eyes and heart toward heaven and says, "*Father.*"—*N. Y. Observer.*

For the Companion.

A Dialogue on Feet-washing.

Brother A. I see there is much said of late, in the *Companion* on the subject of Feet-washing and I hope good may result therefrom.

Brother B. Yes such is the case and I am sorry to see such a firm stand taken by those who are opposed to the general practice of the Brethren; fearing strife and contention may be engendered thereby, so as to be detrimental to the cause of our blessed Master.

A. I hope better things; and that the seemingly opposing elements may be neutralized by a strict regard to God's word, and that union and harmony may characterize the entire Body.

B. God grant it may be so! If christian forbearance would not be lost sight of, and a strict adherence to the adapting principles of the gospel be our motto, rather than too much stress placed upon the *incidental or attending circumstances* of our ordinance, union and harmony would prevail, each individual member of the spiritual body would be strengthened—Christianity would blaze brighter and shed its genial rays farther and farther into the dark abodes of the world, and the cause of pure and undefiled religion receive such and impetus that the world would wonder, and angels rejoice.

A. That is true, but brother B., I must say I am convinced the "single mode" of observing the ordinance of Feet-washing comes nearer the word than any other, and I have arrived to this conclusion from an impartial and solemn investigation of the matter.

B. Well brother A., as I think you honest and willing to recant any principle when convinced of it, having no special claim on our religious tenets and is dangerous to the prosperity of Zion, I will debate the question with you in the fear of God and the love for truth.

A. By the *word* I shall stand or fall, so by the *word* I shall be governed.

B. Why do you favor the "single mode," so called?

A. Because our Savior, in the singular washed and wiped and said "if I then your Lord and Master have washed your feet ye also ought to wash one another's feet." Does not the turn "*ye*" mean each one of them should wash "*another's*" feet.

B. The meaning of the term is not necessarily confined to such a signification. The term "your Lord," in same verse, evidently means Lord of one as well as Lord of all; and "your feet" may apply to the feet of one or to all; in like manner "*ye*" may be rightfully applied to one as well as to all collectively. If each one of the number present wash the feet of another, they wash one another's feet; and if a number are washed by one and some of those that have been washed wash the feet of others *do they not also wash one another's feet?*

A. I must confess it would be so, but is it according to the Savior's example for one to wash and another to wipe, when he says I have given you an example? &c.

B. What do you understand by the term "example" in this instance?

A. Why to do as he done in all things *connected* with feet-washing.

B. Such as rising from supper, laying aside garments, girding with a towel, pouring water into a basin, washing and wiping, you mean I suppose.

A. Certainly I do.

B. And for doing it in an *upper chamber alone* with the followers of Christ?

A. No, I do not contend for that.

B. Where do you find the rule in God's word to go so far, in following the example of our Savior in his preparatory steps, and no farther?

A. I am not prepared to answer that question.

B. Should each member follow the literal example of our Savior.

A I think so.

B. Then it follows each one should pour water in a basin that has no water in each one lay aside "garments" male and female; &c., &c.

A. I do not contend for so much.

B. Don't you believe the Savior did so?

A. Yes.

B. You are beginning to see the *inconsistency* of trying to follow the incidental and necessary steps of the Savior, when making preparations to establish an ordinance to teach us humility, &c. Particularly when those things are not commands or binding on us to observe.

A. You do not mean to say we are not commanded to follow his example?

B. We are to follow his example just as far as He has commanded us to follow it.

A. How far is that?

B. Did you never notice the command is simply to do what he, Christ, did to the Apostles. He says: "I have given you an example that you should do as *I have done to you.*" First, He commands: "ye also ought to wash one another's feet" and then "gives the example to do as he had done *to them.* Not an example that they should lay aside garments, gird themselves, pour water into a basin, but simply do as I have done *to you.* That is wash one another's feet and not every one his own as the ancient custom has. The full meaning of the command is concluded in that simple sentence "*do as I have done to you.*"

A. I am really surprised I did not discover your mode of reasoning before this. You are right without a doubt. However you are not, I hope, opposed to the general custom and order of laying aside garments, pouring water into a basin, &c.

B. Not at all. Like the Savior, preparatory steps should be taken to have all in readiness and the ordinance should be attended to in order and with propriety. But we should not pin our faith to those incidental and literal acts of the Savior where we have no

positive command to imitate, and forget the weightier matters such as "be of one mind," "avoid contentions," lay not a stumbling block in the way of our dear brethren and sisters: and many other commands that we are to prone to overlook.

A. If the general practice of the Church fulfils the command of the Savior I shall be content, be assured.

B. If the thing commanded is observed in the proper spirit of human obedience and the benefit intended is derived, what more can be desired? That the church has prospered and been blessed by the smiles of a gracious Providence (since the change, as some tell us of, was made,) no one can question, and now is prospering and will no doubt continue to prosper if only these questions of difference can be settled and buried forever.

A. You have given me a new mind on the subject and I hope to come to a knowledge of the whole truth soon.

B. I wish to make an illustration and show to your candid reasoning faculties that a command can be satisfactorily complied with, and all the benefits intended result, and the designs carried out, by a different way of procedure and all in harmony with the true intent and signification of the command.

A. That is just what I can not fully comprehend.

B. Well we will suppose a wealthy farmer is surrounded by several poor dependent neighbors. He cherishes the principle of charity and looks upon it as one of the essential christian graces without which no man can gain Heaven. That he may not become avaricious he has made it a rule to supply the wants of his poor neighbors at certain started times every year.—He carries the necessaries of life to his neighbors upon his shoulder; taking just enough at each time for one neighbor and so on until all are supplied. When he comes to die, as a last request and command to his children, he says, "forget not to be charitable to your neighbors. I have given you an example, and as I have done to them do ye also. Now do they understand that they can not fulfil the command in any other way than by carrying the necessary things on their shoulder just as he did, and to one at a time?—Would they not understand that they are to provide for the wants of their neighbors out of their abundance as he did? And owing to the increasing number of those requiring attention, one of them by the consent of all, goes with their team of horses and wagon, and delivers those things donated out of their abundance, probably making one or two trips answer the purpose. Now can it be supposed that those who did not actually engage in delivering those things to their needy neighbors, did not comply with the command of the father, and that he, if so permitted, would not give as loud a smile of approbation to one as the other, knowing that all were *a thing* in a spirit of united love and charity to give out of their abundance?

The Savior has recommended us to wash feet in the church, and as long as we do it as an act of humility, through love and a united spirit of obedience, and every member takes part either in washing or being washed may we not expect to be blessed and receive the approving smiles of our Heavenly Father. Though every individual member may not wash the feet of another at the same meeting, *the will of the entire body is "brought into subjection to the will of God,"* as demonstrated by being *willing to wash or be washed*. Can any one rightly say this will not be washing one another's feet when all the members of CHRIST'S BODY are engaged in the work.

A. Your reasonings I must say are satisfactory to my mind. I now see no necessity of opposing the general order, it being the rule so long in practice by a large majority of the Brotherhood, and one that I think, will fulfil the command, and to oppose it, nothing can be gained but *much may be lost*. Oh! may we all strive for a more profit union of sentiment on this as well as on all other points of difference.

J. S. FLORY.

Fayetteville, W. Va.

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Anointing the Sick.

Brother Henry: I notice on page 426, of volume 4, an article upon the above subject which needs some explanation, as those do not seem to be the words that are now used. I suppose it was an oversight of yours; or perhaps you had not all the manuscript of the elder brethren, as the minutes of that time were not yet printed. See the Encyclopedia, page 17 and 18.

WM PANNEBAKER.

In addition to what we gave at the time above referred to, we quote also the following paragraph from the "Encyclopedia," which is certainly all that refers to that part of the question under consideration, viz: The words used:

"From manuscript accounts of elder brethren concerning the same, and examining it more particularly, we have the following: As regards the ANOINTING, it requires two brethren in order to perform it, according to the advice of the apostle, since he says, 'Let him call for the elders of the church, and let them pray over him.' These words require more than one. Now when we are going to perform the same, the first we do after singing a few appropriate lines, and kindly exhorting us to turn to God unitedly, and to pray God for a blessing upon ourselves, upon the sick member and upon all, as we do in some things, and there is liberty to pray for all the brethren present. If time will permit, and strangers are present, the passage of James, chap. 5 may be read as far as relates this matter, and briefly commented upon. Then the sick member is raised to a sitting posture (if the state of the patient permits), and the elder brother receives it with his hand, and the other brother pours the oil upon it, which (the first) puts it upon the head of the sick, and thus three times saying the words of the apostle: 'Thou art anointed in the name of the Lord—unto the strengthening of thy faith—unto the comforting of thy conscience—and unto a full assurance of the remission of thy sins, or as the Lord may give utterance, and then the brethren both put their hands upon the sick, even as it is done when a brother is ordained, and pray briefly for the sick member. This is an example we have of the Savior, as we see in Mark 6: 13 16: 18. And this is the order the brethren have administered same. Brethren who are not ordained may administer it in cases of necessity." [Appendix to Min. 1841.]

For the Companion.

"Love your Neighbor as Yourself."

"Who is my neighbor?" Luke 10: 29.

Although the primary meaning of the word *neighbor* signifies a person living near by, or close at hand, there is a better and truer meaning of the term "my neighbor," given by Jesus, when he was asked "Who is my neighbor?" Our Lord then beautifully illustrates it by telling them of a man who fell among thieves, going from Jerusalem to Jericho. The thieves stripped him of his goods and left him half dead on the road side — After a while a priest came along and saw the poor, unfortunate man in a dying condition; doubtless the man thought surely if any person will help me, it is this priest; but the man's sufferings did not arouse any sympathy from this blank speck of humanity, and so he passed by on the other side. After a while a Levite came along. Now, peradventure, the poor sufferer will get attention, and this Levite may have mercy on him, and come to his relief. But *see!* he also passes him by, and the dying man is subject again to disappointment. Doubtless he now felt that the remaining spark of life which the thieves had left him, would be extinguished by the unkindness of these passers by.

But finally, a Samaritan came along and saw the man's wretched condition, and had mercy on him, by getting from his beast and dressing his wounds and pouring in oil and wine to restore in a measure his exhausted nature and drooping spirit. He then sat him on his beast and took him to the next inn and gave the host charge concerning him, that he would see him paid, &c.

Now the Savior asked who was neighbor to the man who fell among thieves? They said the man who had mercy on him,—this is a natural inference that the Samaritan was his friend and neighbor, notwithstanding they may have lived hundreds of miles apart. On the other hand the priest and Levite may have lived next door to this unfortunate man, and the Savior beautifully shows that they were not his neighbors, whether they lived close together, or far apart. We understand then that those who do us good, or wish us well, are our neighbors. Who then cannot love his neighbor as himself?

This subject can be further illustrated by one of Æsop's fables. A fox, having fallen into a well, made a shift by sticking his claws into the sides, to keep his head above water. Soon after, a wolf came and peeped over the brink, to whom the fox applied himself very earnestly for assistance; entreating that he would help him to a rope, or something of that kind, which might favor his escape. The wolf, moved with compassion at his misfortune, could not forbear expressing his concern: "Ah! poor Reynard," says he, "I am sorry for you with all my heart; how could you possibly come into this melancholy condition." "Nay prithee, friend," replies the fox, "if you wish me well, do not stand pitying of me, but lend me some succor as fast as you can; for pity is but cold comfort when one is up to the chin in cold water, and within a hair's breadth of starving or drowning."

APPLICATION.

Pity, indeed, is of itself poor comfort at any time; and unless it produces something more substantial, is rather impertinently troublesome, than agreeable. To stand bemoaning the misfortunes of our friends, without offering some expedient to alleviate them, is only echoing to their grief, and putting them in mind that they are miserable.

He is truly my friend "or neighbor" who, with ready presence of mind, supports me; not he who condoles with me upon my ill success, and says he is sorry for my loss. In short, a favor or obligation is doubled by being well-timed; and he is the best benefactor, who knows our necessities, and complies with our wishes, even before we ask him. ASA WARD.

Sykesville, Md.

For the Companion.

Hoping and Waiting.

"It is a good thing that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3: 26.

The tendency of the mind, when laboring under a feeling of depression, is, to hope for speedy relief or ultimate recovery, according to circumstances. This depression of mind is one of the results of having inherited a second or fallen nature. To this, we are all subject; and at times a state of mental depression seems unavoidable. There are many little things in this old, worn-out world which cause the humblest and holiest of Christ's dear flock to be depressed in soul.—And every one who has learned of the primeval creation of man, and has studied the cause of the corruption and distraction of the minds of men or mankind in general, can testify that in the beginning it was not so. After man became a living soul, "God saw everything that he had made: and behold, it was very good." The lovely pair were *very good*. But in all ages since, God has given testimony to the sad fact of human depravity. Sin unbalances man in his relations to God, and obedience adjusts him. Those who are "without hope and without God in the world," are unbalanced; and they that name the name of Christ, and do not "abstain from every appearance of evil," are unbalanced in their Christian character proportionately.—The sinner comes to God that he may be made holy. Holiness is a progressive work. The Christian must "follow peace with all men, and holiness, without which no man shall see the Lord." So it is written.

The prophet who is the author of the words quoted, was a man of God. In his time, Jerusalem was in a deplorable condition. The faithful were depressed in soul, and bewailed the calamities of the people because of their sins. The prophet complained to God, and in behalf of the faithful, prayed for deliverance. They believed that the Lord would deliver them. They had chosen the Lord as their portion, and therefore hoped

in him. Their hope was stayed upon him who can deliver when all human help fails. And they not only set their hope in God, but were willing to wait for God's own time. They knew and confessed that "the Lord is good unto them that wait for Him, to the soul that seeketh Him." They expected a salvation from their calamitous state, and ceased not to "hope and quietly wait for the salvation of the Lord." Thus it is with the Christian who mourns the condition of the world. On his left, he beholds sinners of every grade passing on to the sinner's dreadful doom; and on his right, Christians of every creed marching inconsiderately to the awful tribunal of God's inflexible justice. He who has at heart the salvation of the lost, the purity of the Church, and the promulgation of Apostolic truth, will give his influence to these ends by living before the world and the Church, a consistent and blameless life: and, if it is his part and position, will help, with the ability that God giveth, in the spreading and furtherance of that good work of which it is written: "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized, shall be saved." And in this will pray and look for glorious results; and if these will not come to pass at once, will realize and feel the truth of those well-spoken words: "It is good that a man should both hope and quietly wait for the salvation of the Lord."

But these words are specially precious to every faithful believer in Christ. They contain a wholesome store of food for the righteous hungry. Some have hope, but in the day of adversity, fail. If God gives us sorrow here, we must hope in him for deliverance. If we must endure chastisements for Christ's sake, let us remember that "it is good that a man should hope," seeing that what we hope for is eternal, and surpasses all we are able to conceive. They who pass through tribulation now, will enjoy the fruition of their hope in the world to come. Ye who are persecuted for the sake of your devotion to the truth, remember, that if in this time some would make you ashamed of your peculiarity, you will not be ashamed of your hope. Rom. 5:5. And such trying scenes, your hope by faith will bring you all the nearer to Christ. Though your Christian warfare be long, despair not. We must wait, "quietly wait for the salvation of the Lord" as well as hope for it. We must persevere. Behind are foes and destruction; therefore keep "looking unto Jesus."—"Remember Lot's wife." Think not for a moment that you can identify yourselves with the world, God's enemies, and retain your friendship with Christ. Scoffs and jeers and false accusations may very painfully crucify the proclivities of our old nature and "the lusts of the flesh," but how shall all these things be compared with the incomparable reward which we "should both hope and quietly wait for?" That Christian who has no trials is on a dangerous state. Trial is the very ordeal through which we are made meet for heaven. If we are thus perfected, we are perfected with Christ.—Heb. 2:10.

D. B. MENTZER.

A Severe Cold from being Baptized.

The paragraph in a late issue of the *Watchman*, relating to death by immersion, reminds me of an occurrence of some few years since in Boston, as follows:

My daughter had taken a severe cold, became very sick, and was attended by the well known late Dr. B., of this city, a kind, sympathizing physician, and a very prominent member of the Congregational church. The doctor was very attentive, and did his best for her comfort and recovery. Meeting the father of the sick girl one day, the doctor, with solemn gravity, expressed the sorrow for her sad case, and remarked:—

"I suppose you are aware how your daughter took her cold."

"No," said her father; "How?"

"By being immersed," said Dr. B.

"No, I think not," said the father.

"I can assure you," said Dr. B., "that such is the fact."

"It is not so, and I cannot for a moment suffer such an error to gain credit," said the father.

"But," said Dr. B., "I tell you as a professional man that such is the fact, and her sickness was caused in no other way. Everybody understands it so, and believes it."

"I am very sorry," said the father, "that such is the report. Do your people generally believe it?"

"Yes," said Dr. B., "all who speak of her sickness are convinced of the fact. It is too bad. It was very imprudent at this season of the year. She was a very delicate girl—I fear she will not survive her sickness."

The father took the doctor by the button of his coat, and remarked as follows: "Doctor, I am very, very sorry that such an impression prevails among your people, but doctor, *your people believe a report of this kind very easily, and hold on to it very fast*; still I can assure you, from my own personal knowledge, that my child did not take her cold from being baptized."

The doctor left, and the father closed the conference by stating the fact that, although his daughter had been admitted to the church, as *yet she had not* been baptized. "Mr. A.," said Dr. B., "you are too bad—is this so?"

"Yes, just so." The patient, however, survived the doctor and the erroneous report.—*Chr. Watchman and Reflector*.

If we fail on suitable occasions to declare what God has done for our souls, we shall be likely to offend our heavenly Father. But on the other hand, if we make such declarations, satan will be likely to be present, and tempt us to spiritual pride. Happy is the man who can relate and extol God's gracious dealings with him, with such meekness and humility as to furnish no entrance to evil.

For the Companion.

Close of Life.

When we look at the close of life, and the silence that now reigns among those who once enjoyed themselves with their friends and associates, but who, alas, have left this world, it makes us thoughtful. Who is it that has not a father or mother, a brother or sister, that has been called from time to eternity? How often do we come to the bedside of dying friends and hear their groans. Still there are thousands that do not think of the hour of death. They say that there is yet time to prepare for it; that they will obey God's commands when they have more time, but let me say to such, that death may come very soon, for he is no respecter of persons or ages. He takes young, old and middle-aged. We should therefore always be prepared to meet death, so that it may not be to us an hour of sorrow, but of joy. And to be prepared at any moment; we dare not put it off until to-morrow; for we do not know whether to-morrow will be ours. There is no time that belongs to us except the present. To prove this I need only refer you to the many that have been in the bloom of life, but were very soon laid on the bed of sickness and pain, and called upon to stand at the bar of God to give an account of the deeds done while on earth. And how hard it must be when the judge gives his sentence: "Depart ye cursed into everlasting fire!" Yet this will be our doom just as sure as we put off coming to God till it is too late. One day we carried along the coffin of the once smiling infant, and the next day that of a young man or young woman, just in the prime of life, to be laid in an untimely grave; the funeral being followed by a number of unconcerned persons, who do not think how soon they may follow in the same train. Yet they are still craving for this world's goods, and say that they have yet time, and put off coming to God till they have more time. Let me say that the devil tells you this, for he always will persuade you if he can to delay.—He will tell you there is still time, until it is too late. Do not heed his devices.

Let us all, therefore, prepare for a future world; so that we may not be afraid to die when death overtakes us, and that we may say with the poet:

"O, grave, where is thy victory?
O, death, where is thy sting?"

MOLLIE HOSTETLER.

Walnut, Pa.

Secret Prayer.

"But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father who is in secret," &c.—Matt. 6.

The meaning of the Savior in the quoted verse is, that there should be some place where we may be in secret—where we may be alone with God. There should be some *place* to which we may resort where no ear will hear us but *His* ear, and no eye can see us but *His* eye. Unless there is such a place, secret prayer will not be long or strictly maintained. It is often said that we have no such place, and can secure none. We are away from home; we are traveling; we are among strangers; we are in stages and steamboats, and how can we find such places of retirement? I answer, the *desire* to pray, and the love of prayer, will *create* such places in abundance. The Savior had all the difficulties which we have, yet he lived in the practice of secret prayer. To be alone he rose up "a great while before day," and went into a solitary place and prayed. With Him, a grove, a mountain, a garden furnished such a place, and though a traveler, and among strangers, and without a house, he lived in the habit of secret prayer. What excuse have they who have a home, and who spend the precious hours of the morning in sleep, and who will practice no self-denial that they may be alone with God: O Christian, thy Savior would have broken in upon these hours, and would have trod his solitary way to the mountain or the grove that he might pray. He *did* do it. He did it to pray for thee, too indolent and too unconcerned about thy own salvation and that of the world, to practice the least self-denial in order to commune with God! How can religion live this? How can such a soul be saved? The Savior does not specify the *times* when we should pray in secret. He does not say how *often* it should be done. The reasons may have been, 1st, That he designed that his religion should be *voluntary*—and there is not a better *test* of true piety than a disposition to engage often in secret prayer. He designed to leave it to his people to show attachment to him by coming to God often—and as often as they choose. 2nd. An attempt to specify the times when this should be done would tend to make religion formal and heartless. 3rd. The periods are so numerous, and the seasons for secret prayer vary so much, that it would not be easy to fix rules when this should be done. Yet without giving rules—where the Saviour has given none—we may suggest the following as times when secret prayer is proper. 1st. In the morning. Nothing can be more appropriate when we have been preserved through the night, and when we are about to enter on the duties and dangers of another day, than to render Him thanks, and to commit ourselves to his fatherly care. 2nd. In the evening. When the day has closed—what more natural than to render thanks and to implore forgiveness for what we have said or done amiss, and to pray for a blessing on the close of the day; and when about to lie down again to sleep, not knowing but it may be our *last* sleep and that we may awake in eternity, what more proper than to commend ourselves to the care of Him "who never slumbers or sleeps."—3rd. We should pray in time of embarrassment and perplexity. Such times occur in every man's life, and it is then a privilege and a duty to go to God and seek his direction. In the most difficult and embarrassed time of the American revolution, Washington was seen to retire daily to a grove in the vicinity of the camp at Valley Forge. Curiosity led a man to observe him on one occasion, and the father of his country was seen

on his knees supplicating the God of hosts in prayer. 4th. We should pray when we are beset with strong temptations. So the Saviour prayed in the garden of Gethsemane, and so we should pray when we are tempted. 5th. We should pray when the Spirit prompts us to pray; when we feel [illegible] praying; when nothing can satisfy the soul but prayer. Such times occur in the life of every Christian—and these are seeking times of piety—favorable gales to waft us on to heaven. Prayer, then, is the element of being; the breath; the vital air; and thus the Christian must and should pray. The heart is then full. The soul is tender. The sun of glory shines with unusual splendor. No cloud intervenes. The Christian rises from the earth and pants for glory. Then we may go alone with God. We may enter the closet, and breathe forth our warm desires into the ever-open ear of God, and he who sees in secret shall reward us openly.

S. [illegible] F. Tuesday.

Bible Illustration.

Joel, chap. ii.

The sublime representation in this chapter of the means employed by God for the punishment of a guilty people contains an exceedingly graphic description of the devastating march of an army of locusts. The literal accuracy of this description is confirmed by the observation of travelers and others, and by the instances recorded of the ravages of these insects. In the year 591, an infinite army of locusts ravaged a part of Italy; and being cast into the sea created such a stench that a pestilence arose which carried off a million of men and beasts. In the Venetian territory, also, in 1478, more than thirty thousand persons are said to have perished in a famine occasioned by the terrific scourges. In 1650 a cloud of them entered Russia and passed over into Poland and Lithuania, where the air was darkened by their numbers. In some places they were seen lying dead, heaped one upon another to the depth of four feet, the trees bent down with their weight, and the damage done by them exceeded all computation. In 1747, vast swarms did great damage in Wallachia, Moldavia, Transylvania, Hungary and Poland. One at Vienna was three miles in breadth, and another extended to so great a length as to be four hours in passing over a given point, and such was its density, that it totally intercepted the light of the sun, so that when they flew low one person could not see another at the distance of twenty paces.

Moor, when at Poonah, was witness to an immense army of locusts which was stated to extend [illegible] hundred miles, and so compact, that, when on the wing, like an eclipse, it completely hid the sun, so that no shadow was cast by any object, and some boys to rob, distant from his residence not more than two hundred yards, were rendered quite invisible. Mr. Barrow states a still more striking view of the ravages of the locust in the southern parts of Africa; he states that an area of nearly two thousand square miles might be said to be literally covered with them. When they were driven into the sea by a northwest wind, they formed upon the shore a bank nearly four feet high, and when the wind was southeast the stench was so great as to be smelt at the distance of one hundred and fifty miles. From 1778 to 1780, the empire of Morocco was terribly devastated by locusts; every green thing was eaten up, not even the bitter bark of the orange and the pomegranate escaping. A most fearful famine ensued. The poor were seen to wander over the country, deriving a miserable existence from the roots of plants; and the women and children followed the camels, from whose dung they picked the undigested grains of barley, which they devoured with avidity.—In consequence, vast numbers perished, and the roads and streets exhibited the unburied carcasses of the dead! On this occasion, fathers sold their children, and husbands their wives!

The noise which the locusts make when engaged in the work of destruction, has been compared to the flame of fire driven by the wind, and the effect of their bite to that of fire. Southey has thus strikingly described the noise produced by their flight, and approach of the swarms of locusts:

> "Onward they came, a dark continuous cloud
> Of [illegible]
> The rustling of whose wings was as the sound
> Of a broad river heard [illegible]
> Flight from a mountain [illegible]
> [illegible]
> [illegible]"

But this, however poetic, falls far short in correctness and sublimity to the description of the prophet Joel.

The Lost Child.

A wealthy family in the aristocratic boulevard Malesherbes were amusing themselves in seeking the king's portion, or the ring in the festival cake, when a lady of the company says to the hostess, "I wish my portion to be given to the poorest little boy who can be found in the streets." The servant was despatched on this freezing night, and not far from the house he found a ragged urchin trembling with cold and hunger. He brought him up, was ordered into the gay saloon, where a thousand lights glittered, and a sparkling fire gladdened and surprised. He drew his portion which the benevolent lady had promised, and as luck would have it, the little fellow found the ring (beans they use in Paris instead,) and of course he was "king."—They all shouted out that being a king he must choose a queen. He was asked so to do, and looking round the company he chose the very lady who had proposed to cede her portion of the cake. He was asked why he chose her. He said, "I don't know, she looks the most like mother." "Mother, whose mother?" "My mother. I never knew her, but was stolen away from her, and here is her portrait!" With this he drew from out his ragged coat a likeness, which proved to be that of the very lady herself, who in Italy had had her child stolen from her.

Let God Speak.

In the "march of intellect," men are apt to look too favorably upon the claims of a new theory in its antagonism to an old opinion, especially if the new view is the offspring of a brilliant brain, whose influence is great in the world of science and letters. It is not strange that apparent conflicts between the inspired record and these later expositions are developed. The last two centuries have brought out facts which have revolutionized the theories and thinking of the wise.—The philosophies have been modified, and new ones have been born. Divine truth of course, is ever the same, but man's conception of it may be varied; and his *preception* of it can not be more perfect than the clearness of its revelation. The natural heart of a man, the most distinguished in science and philosophy, is still enmity against God; and it is not strange if this enmity improves every opportunity to attack God's word. That word should stand upon the sure vantage-ground secured by a translation as accurate in form and sense as is practicable. A moment's thought will suffice to verify this position; and further examination will convince that there are now facilities for the attainment of much greater accuracy in rendering the thought from the dead languages that those enjoyed by the revisers of living tongues.

The mental activity of the age has pushed investigation in every direction, and many materials for definite conclusions have been obtained which until recently, were wanting. Theories, which in 1611 would have subjected their authors to the imputation and restraint of heresy, are not fully substantiated and accepted. Philosophy, falsely so called," attempts to use to the disadvantage of divine truth the disparities that are brought to light between this increased knowledge of the nineteenth century and the statements of the translation made in the early part of the seventeenth century. The falsely developed doctrines are run in a new mould of thought and technicality, and upon the antiquated phraseology of the Bible a charge is brought of antagonism to established facts. Here is a snare for the unlearned and the unwary. One well acquainted with the original, and fully posted in genuine science, discoveries, can answer these sophistic flings; but the common man, with his Common Version, is at their mercy.

But the word of the Lord endureth forever; and He who has always cared for his word has provided for the elucidation of dark points, the removal of difficulties, and the triumph of the light of revelation over every foe. Glance at some of the aids already furnished. The channels opened by commerce, erudition, and statesmanship have been used to gather contributions for developing and illustrating the true meaning of the Book of books. The sources, structure, and power of languages have been revealed: the land of the Hebrew people has been thoroughly explored, and has furnished information through its customs and monuments which materially helps to clear away the mystery which formerly enveloped it; manuscripts, covered since the dust of centuries, have been examined, and subjected to the severest tests of comparent criticism (furnished data for the solution of passages before in doubt, and the correction of positive errors.)

In a word, profound investigations, by the best minds in Christendom, have established facts and principles never thought of by those who worked under the rule of Hampton Court Conference.

Can these accumulations of the past two centuries and the accessions of the present be made available? Certainly. Will it be done by a general waiting for a universal movement of Christendom in that direction? No. That is not in accordance with the previous history of truth's triumphs. The individual truth-lover must use his own influence, combine it with the few or many who think with him, and by spreading the sentiment and helping the *work* truth conquers.

Is there any activity in this direction? Yes.—While the scholars and divines of Continental Europe have discussed the subject in its relations to the languages spoken by them, men of distinction in England both in Church and State, have recognized the need of thorough revision. The same subject has been much talked of here; and the talk among us has *produced results*. For eighteen years a body of men have been working, "through evil and good report." on the New Testament. That Testament has been for several years before the public, and has had an immense circulation, which continues. These same men (connected with the American Bible Union) are vigorously pushing forward the Old Testament. Their peculiar facilities are remarkable. With a valuable library, the accumulations of many years, containing treasures of the centuries which could not be replaced, if destroyed; and having secured the services of some of the best qualified men in the world, they deserve the sympathy and co-operation of all who wish to see the Bible shining in a purity and power that will dissipate the mists of error. Why should not the English reader enjoy these advantages, which now belong to scholars? How unfair that the common Christian should be compelled to listen to the Rationalists who proclaim, in the language of the people, their fallacies and insinuations, designed to overturn the divine record; while, for his defense, he is obliged to fall back upon the defective rendering of the forty-seven men, who themselves *never* wrote some of the most effective weapons now used by the friends of revelation.

HENRICUS.

Prayer is a religious representing of our will, and pouring out our hearts before God; it is the soul's pulse, and shows the state of the heart; if spiritual life be weak in us our prayers will be so too. Prayer is, in all ordinary cases, and it always ought to be, a calm and peaceful exercise, not an agitating one.

POETRY.

By Request.

Jesus Died on Calvary.

Jesus died on Calvary's consecrated
Lonely Cross for me;
And we should remember constantly
How Jesus bled.

Oh! it is a token of Jesus' love
Jesus's way.
Being persuaded
Nor principalities nor powers of darkness
Jesus conquered.
Now a day of reckoning awaiteth
Sinners to Hell.

Jesus Christ, our Saviour,
Now reigns on high,
Jesus is [illegible] his goodness
And power great.

Pleading us unto the day evermore,
Jesus Lord of hosts
Soon appointed Second coming
Is nigh at hand.

Christians on your guard and watching
A band of Heroes
Watching for your Lord's returning
At midnight hour.

When the trumpet in Glory Heaven
Shall sound the day
Then is found of Christ
Oh! what an awful sight.

For the Companion.

Hymn.

My wayward heart, my wayward heart!
All wickedness with thee is rife;
Passion, thou from Heaven apart,
Thy self-destroying curse is life.

My heart, repent! I will repent!
The sinful thing I am no more!
Ignoble passion's sway;
Jesus Christ the Lord is near;
From [illegible] away.

Thou [illegible] not;
[illegible] Lord's will
[illegible] the world's hopes.
With [illegible] my heart.
Jesus [illegible] my heart, the
[illegible] Jesus [illegible]
[illegible] Jesus [illegible]
[illegible] Jesus [illegible]

J. S. G.

For Saturday Night.

[illegible] this world's vain,
Sweetly, Lord, my heart prepare;
[illegible]
[illegible]
[illegible]

Christian Family Companion.

Tyrone City, Pa., Jan. 19, 1869.

The Prospects.

Our readers are aware that we proposed to continue to publish our paper in its enlarged form if we could secure 3000 paying subscribers. In the last No. of volume 4 we said we would continue to issue a full sheet unless compelled to reduce it from lack of patronage; by which we meant that we would even do it for less than 3000 if we could afford it.—But we find that we shall be compelled to economize. Unless a revival takes place among our patrons we shall not obtain the 3000 by several hundreds. In many places we have a large increase, while in others we have lost. This is almost altogether attributable to the efforts of our agents, and friends. Of course there are places where there were other hinderances. One brother says he could overcome every other obstacle but the scarcity of money. We have reason to believe that money is scarce throughout the country; and although a dollar and a half is not a large amount we know that there are many good people in the United States who do not have so much for months and when they do get it, they have half a dozen places for it, and hence there are only the most zealous who will bestow it upon the soul. We know a little about these things by experience. We have been down the "valley of poverty" just far enough to appreciate the circumstances or the most needy; and what we have failed to realize by experience, we apprehended through sympathy.

But we are admonished that "charity should begin at home." However liberally we may feel disposed, we are limited by our means. Our expenses must not exceed our income. If the latter fails we must reduce the former as a natural consequence.

Subscriptions are still being received daily, and we may yet attain the desired number. At all events we shall continue to publish the full sheet until we see certainly what our circulation will be.

Those Premiums.

There appears to be some misunderstanding regarding our offer of premiums. We offered to a copy of Smith's Bible Dictionary to the person sending us the largest number of subscribers. To the person sending the next largest list a copy of *Companion*, volume 3, neatly bound. For the third largest list a copy of "Debate on Immersion." Some appear to have understood that we give these premiums to send a club of over 15 names. This we could not afford. We have two copies of the Dictionary, and felt willing to give it as a slight remuneration to the person who would be the most successful in laboring for our interests. And lest other successful competitors, who could nearly have won the first prize, should become discouraged, we offered several smaller rewards. And we now offer to exchange them. If volume 3, bound, is not wanted we will send Revised New Testament, worth $2.50; and if Debate on Immersion is not wanted we will send Nead's Theology or any other book in our office of about the same value.

We have heretofore neglected to state the time for closing competition. We now give that time as the first of March next. This will give timely notice to all concerned. The highest now stand at 61, & 58; and each agent thinks he can add more names to his list.

Business.

Wm. K. Moore, Millinburg, Pa. You have already a credit of $1.50 on Vol. 5: and now send 30 cents and say you would subscribe for the full volume only that you expect to move. What do you mean by this?

Daniel S. Cripe, Warsaw, Ind. We have no account of having received a letter from you containing $1.50. It is only a wonder that the one before us ever made the landing, with such an address. You should do your very best when you address a letter, and especially when it contains money.

G. W. Burkhart, Nolo, Pa. You may send recipe with particulars, for inspection, and if found genuine, will insert one year for $30.

D. H. Longnecker, Knobnoster, Mo.—Should be pleased to hear from you, especially in regard to the church, &c.

B. F. Kessler, Nachusa, Ill. Seventy-five cents will pay your indebtedness on Vol. 4.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

To the officers, teachers and Friends of the Crown St. G. B. Sabbath School.

Greetings:—God having in great mercy permitted us to meet once again to celebrate the anniversary of our Sabbath School, we beg leave to submit our very brief report.—We feel a sense of deep and heart-felt gratitude to our Creator for the many blessings he has poured upon us during the year past and gone. We find officers, teachers, and scholars living monuments of God's unbounded love and mercy. None have passed to that bourne, from whence no traveler returns. We are all here on this side of the grave and never-ending eternity.

Number of scholars now attached to the school, as follow: Males 56. Females 75; Total 131: Average attendance; 71. Admitted; 50. Stricken from roll; 37. Boy's

Contributions: 11.48. Girls: 14. 20. Total $25. 77.

By the good management of our worthy Librarian, brother Eisenhower, we report the Library in good order and very systematically arranged, numbering 643 volumes, with fair prospects of adding 100 additional volumes, if we possibly can raise the funds.

We are glad to notice our teachers (with perhaps a few exceptions) manifest a warm desire and lively interest to promote the cause. True we labor under disadvantages, retarding the progress of our little band, which are *different discouragings*. The principal obstruction to our more perfect success we made mention of in our last annual report, namely, the gallaries in which we are obliged to assemble. But we cease to agitate it and think it unnecessary to do so, there being but little disposition and no effort made by the Church officers to furnish us with more comfortable quarters. Although discouraged, we will not give up in despair and will hopefully look forward to the time, when this congregation will purchase a more convenient building in a more retired portion of our city, where the walls of Zion may be built up: the gospel light shine brighter and shed its glorious rays to all around.

Before closing our report we wish to express our very humble thanks for the beautiful wreath of flowers presented to us by the little girls of the Infant class, in memory of little Ida.

God grant their precious hearts may be joined with Christ, and may their names in the Spirit Land be as pure and white as those fair flowers of remembrance.

J. S. THOMAS, *Sup't.*

Philadelphia, Pa.

Brother Holsinger: I am happy to be able to say that we have had another series of meetings in this, Washington, branch, which resulted in much good. This little branch has again been made to rejoice at seeing sinners come flocking home to Christ. Brother Jacob Cripe was with us as a recruiting officer in the army of the Lord, soliciting men and women to enlist. The result was, *sinners sorry were and joining came out from among the world* and commenced their march under the blood-stained banner of King Jesus. We hope that they will continue their march in such a manner that all men may know who is their Captain. Although, while acting as soldiers in the kingdom of this world men are required to use the glittering sword of steel, when they commence this warfare in the army of the Lord they are required to use a more powerful weapon, viz. the sword of God: and in the kingdom of the world, men who enlist in the army are required to be clad in a peculiar suit of clothing in order that they may be known by each other, but the soldier of the cross must be known by *Love*.

E. UMBAUGH

Pleasant, Ind.

Brother D. H. Longenecker, Knobnoster, Mo., under date of Jan. 6th, writes: "The Church has increased pretty rapidly here. At the close of the war, I believe there were only six members; now there are about fifty. Some of these were added by baptism, but most of them had been members in other States."

[illegible].

We admit no poetry under any circumstances in connection with obituary notices. We receive all alike, and we could not insert verses with all.

[illegible] friends to mourn for him. Occasion improved by brethren C. Long and R. Brege, from Psalm 23: 1—4. ALLEN BOYER.

[illegible] Brother Peter MILLER; aged 51 years, 2 months and 28 days. He was a kind and affectionate husband, and many friends and relatives. She was confined to her bed upwards of two months. She was a member of the Church about 25 years. Funeral services by Elder Gill, Hostetler and others, from Rev. 14: 12, 13.

GEO. BRUBAKER.

LIST OF MONEYS received for subscriptions, &c., since our last.

[illegible], Pa.	$1.50
[illegible], Bloody Run, Pa.	[illegible]
[illegible], Stony Creek, Pa.	1.50
[illegible], Stony Creek, Pa.	[illegible]
[illegible], Canal Dover,	3.00
[illegible], Pa.	7.00
[illegible], Woodstock, Va.	10.50
[illegible], Locust Grove, Texas.	1.50
[illegible], Centreville, Pa.	4.50
[illegible], N. Guilford, Pa.	[illegible]
Geo. S. Myers, Lewistown, Pa.	7.50
[illegible], Germantown, Pa.	4.00
A. M. Hug, Clarence, N. Y.	1.15
Elijah French, Orville, Pa.	1.00
[illegible], North Bend, Neb.	1.50
D. W. Lichty, Ashton, Ill.	10.00
[illegible], Mt. Morris, Mo.	1.10
H. Snyder, Lamartine, Pa.	1.50
[illegible], Lanark, Ill.	9.00
Jonas Leedy, Dora, Ill.	4.50
James McBride, Hazel Dell, Ill.	1.50
[illegible], Germantown, Iowa	1.50
E. Gochnour, Adel, Iowa	1.50
A. C. Numer, Marmaton, Ks.	1.50
Thomas Major, Dallas, Ohio	3.00
John Price, Richland, Iowa.	9.00
" " " Vol. 4,	7.00
Samuel Yonnes, Exton, Pa.	1.50
Nancy Eckerle, Beechymire, Ind.	1.50
D. S. Cripe, Warsaw, Ind.	1.50
John Keeny, Boiling Springs, Pa.	3.00
M. E. Reichard, Fairplay, Md.	1.50
J. B. Brumbaugh, Cedar Run, Pa.	1.15
John Stretch, Dowagiac, Mich.	3.00
D. H. Rothenberger, Mechanicstown, Iowa	1.50
J. C. Funderburg, New Carlisle, Ohio	15.00
F. Umbaugh, Pleasant Hill, Iowa	1.50
Allen Boyer, Lena, Ill.	7.50
S. T. Bosserman, Dunkirk, Ohio,	1.50
C. P. Spangler, Raleigh, W. Va.	1.50
J. S. Thomas, Phila., Pa.	1.50
P. R. Wightman, Dayton, Ohio,	10.85
V. E. Gary, Ligonier, Ind.	1.50
[illegible], Covington, Ohio	1.50
M. Butterbaugh, Mifflinville, Ohio,	3.00
Alex Holsinger, New Enterprise, Pa.	6.00
D. H. Bonebrake, Jackson Hall, Pa.	1.00
Noah Snyder, Brookville, Ohio	1.50
D. M. Baker, Waynesboro, Pa.	1.50
J. R. Deulinger, Dayton, Ohio	3.00
S. G. Arnold, Freedom, Tenn.	1.50
Adam Burkholder, Clear Spring, Pa.	2.25
Jacob Steel, Bloody Run, Pa.	5.25
Jacob Cocabour, Wakarusa, Ind.	1.50
D. H. Brumbaugh, Knobnoster, Mo.	6.00
Henry Hershberger, Salem, Ill	4.50
W. H. Shaner, Nachusa, Ill.	10.00
Daul Houser, Stockton, California,	2.00
Jos. Henricks, Cerro Gordo, Ill.	22.50
Jos. S. Armey, Locke, Ind.	1.50
J. S. Snyder, Brooklyn, Iowa,	.50
M. M. Custer, Phila., Pa.	1.50
Jane Hesslebower, Pippon, Va.	1.50
H. C. Morningstar, Ladiesburg, Md.	15.00
Danl Keller, Dickinson, Pa.	12.00
Jacob P. Lichty, Stoystown, Pa.	1.50
Jacob Mohler, Lewistown, Pa.	2.50
Philip Boyle, New Windsor, Md.	6.00
P. H. Burr, Mechanicstown, Pa.	1.50
Jacob Bushong, Enterprise, Pa.	1.50
I. M. Kline, Mt. Sidney, Va.	1.50
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VOLUME V. TYRONE, PA. TUESDAY, JAN. 26, 1869. NUMBER 4.

Origin of the Bench.

Lately, while on a mission of love through Dauphin and Lebanon counties, Pa., a brother handed me a copy of the AMERICAN CHRISTIAN REVIEW, dated Dec. 29th 1868, published in Cincinnati, Ohio, in which an article under the above heading, written by W. C. Winter, which I was earnestly requested by brethren to copy and send to the *Companion* for publication, as it may throw some light on the subject of *anxious bench religion.* It speaks for itself:

"I have in my possession the "Life and Labors of James Quinn," as published in 1851, by John F. Wright. Mr. Quinn was born in Washington Co., Pa., in 1775; was received into the itinerant ministry of the M. E. Church in 1799, the year of the origin of "Camp-meetings" in America. Mr. Wright the biographer of Mr. Quinn, was also a distinguished minister in the same church. He says (page 205) "about this time (1849) the question was agitated as to the distinguished individual who first introduced the practice of inviting penitent persons to the "mourner's bench." Without attempting to give his own opinion upon the subject, Mr. Wright says, on the same page, "Hear Mr. Quinn on this subject;" and then makes the following quotation from Mr. Quinn's manuscript: "Something has been said, in a late number of the *Christian Advocate and Journal*, on the subject of inviting mourners to the vacated seat, or railing around the communion table—for I dislike the term altar, or altar for prayer, on such occasions. A Jew or Catholic may use that term consistently with his faith on the subject of altar and sacrifice, but an enlightened protestant believer, when he thinks, speaks, sings, or worships, extends his views beyond temples made with hands. By faith he dwells on the scenes of Gethsemane and Calvary, and thence ascends with the ascending Captain of salvation —now made perfect through suffering—to the right hand of the throne of the Majesty Eternal in the heavens, joyfully exclaiming: "We have an altar of which they have no right to eat who serve the tabernacle." "But" says Mr. Quinn, "to return: The writer seems to think that Lorenzo Dow first introduced the practice in 1802-3; but the *first I ever saw or heard of it was in* 1795 *or '6, at a watch-night held at the house of that mother in our land, the widow Mary Hentham, near Uniontown, Pa.* The person who conducted the meeting was that holy, heavenly minded man, Rev. Valentine Cook." Thus it appears from the testimony of Mr. Quinn (& I know of none more authentic,) the mourner's bench did not originate with Christ or his apostles; nor yet with eccentric Dow, but with that great champion of Methodism, Valentine Cook.

Although introduced in 1795 or '6, the practice did not generally prevail among Methodists for a number of years, as we also learn from Mr. Quinn. On page 120, in speaking of how the exercises of the early camp-meetings were conducted, he says: "*They were called no mourner's benches, no anxious seats, in those days nor were any invitations given to seekers of salvation to present themselves for the prayers of the Church.*"

Although Mr. Quinn, in later days sometimes tried the experiment himself, he bore testimony (page 207) that with it he had "*not always been suited.*" And on the same page he expresses his doubts of its utility in these words: "*We may have seen, as well as read of, sparks of our own kindling.*"

S. R. ZUG.

Mastersville, Pa.

THE GIRLS.—Can we not—since, while the power of the world is with men, the influence lies with woman—can we not bring up our girls more usefully, less slowily, less dependent on luxury and wealth? Can we not teach these from babyhood that to labor is a higher thing than merely to enjoy; that even enjoyment itself is never so sweet as when it is earned?—Can we not put it into their minds, whatever be their station, principles of truth, simplicity of taste, hopefulness, hatred of waste, and these being firmly rooted, trust to their blossoming up in whatever destiny the young maiden may be called?

For the Companion.

The bad Half Crown.

This bad half crown makes as good and bright an appearance as the genuine, and yet it contains no silver; but there are few that detect it, and it will pass through many hands as pure coin. Finally it will fall into the hands of a judge, and by its ring on the counter, he knows that it is spurious, or a hypocrite. He nails it upon his counter, determined that it shall go no further.

Dear brethren and sisters; there will be the end of all hypocrites, and of such that obey not God. They will at last be nailed down under the awful judgment of God. Now we look upon that half crown, a nail driven through it, fixed to one spot, and exposed to public condemnation. Every one sees that it is a detected hypocrite, and is exhibited there as a warning to others. Now mark, such will be the end of all who make a profession of religion, but who have not Christ in their heart. Like that half crown they may deceive many for a time, but they cannot deceive God. That half crown may have passed through a good many hands before it was detected, but at last it fell into the hands of a judge, who knew that it was not real; and so he condemned it. God will at last ring, as it were, every professor on his counter—his judgment seat—and every one that is counterfeit, not real, will then be detected, condemned, and nailed to the place of judgment forever. So every time that we think of this bad half crown we should be reminded of the awful end of those who are not right in heart with God. Under such circumstances the heart must seek relief in pouring out its burning pent-up love into the bosom of God. The icy indifference of the deceived, perishing sinner, forms a contrast to the genial, sustaining presence of God. Cast thy burden upon the Lord and he shall sustain thee. Let your requests be made known to God, and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Most in our day, and perhaps all, who read this, know that no man can stand approved before God in his own righteousness. He may have been, touching the outward letter of the law, blameless, but when tried by God's hand he will be found deficient, disapproved, and rejected. Enter not into judgment with thy servant, said David, for in thy sight shall no living man be justified. "All our righteousness," says Isaiah, "is as filthy rags." These truths are absolute. We have not to wait till we reach the judgment seat to know God's estimate of man's righteousness. It is something peculiarly offensive to him. Not only is it as rags compared with a perfect garment, but as filthy rags compared with the spotless white. Such a condition of soul is most loathsome to the holiness of God, and must be judged by his righteousness. Woe, woe, eternal woe, must be the sinner's portion who appears before the judgment seat in such a state. Had scripture said all our wickednesses are as filthy rags, there might have been some hope for our righteousness, but when it says all our righteousnesses are as filthy rags, all hope is cut off. The best things we have or can be produced are totally rejected, as utterly unfit for God and for the place of his holiness. Fair appearances there may be, and that which will pass among men as genuine enough for any one; but God looks at the heart; he has but one standard; he looks for Christ; he tests the heart's estimate by him. If that dear name be found engraven on its tablets as its all in all, it will surely pass as the genuine current coin of the realm of heaven. But oh where Christ is not the stamp of the heart, all is utterly worthless to God. If he fills it not it must be empty indeed, whatever else may be in it.—If there be no Christ in the heart there can be no pardon, no peace, no salvation, no eternal life. It remains and all its direful and never-ending consequences. What will, and what can God say to a Christless soul at the judgment seat? "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. This must be the fearful and inevitable doom of all who live and die without a personal interest in Christ, whatever their appearances or professions may have been in this world Nothing but the blood of Christ can save a soul from the lake of fire; nothing but the preciousness of Christ can stamp a soul for the rank of heaven. His precious blood alone cleanseth from all sin, and he himself is the "righteousness of God to every one that believeth." Eph. 1: 7, Rom. 10: 13.

ABRAHAM HENRY

Helping Children to Lie.

That lying is bound up in the heart of children it would not become me to deny. But certainly it is often untied. Indeed, there are few children who will not tell lies—the testimony of their parents to the contrary notwithstanding. But of two facts I am reasonably sure. First, that children's falsehoods are often as much their parent's as their own; and secondly, that children do not lie as much as grown-up people do, and seem to do so only from the want of skill and practice. Lies are instruments of attack or defense, and so may be classed as offensive or defensive. Children's lies are almost always defensive, and for the most part are employed in defending themselves against parents, nurses, brothers, and sisters, and schoolmasters. Being weak and helpless, concealment is in their case, as in the animal kingdom, the only means of defense. Children's lies are in multitudes of instances mere attempts to hide themselves from the sharper censure or sharper whipping.

Take a case from life. Master Henry is sent to the mill one day in winter, but with strict injunctions not to stop and skate. But the pond is so inviting, and the boys are so merry, they so persuasively coax him, that it is not in his social little heart to refuse. Of course he skates longer than he intended. On reaching home he is questioned:

"Why have you been so long, Harry?"

"O, the grist was not ground, and I had to wait."

"Did you go on the pond?"

"No, sir, I did n't."

Here is a pretty tangle of lies! The old gentleman runs his hand into the bag, and finds the meal stone cold. He rides over to the mill to inquire about matters; and finds that the grist was ground the day before; he rides home and calls up the urchin, who knows that a grist is to be ground that will be hot enough.—Here is disobedience first; then a lie; and then upon cross questioning, a second lie, explanatory and dispensory of the first. Of course punishment was earned and deserved. But the boy did not lie because he liked to, or because he was indifferent to the truth.—He was suborned by fear. He shrank from punishment, and tried to hide behind a lie. The refuge proved treacherous, as it ought to have done.

But, now is there no lesson to parents in this thing? Shall they hastily place their children between such unequal motives as conscience and fears. The lower instincts in children are relatively far stronger than moral sentiment. Conscience is weak and unpracticed, while fear is powerful, and, at times, literally irresistible. The fear of pain, the fear of shame, the fear of ridicule drives children into falsehood. Those who govern them might at least remember how it was in their own cases, and so manage as to help conscience against fear, rather than by threats and sternness make the temptation irresistible.

Children are very delicate instruments. Their minds are undeveloped, ungoverned, and acutely sensitive. Men play upon them as if they were tough as drums, and, like drums, they were made for beating. They are to be more than blamed. One in sympathy with their little souls will lead them along safely amid the temptations to falsehood, where a rude and impetuous nature will plunge them headlong into wrong.—The one element of real manhood, above all others, is truth. A child should not be left to learn how to be true, how to resist temptations, how to give judgment in favor of right and virtue. Here is the very place where help is needed—patience, sympathy, counsel, encouragement. Instead of these, the one motive, too often, is the whip!—*Beecher.*

For the Companion.

"If she have washed the Saints' Feet."

These words are found in the 10th verse of the 5th chapter of Paul's 1st letter to Timothy.

There has been much said about feetwashing of late, through the *Companion*, and I do not wish to agitate the subject, but only wish to give a thought on the above scripture. If the apostles would have practiced feetwashing by one washing and wiping, and that only one as some brethren contend, how could the widow of such an age as the Apostle speaks of have evaded feetwashing. The only way that I can see would have been never to have been present on such occasions; but the way the brethren practice it now, she may have been present on many such occasions and never have washed her sisters' feet, and consequently she had not done her duty; as we understand the Apostle that she must wash feet before she can be supported by the church.

I do not understand the scriptures that it is necessary that every brother and sister should wash on every such occasion, but I think the scripture teaches that we should seek opportunities to do good and if we seek we shall find.—So if a brother or sister has been connected with the Church any length of time and has not washed they have not sought for an opportunity, and therefore it is their own neglect.

I hope the brethren will be able to get the ideas I have been hinting at.

Yours in christian love.

S. J. GARBER.

New Hope, Ill.

Marrying in the Lord.

While persuing the pages of *Companion*, (volume five number first.) I noticed a certain query thereon that attracted my attention, which was as follows "Since Paul teaches in 1st Cor. 7th chapter 39th verse that the wife is bound by the law as long as her husband liveth, but if her husband be dead she is at liberty to marry whom she will, only in the Lord." The question seems to be what is a marriage in the Lord? All marriages are in the Lord, when the interests, affections, and feelings of both sexes happily coincide; and the negative of the above assertion which are for instance riches, avariciousness, carnal pleasure and appetite, marriage of relations, &c., are out of the Lord.

Yours truly.

DAVID BERKEY.

Goshen, Ind.

Consult duty, not events. We have nothing to do but to mind our duty. Oh how quiet, as well as holy, would our lives be, had we learned that single lesson, to be careful for nothing, but to do our duty, and leave all consequences to God.

For the Companion.

"If need Be." 1 Pet. 1 : 6.

BY C. H. BALSBAUGH.

This incomprehensible "if" was a condition in all Christ's *doings for* us, and is no less so in all his *dealings with* us. "It is not for us to know the times or the seasons," and just as little to know the means and the modes. It is not necessary to see the purport of the Divine procedure, nor know more than this, "*So it seemeth good in Thy sight.*" Whether we are on the Mount of Transfiguration, entranced with "The Excellent Glory," or in stripes and chains, there is a "need be." If we are "called according to his purpose," "all things will work together for our good." The love of God keeps us in the purpose of God, and the wheel within a wheel in the Divine Providence will revolve in our interest no less than in that of the Great First Cause, and every revolution will promote our meetness for Heaven as it advances the purpose of Infinite Wisdom and Righteousness. We are not endowed with the judgment requisite to the selection of what is best, nor with the skill to determine the issues of such causes and agencies that are essential to our transformation into the image of him whose life is bliss and whose Presence is Heaven; but we are endowed with a sense of right, and power to choose it, and faith to believe in the rectitude, power and faithfulness of him who hath promised. Where the knowledge of right is poised by an enlightened conscience, and this supported by a Heaven-directed will, and the whole buttressed by faith in God, it matters not how smarting our chastisements, or how impenetrable the mystery that veils God's dealings, we are swaying in the direction of our "call," and that is "according to the purpose" of God, which leaves us ever free to sing our midnight harmonies, with streaming eyes it may be, but "with joy unspeakable," "when neither moon nor stars in many days appear." "What I do thou knowest not now; but thou shalt know hereafter," is spoken to to everybeliever as emphatically as it was to the dictating disciple. To God there is nothing mysterious, nothing inscrutable; "but all things are naked to the eyes of him with whom we have to do." A profound and awful mystery himself, he would have us no more stumble at mystery in his ways and purposes, than in his Infinite Being. "Ye believe in God, believe also in Me," is meant to complement the comforting admonition, "Let not your heart be troubled," and thus "increase our faith" so as to take in, without wavering or questioning, the dark and perplexing in God's dealings with us as individuals, as we do the inscrutable in God's Eternity. If we believe in God, as one who cannot err, and who notes every falling hair, and who cannot be surprised by any event small or great,—if we believe this, not simply with the intellect, but with a vital unity of the life of Deity, we will also believe in Christ, the *manifested* God, who had, for one object of his incarnation, the settlement of the mind in "peace that passeth all understanding," through faith, in circumstances which to the most towering intellect seem full of contradition, confusion, and incongruity. The Cross of Christ was to "the Jews a stumbling-block, and unto the Greeks foolishness," because to the minds of both, the incarnation of God, and the crucifixion of the God-man were not only above reason, but a manifest contradiction, of it. So incomprehensible a mystery reason cannot suggest, nor compass when revealed; but faith has no more trouble in dealing with it, than has a child with the announcement that it is the parents purpose to present it with a toy. If we would not practically question the faithfulness and omnipotence of God, and the reality of very God manifest in the flesh let us not be unbelieving in the matter of our Heavenly Father's dealings with us, however painful, and however dark and spectral the shadow that lies on the spirit. There is a "need be." God knows all its complications, its tendencies, and how to meet it, and we may rest assured that he will not give us one stroke of the rod more than our case requires. If our aching hearts are forced to exclaim, "Thy judgments are a great deep," let us bear in mind that they all come from his tender hand in the vehicle of a deeper love. When he sees the objective condition of chastisement, "*if need be*," we may confidently rely on the subjection of a sanctifying administration of the necessary corrective, "*As many as I LOVE.*"

If we could shape every thing according to to our wishes, we would utterly perish in our own corruption. Without a yoking to the Omnipotent Will, our tendency is downward and

our destiny endless ruin, as inevitably as dews fall and sparks rise. The evidence of Divine sonship lies in unreserved subjection to the Divine counsels. "Not as I will, but as Thou wilt," is the definition of true discipleship. To confer with flesh and blood is virtually saying, "get Thou behind me, Jesus." When Jacob was bereaved of his children, he uttered the heart-broken plaint, "*all these things are against me*," not dreaming of the possibility that the destruction of his peace was caused by events that were the ground-work, in a sense, of his future sustenance, and the instrument of the Divine purpose in the exaltation of Israel. If we trusted God as we might and should, we would reap our most golden harvests of joy from fields that are barren to reason, have the loftiest reach of wisdom where mystery presses us on all sides, and be most consciously secure where the soul can touch no support but what may be grasped by simple faith. God's "ways are past finding out," and the perplexity arising from this fact is generally owing to the officiousness of reason, robbing us in a measure, if not entirely, of the beatitude which God designs as the home-element of the soul through trust. "There is none good but God," and "the Judge of all the earth must do right," and if we *believe* this, and are consciously and persistently bent on such a life as *allows* us to believe it, we may repeat the strain of David's lyre: "*though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.*" Ps. 27: 3. It is as true now, and as inspiriting to the weary, burdened heart, as in the days of the "Sweet Psalmist of Israel," "*In the time of trouble He shall hide me in His Pavilion; in the secret of His Tabernacle shall He hide me; He shall set me upon a rock.*" 27: 5. So slow of heart are we to believe, and so full of the subtile poison of self, that we should be thankful for any providence that makes us aware of its existence and power. Heaven is a mansion for Christ-knowing and self-knowing souls only, and we know Christ only by having our eyes opened to the woeful fact of our degradation and impotence; and here afflictions, disappointments, breakings of heart, and lacerations of spirit, come in with their gracious mission, grasping our whole being as with holy violence, and whirling us round as by compulsion and yet with ultimate consent of the will, setting us thus in the liberty and peace of God by shaking and scourging us out of ourselves. Such discipline is certainly not in itself joyous but grievous, yet it has, in its aims, untold compensating joys, and covers the soul with the verdure of the Evergreen Realms, and loads it with "the peaceable fruits of righteousness."

That we are overwhelmed, and see no outlet from the impenetrable gloom and threatening clouds that envelop us, is no evidence that God is not tossing us with His own winds and waves nearer Himself. When *He* bids us launch out upon the deep, and sends the tempest after us, He may well rebuke our want of faith if we fail to recognize His voice amid the raging elements. When He withers our gourd, He has a momentous lesson to impress, without which we would have less of the Godlike in our character. "*That we might be partakers of His holiness*," is the ultimate end of all the milling, and grinding, and emptying, and probing, and purging and pruning through which we pass under His hand while on probation. Jeremiah had to wear a wooden yoke around his own neck to intimate the approaching bondage of Israel under the king of Babylon, and "Isaiah walked naked and barefoot three years for a sign and wonder upon Egypt and Ethiopia." Jer. 27: 2. Is. 20: 3. So God may lay burdens on us whose chief significance is in relation to others, while the benefit we derive from them is no less than if their end and meaning were wholly restricted to ourselves. "None of us liveth to himself, and no man dieth to himself;" and we may add, none suffereth to himself. "In our flesh dwelleth no good thing," and nothing but the furnace of affliction, in some form, will do for a smelting-place, and nothing but the blessed alchemy of God can transmute us into gold for the garnishment of his Heavenly Temple. "Only believe." Here is the secret of tranquillity in every scene of trial and sorrow. Let us be sorry for nothing that wounds our pride, and humbles the dominant desire to be somewhat, but let us glory in whatever brings us nearer that altitude of grace that blessed elevation in God, which enables us to say, "I am *determined* not to know *any* thing save Jesus Christ, *and him crucified.*"

Union Deposit, Pa.

For the Companion.

Our Heavenly Father's care for his Children.

Ye are of more value than many sparrows. Luke 12 : 7.

When our blessed Savior was among men and orally teaching them the way of salvation, he brought to light many beautifully Divine truths by natural parables; that is, illustrating something Divine by comparing it with some natural process of operation, or some event or occurrence, which could easily be understood by those to whom he spoke, or by us as it is recorded on the pages of the New Testament. It is generally easy for us to comprehend natural exemplifications. The Divine impress upon the soul is so much obliterated by sin that our spiritual comprehension is not only limited, but slow to make the right kind of progress. It is often the case, that instead of counting our comprehension and understanding limited in extent, and fallible in conclusion, we tenaciously and even obstinately contend with those with whom all things else declare we should be of "the same mind," and upon subjects on which all the followers of the Lamb should be of "the same judgment," "Behold how good and how pleasant it is for brethren to dwell together in *unity!*" So says the Psalmist. And what is more to be desired than unity? What can more aptly and beautifully represent the nature of the Holy Trinity than the union of Gospel believers? If we are followers of Christ, we are God's dear children. He cares for us; and O how warm, and long-suffering is his care for us! We are bought with blood—"the precious blood of Christ." We belong to God, and to one another, hence we should care for one another. In all that we do, we should guard against offending the least of Christ's disciples, for "he is not ashamed to call them Brethren." We should seek the welfare of one another, and endeavor to build each other up, in faith and love, in holiness and godliness, and in unity and consistency.

"Ye are of more value than many sparrows," is the Redeemer's valuation of those who fear God and keep his commandments. The Elect of God are held in the highest possible estimation by their Heavenly Father. If the sparrows and ravens which live in the air are not forgotten before God, surely he will not forget them who trust in him. And if the lilies of the field which are but for a day, are clothed by the Omnipotent Hand with an array of beauty exceeding that of Solomon in all his glory, will not your Master, O ye of little faith, support and nourish you even in seasons of the most crushing adversity? Ye are of more value than sparrows or ravens or lilies. These are God's creation, and they answer creation's design, but are not the noblest of God's work. As man was the last of the work of creation, so is he the greatest and most superior. Of all the orders of created things, man is the highest. "When the morning stars sang together," and the echo of their joyous song echoed along and over the newly-created world, man was as the angels, pure and perfect before God. And we this day are man's offspring. We are God's by creation; but from the beginning, "all have sinned and come short of the glory of God;" but we should rejoice that "when we were yet without strength, in due time Christ died for the ungodly." This is he who was promised as the mighty Deliverer to deliver us, and all who have sinned, from the bondage of sin; and he is the effectual Restorer to restore us to the state of holy purity before God. "Ye are clean through the Word which I have spoken unto you.—Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, *except ye abide in me.*" From this it is apparent that we can depart from him, or become dead branches. Abide in him, O ye who have vowed allegiance to the Truth. Obey and defend God's commandments, and bring every thought, word, and action, into "the obedience of Christ," and he will lead you in the narrow path of his own treading, from which you will observe wonderful things. If ye cast all your care upon him, he will care for you abundantly, "for ye are of more value than many sparrows." And yet he careth for these. If God thus cares for his unintelligent creatures which naturally depend upon his arrangements for their sustenance, much more will he care for his intelligent creatures that trust in him. Take courage, ye fainting ones. Do you struggle with temporal difficulties? trust you Heavenly Father, for he has promised assistance. Do you hunger for bread that satisfieth the soul? seek "the bread of God." John 6: 33.

D. B. MENTZER.

Tyrone, Pa.

For the Companion.

Feet-Washing.

The double mode of practising this ordinance is sometimes defended upon the ground, that the use of the towel was not intended by Christ to be a part of the rite, but, that it is merely a natural consequence of washing, and therefore not binding upon the church. Do the brethren, who use this argument, not perceive that they are thereby conceding the point at issue to those who practise the single mode? and, that the matter is thus narrowed down to the question, whether wiping is, or is not, a part of this ordinance? Admitting, for a moment, that the use of the towel is not made binding by the teaching of the Master, illustrated by his "example," why does the brother who wipes *gird* himself in imitation of the Savior. Why not merely take a towel and perform the act, or, hand it to each brother, who has had his feet washed, and let him use it himself? Either of these methods would be as convenient; certainly more consistent; because, if wiping is not a constituent part of the ordinance, neither is girding with a towel. The words of the Lord Jesus, however, not only make it clear that the use of the towel *is* included in this rite; but, that he intended Feet-Washing should be practised strictly in accordance with his precept *and example*. Let us turn to "the law and testimony," and copy the 13th, 14th, 15th, 16th and 17th verses of the 13th chapter of the Gospel according to St. John:

"Ye call me Master and Lord, and ye say well for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet; (for I have given you an example that ye should do as *I have done to you.*) Verily, verily I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these thing, happy are ye if ye do them."

I have placed the language of the 15th verse in brackets, so that it may be easily omitted in reading; and, also emphasized, to show more clearly its importance. If the Savior had not intended his example should be implicitly followed, why interpolate the command with the strong and explicit injunction to that effect, contained in that verse? In the language past:

"He never once spake unadvisedly with his lips."—Omit the 15th verse, and he plainly institutes Feet Washing in the remainder of the passage copied, but not the mode, including the use of the towell, with that lucid distinctness, which was his purpose; and, which cannot be misunderstood.

The "example" of Christ consists in what he *did to his disciples*, which was the two-fold act of washing and wiping their feet; for he says, "Do as I have *done to you*." He did not *gird* them, or pour water upon their feet; hence girding with a towel and pouring water into a vessel, are not parts of the ordinance, but preparatory acts. The unavoidable and logical conclusions therefore, as stated, resulting from an examination of this passage of scripture, are, that wiping is a constituent part of the ordinance in question, and that to obey the command of Christ, to follow his "example," and to administer this rite to "one another," the *same* one who washes his brother's feet *must* also wipe them.

In a dialogue lately published in the *Companion* it is assumed, that because Christ used two members, both the hands of his physical body to wash his disciples' feet, he intended to signify that two members of his mystical body, the church, should be engaged in the administration of this ordinance. It is not easy to conceive, how he could have washed feet with *one* hand, if it had been his purpose, by the same method, to establish the single mode. He did, however, not by an unexplained device, but by the distinct words *one another*, institute that mode, and would, no doubt, have ordained the double mode, in equally unmistakable language, if it had been in accordance with the Divine will.

These things have been written, not in a spirit of controversy, but at the request of some of the brethren, in defence of the contiguous churches at Germantown, Philadelphia, Upper Dublin and Pine Run; and of all others that practice the single mode of Feet Washing. The *truth* will not suffer in the light of free discussion, conducted in a forbearing, Christian spirit, for "the light maketh manifest." The apostle exhorts us to "contend earnestly for the Faith once delivered to the saints." We believe we are acting consistently with this exhortation in defending our practice in this matter, and we *know* we "keep this ordinance, as the brethren, who have long since gone to their rewards, delivered it to us." All the records on this point, which are in existence, from the earliest settlement at Germantown, prove this: and we have living witnesses in sister Douglas and others, who remember distinctly that, when they were children, they saw Alexander Mack, and the brethren of his day, administer Feet Washing by the single mode.

The motto of the brethren in regard to this difference of practice of the ordinance of Feet Washing, has generally hitherto been *mutual forbearance*. It is to be hoped that the exercise of this blessed Christian virtue may continue; for, if intolerance should take its place, there can be but one result, from which may the Lord in his mercy preserve the Brotherhood.

SILAS THOMAS.

Philadelphia, Pa.

The Lord takes pleasure in those who fear him.—They rest in his love, they are his children, and as their persons, so their services are accepted in the beloved; their prayer is his delight, and their alms are the odor of a sweet smell; he views their motives, and passes by their mistakes; he regards their wishes and desires, and says in their failures, "It is well that it was in thine heart."

Fear God, and keep his commandments.

Jesus and Moses.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18: 15.

MOSES.

And Pharoh charged all his people, saying: "Every son that is born ye shall cast into the river." Ex. 1: 22.

"And the woman conceived and bare a son; and when she saw him that he was a goodly child she hid him three months." Ex. 2:2

"Moses when he came to years, refused to be called the son of Pharoh's daughter; choosing rather to suffer affliction with the people of God." Heb. 11:24,25

"Who made thee a prince and a judge over us? Ex. 2: 14.

"Now the man Moses was very meek, above all men which were upon the face of the earth." Num. 12: 3.

"And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed. Ex. 4: 30.

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared. Ex. 14: 27.

"And behold Miriam became leprous, white as snow. And Moses cried unto the Lord saying, Heal her now, O God I beseech thee. Num. 12: 10—13.

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived." Num. 21: 9.

"And he was there with the Lord forty days, and forty nights, he did neither eat bread nor drink water." Ex. 34: 28.

JESUS.

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coast thereof." Matt. 2: 16.

"When he arose, he took the young child and his mother by night and departed into Egypt." Matt. 2:14

"But made himself of no reputation, and took upon him the form of a servant." Phil. 2: 7.

"By what authority doest thou these things, and who gave thee thy authority?" Matt. 21: 23.

"Take you my yoke, and learn of me, for I am meek and lowly in heart." Matt. 11: 29.

"Now when he was in Jerusalem at the passover, in the feast day many believed in his name, when they saw the miracles which he did." John 2: 23.

"And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased and there was a great calm." Ma. 4: 39.

"And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt thou canst make me clean. And Jesus moved with compassion, put forth his hand and touched him & saith unto him, I will: be thou clean. Ma. 1: 40,41.

"And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up. That whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15.

"Moses spake & God answered by a voice." Ex. 19: 19.

"I stood between the Lord and you at that time, to shew you the word of the Lord." Deut. 5: 5.

"I prayed therefore unto the Lord, and said, O Lord God destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness. Deut. 9:26

"And when he had fasted forty days and forty nights, he was afterwards an hungered. Matt. 4: 2.

"Father glorify thy name; Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. John 12:28

"For there is one God and one mediator between God and men, the man Christ Jesus. 1 Tim. 2: 5.

"Then said Jesus: Father, forgive them; for they know not what they do.—Luke 23: 34.

ELLIE WILLIAMS.

Funkstown, Md.

A City Destroyed by a Storm.

The city of Almos, situated in the southern portion of the State of Sonora, has been swept out of existence by a fierce storm occuring on the 15th of November and lasting until the 18th. A private letter from an American gentleman, gives the following particulars:

"You have have heard ere this that the city of Almos is in ruins. On the 15th it commenced to rain and continued to increase in violence until the evening of the 18th. During its continuance it appeared as if no human being could live within its reach. The Almos River was swollen to a great height, and in its wild, headlong course carried everything before it.—Houses were swept away like so many straws, and whole blocks of buildings were thrown down like so many rotten trees.

The wind was no less terrible than the water.—Houses were unroofed and blown to shatters, tiles and like material were scattered through the air like chaff, and trees were uprooted as if they had been cornstalks. The best part of the city is totally destroyed. The loss of life has been quite large. Sixty dead bodies have been picked up, some of them mangled fearfully, and could scarcely be recognized. Many of the bodies were found miles down the river. Undoubtedly the number found will be largely increased by other untortunate ones. I have written to you these few lines hurriedly, but do not attempt to describe or explain this extraordinary phenomenon of seventy two hours' whirlwind and deluge.

The ruined city of Almos was the Athens of Northwestern Mexico. Its women were reputed to be the loveliest and most intelligent throughout the republic, and it citizens were highly spoken of as contrasted with those of other populations. There was a great deal of wealth, refinement and luxury among the better classes. It was a sort of sanctified Jerusalem, where the proud Spanish blood and brain held ascendancy, and would not be poisoned by Indian and Negro mix

tures. Almas as a city, had fame before the great metropolis of New York was known. It is old among the many old towns of Mexico. Surrounding it have been some of the richest mines in the world, and from which the city had its chief support. At the time of its destruction it had a population of 7,000 souls, though geographical dictionaries place the number at 10,000, which is at least 3,000 too many. Unhappily for its people, the number is lessened through a terrible misfortune, and the city of Poplar Groves has fallen to the dust (even as man falls) in its strength."

N. Y. Herald.

For the Companion.

"The Unpardonable Sin."

As several of our dear brethren have favored the readers of the *Companion* with their views of the unpardonable sin, and in perusing them I felt inwardly moved to give publicity to the sentiments I entertain concerning the matter: trusting that fraternal affection may thereby become confirmed, and truth exemplified. I understand them to say that all sins wilfully committed after regeneration are unpardonable, which in my estimation is a little ahead of scripture, which explicitly declares, "All manner of sin and blasphemy shall be forgiven unto men. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that which is to come."

The above passage I consider sufficient proof that but one sin is unpardonable and which also may be committed by any one, whether believer or skeptic, for mark the expression, WHOSOEVER! consequently this conviction forces itself upon my mind that if we were eye-witnesses to some special work of God's Spirit amongst the children of men convincing them of righteousness and of a judgment, and would, after due time, take up his abode in their hearts, purify them, and assure them of pardon and acceptance, and we through malignity of spirit, would ascribe such a work of grace to Beelzebub, the prince of the devils, as did those incorrigible Jews, and which drew from the Son of God the solemn denunciation: "Whosoever shall blaspheme against the Holy Ghost hath never forgiveness but is in danger of eternal damnation. Because they said he hath an unclean spirit," we too would become guilty of the unpardonable sin. But as long as we believe in the Divine mission of the Son of God, we will have but little inclination to blaspheme his wonder-working power; and though we should apostatize until we become lukewarm, wretched, miserable, poor, blind and naked, there would still be an abundant pardon, for what saith the Spirit to such an one? "I counsel thee to buy of me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed, &c." For "Behold, I stand at the door and knock.—If any man hear my voice." And do you not learn it ye doubting ones who are troubled from day to day on account of having committed the unpardonable sin; hear His voice to-day; open the door of your hearts; admit this heavenly guest and enjoy his feast of love; and your doubts and fears will soon take wings and fly away.

I have now given my honest convictions concerning the matter in question, permit me therefore in conclusion, to say a word in reference to the oft quoted passage in Hebrews which says, "For it is impossible for those who were once enlightened, &c., if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Now said passage, I think, has no reference at all to a backsliding soul, in the common view, though it may sin grievously as did King David, or be joined to his idols as was Ephraim; yet the Divine message to such is, "I also have put thy sin away; I will surely have mercy upon thee." But they (the characters in the text) publicly renounced Christ and put him to an open shame, (according to history,) and avoided all intercourse with the disciples afterwards which made it impossible for man to renew them again unto repentance; but not for God, for with him all things are possible. JOHN REIFF.

Norristown, Pa.

For the Companion.

"Big Words."

I observe many of our brethren use large words in writing for the Companion, so much so, that we would be compelled to refer to our dictionary if we thought it worth the trouble. There are plenty of simple words in our language, to describe any thought that may arise in our minds, and if brethren can't use this simplicity of language in writing or speaking, they are not worthy of attention, for the Apostle says (1st Cor. 2): "And I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring unto you the testimony of God." "And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." "Now we have received, not the spirit of the world, but the spirit which is of God, which things we also speak, not in the words which man's wisdom teacheth," &c. And 2nd Peter, 2nd chap. says: "To speak great swelling words of vanity, allures the lust of the flesh," &c. And 1 Cor. 14: 19, "yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue." Many of our dear brethren have no dictionary to refer to, and when brethren come to them through the Companion or otherwise, with their big words, it is like Latin, or an unknown tongue, sure enough. "Plain it a little more," brethren. A. WARD.

Sykesville, Md.

He is a worthless being who lives only for himself.

Selected by JOSEPH B. SELL.

Imaginary Dialogue between Joseph and his Brethren.

Enter *Joseph. (He soliloquizes.)* How mysterious are the dealings of God! My brothers envied me, because my dear father loved me best, and gave me that beautiful coat of many colors. In their cruel hatred they sold me for a slave. Thus I came to Egypt a miserable bond-servant. But I soon found a friend in my master, and was happy until my wicked mistress caused me to be sent in disgrace to prison. That prison was however a sweet place to me, for I found God there. I would rather be God's servant in a prison, than live in a palace without his love. How strangely Pharaoh's wondrous dreams brought me out of the dungeon, and led me to the high office I now fill! Yes! the slave boy is lord of all Egypt. How strange! Yet I feel these things have not changed me. I have the heart of Joseph still. And now my brothers are come to me for corn! How glad I am that I can save them and my dear old father from starvation. And they have brought little Benjamin with them. How I long to embrace the dear boy! What sweet revenge it is on my brothers, to heap these gifts upon them! They think that I am dead. They meant to destroy me, but now I can repay their hatred with love. How delicious is the luxury of doing good to one's enemies! But I must contrive a little plan to trouble them, and see if they feel any sorrwo for their conduct to me—what! ho! there!

(Enter *Potiphar*, a steward, bowing to Joseph.)

Joseph. Fill the strangers, sacks with corn; but put every man's money in the mouth of his sack!

Potiphar. (Bowing reverently.) Yes, sire, I hear and obey.

Joseph. Stop! Take this silver cup and put it in the sack of Benjamin, the youngest of the men. Tomorrow morning you may send them away.

Potiphar. I hear, sire, and obey! *(Exit.)*

Joseph. (Soliloquizes again.) They are gone from me again. O my brothers, how I long to embrace you all, to tell you I forgive the past, and to send the joyful tidings that I am yet alive, to my dear old father! What *will* he say? How his aged spirit will leap with joy, when they tell him his Joseph is yet alive! My very heart swells at the thought of seeing his well-remembered face once more! What dignity! what patriarchal grace sat on his spacious brow! How beautifully-gray were his silver hairs. I wonder if time has changed him much. I love him! My father! my dear old father, when shall I embrace thee? But I will call my brothers back. What! ho! there! my steward.

(Enter *Potiphar, bowing.*)

Joseph. Are the men gone?

Potiphar. They left at early dawn, my lord.

Joseph. 'Tis well. Now speed thee quickly after them. Ask them for my silver cup! charge them with its theft, and bring them back to show why they have acted thus. Up, follow them! Begone with speed.

Potiphar. I hear and obey, my lord. *(Exit Potiphar.)*

Joseph. (Soliloquizes.) And now they will return, and I will make myself known. How my heart throbs! Peace, beating heart! let me still thee by the force of lonely prayer. *(Joseph retires.)*

(Enter *Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Gad, Asher, Benjamin, Dan, Naphtali, looking wildly at each other, and accompanied by Potiphar, the steward.*)

Potiphar. My lord Joseph bids you wait his pleasure in this hall.

Reuben. We obey your lord's wishes, and are ready to show our innocence of this crime. *(Exit Potiphar.)*

Simeon. Trouble pursues us everywhere. God is visiting the blood of our Joseph upon us.

Levi. It is surely so. I would give all my silver and gold if I could unsay those guilty words by which I advised his death. O Joseph! Joseph! why did I hate thee for thine innocent dreams!

Issachar. I have never forgotten that sweet, beseeching look he gave me, when I bound his arms; nor the tender voice with which he said, "*Don't hurt me, my brothers,*" as we lowered him into that horrible pit.—Many a night has that dear figure haunted me as I have watched my sheep on Dothan's plains.

Zebulon. It is terrible to have a brother's blood upon the soul. I feel it now. O how eloquently his looks plead for liberty when the accursed Ishmælites bound him to the slavechain!

Gad. Yes, and how touching was that cry he uttered, as they drove him away! "O my brothers!" were his last words to us, and they have been ringing in my ears ever since. Verily, we are guilty, and God is just.

Asher. And I, who dipped his coat in blood, and carried it with a base lie to our noble father, have never felt peace since. I have grown old fast at the sight of father's grief. He has never smiled since!

Dan. I thought my heart would break when our father saw the bloody coat, and said, "*It is my son's coat.*" O how he wept! and often since have I seen the tears coursing down his venerable cheeks. In destroying our brother, we have well-nigh killed our father. I wonder not that the hand of God is upon us for evil.

Reuben. Brothers! I wash *my* hands of our Joseph's blood. I begged his life; I had him placed in a pit, intending to save him from your rage, when, unknown to me, you sold him to the Ishmælites.

Judah. That was my crime. My guilty tongue proposed that unnatural sale. The thought of it is more bitter than gall or wormwood to the taste. Truly it is a fearful thing to endure the pangs of guilt.

Benjamin. I am young, but I must speak. Is it possible that ye are the murderers of my lost brother? O cruel hands—O hard hearts of stone! to destroy so beautiful a lad. I have heard my dear father speak

of Joseph's piety, of his wondrous dreams, of his many-colored coat, and of his death by wild beasts, until my heart swelled to bursting. O had he known that these beasts lived around his own tent! Had he seen in you the murderers of his son, his broken heart had died long, long ago. O ye sons of Jacob, how could ye stain your hands with Joseph's blood!

All, except Reuben and Benjamin. We are verily guilty of our brother's blood. Woe to us! Woe to us!

Enter Potiphar. My lord Joseph is coming. (*Enter Joseph with attendants. They all bow before him with reverence.*)

Joseph. (*Aside.*) My boyish dream is fulfilled today. Their sheaves bow down to mine. (*To his brethren.*) What deed is this ye have done! Ye have stolen my silver cup! Did ye not know that I can divine secrets?

Judah. We are not guilty of this, my lord; only God, for a former iniquity, hath brought us into this strait. But since the cup is found upon us we submit and will be your slaves.

Joseph. Nay! I will take him only, upon whom my cup was found.

Judah. O my lord, let me speak and be not angry. We have a father, an old man, and this little one, Benjamin, is the child of his old age. Now if we return without him, thy servant, our father will die: for he said when we brought Benjamin away, "Ye know that my Rachel gave me two sons; Joseph went out from me and I saw him not since, and if mischief befall Benjamin, ye shall bring down my gray hairs with sorrow to the grave." Now, therefore, let me be thy slave, and let Benjamin go; for I cannot bear that evil come upon my father.

Joseph. Let all go out from our presence but these strangers. (*Exit Potiphar and attendants of Joseph.*)

Joseph, to his brethren. I am Joseph! Doth my father yet live? (*The brethren look at each other as if terrified, while Joseph passes through excess of feeling.*)

Joseph. Come near to me, my brothers. (*They approach him wondering—a pause.*)

Joseph. I am Joseph, your brother, whom you sold into Egypt. Be not grieved with yourselves, my brothers; God made your evil promote my good. He hath made me next to Pharaoh, and I am here to preserve your lives through this famine. Haste, then, to my father; tell him Joseph lives and waits to see his face in Egypt.

Reuben. Can this be our brother Joseph?

Judah. God be praised, Joseph lives!

Simeon. Now will our father smile again!

Gad. A burden has left my spirit!

Asher. Peace be to thee, most noble brother!

Benjamin. Are you indeed my brother Joseph?—I have often dreamed of you since you left our home! O happy hour that brings me to my lost brother!

Joseph. (*Embracing him.*) Yes, Benjamin, I am thy lost brother. Dear, innocent boy, God alone knows how often I have thought of thee, and how often I have longed for this bright hour. But haste, I want to see my father. Go bring him down to Egypt. Till then, adieu. (*Joseph retires.*)

The brothers. Till then farewell.

Dunnsville, Va.

The First Sabbath-School.

There has been a great deal said about the first Sunday School in the world, and especially the first one in our own land. We have heard that Robert Raikes in London held the first one; and that Bishop Asbury of the Methodist church in American, did; and that an Episcopal Rector in Philadelphia did; and that Mr. Slater, in Pawtucket, R. I. did. Our worthy "grandpa Dexter" lately deceased, was one of Slater's scholars.

But now we have an account of another first one.—It is given by Rev. A. B. Grosh, of Washington, in the *Guiding Star*, a new and beautiful Sabbath-school paper, edited by Mrs. C. A. Soule in New York. In this account we find that this school was commenced at Ephrata, Lancaster Co., Pa., among the Dunkers, a Baptist denomination. A gentleman of that place writes thus on the subject to Grosh: "Sabbath-School instruction was commenced at Ephrata by Ludwig Hacker, a man devoted to the cause of juvenile instruction. He came to Ephrata in 1739, and shortly, on his arrival, was appointed teacher of the common school. In a short time he also opened a school on Sunday afternoons for poor persons whose employments did not permit school attendance during the week, and for the religious instruction of others. He was aided in this by several brethren, and this school flourished for many years."

Thus there is no doubt that, to use the words of another record, "Sunday-Schools existed in Ephrata, Lancaster Co., Pa., several years before Robert Raikes established them in England." Let us give wherever it is due. Whoever established the Sunday-School was a benefactor to his race. Let those who now enjoy the institution as it is improved, thank God for the blessing and seek to extend its benefits wider and wider, for the good of the little ones of the Lord's family.—*The Myrtle.*

The Opera.

When I think that music too is condemned to be mad, and to burn herself upon such a funeral pile, your celestial opera-house grows dark and infernal to me. Behind its glitter stalks the shadow of eternal death. Through it, too, I look not up into the divine eye, as Richter has it, but down into the bottomless eye-socket; not upward toward God, heaven, and the home of truth, but too truly downward, towards falsity, vanity, and the dwelling-place of everlasting despair.—*Carlyle.*

———:o:———

It is better to do well than to say well.

MISCELLANEOUS.

Only.

Only one drop of water at a time that had found its way from the mighty ocean through the dyke, and was slowly wearing a little channel. Only one drop! Yet if that little child in her morning rambles had not noticed it, who can tell what the terrible results might have been?

Only a stray sunbeam! Yet perchance it hath pierced some wretched abode, gladdened some stricken heart, or its golden light found its way through the leafy branches of some wildwood, kissed the moss-covered bank where the tiny violet grew, and caused a rich shade of beauty to adorn its lovely form.

Only a gentle breeze! But how many aching brows hath it fanned, how many hearts cheered by its gentle touch!

Only one stray bullet that pierced the noble soldier-boy as he trod the lonely midnight-round, faithfully guarding the precious lives intrusted to his keeping; yet the life-blood slowly ebbed out, and the morning sunbeam fell upon the cold face of the dead.

Only a sentinel! And yet one soul more had passed from its earthly tenement to meet its reward at the hands of a merciful God.

Only a drop of ink! And yet it carried the news of death to anxious ones at home, and caused the tear of anguish to trickle down the furrowed cheek of a widowed mother.

Only a frown! But it left a sad, dreary ache in that child's heart, and the quivering lips and tearful eyes told how keenly he felt it.

Only a smile! But ah! how it cheered the broken heart, engendered a ray of hope, and cast a halo of light around the unhappy present; made the bed-ridden one forget its present agony for a moment as it dwelt in sunshine of joy, and lived in the warmth of that smile.

Only a word! But it carried the poisonous breath of slander, assailing the character. O how it pierced the lonely heart!

Only one glass! And how many have filled a drunkard's grave thro' its influence! How many homes made desolate! How many bright anticipations of a glad and happy future blasted by its blighting influence!

Only a mound in the quiet churchyard, and yet it speaks volumes to the stricken ones. Some home has lost a light! Some home-circle has a vacant chair!

Only a child, perhaps, yet "of such is the kingdom of heaven."

Only a cup of cold water given in the name of a disciple, but it is not forgotten. Then toil on, christian; yours is a glorious work; hope on, ever, for yours is a bright reward.

One soul snatched from the ways of sin and degradation through your feeble efforts, coupled with the grace of God, will add lustre to your crown of glory, and speak more for your happiness hereafter, than a life of selfish works.

Only a prayer! And yet it calls to you for help. It calls for good raiment and food; and, Christians, shall not we, through the grace of God, answer that prayer? God grant it in his mercy.

Only a lifetime! A short day in which to prepare for death, for "as death overtakes us, so judgment will find us." Let us, then, gird on the armor anew, and press on, the hope of a brighter hereafter being our talisman, using the weapons of prayer, lest we enter into temptation, and lose the rich reward of him who is faithful even unto death.

THE NUMBER SEVEN. The number 7 has always been supposed of some peculiar virtue. Somebody has been laborious enough to hunt up the following facts from the Bible in relation to it which we give for the benefit of the curious of our readers:

On the 7th day God ended his work, the 7th month Noah's ark touched the ground and in 7 days a dove was sent out.

Abraham pleaded 7 times for Sodom, Jacob served 7 years for Rachael, mourned 7 days for Joseph and was pursued a 7 day's journey by Laban.

A plenty of 7 years and a famine of 7 years were foretold in Pharoah's dream, by 7 fat and 7 lean beasts, and 7 ears of full and 7 ears of blasted corn. On the 7th day of the 7th month the children of Israel fasted 7 days, and remained 7 days in tents. Every 7 years the land rested; every 7th year all bondmen were free, and the law was read to the people.

In the destruction of Jericho, 7 priests bore 7 trumpets 7 days; on the 7th day they surrounded the walls 7 times; and at the end of the 7th round the walls fell.

Solomon was 7 years building the temple and fasted 7 days at its dedication. In the tabernacle were 7 lamps, and the golden candlestick had 7 branches. Naaman washed 7 times in Jordan.

Job's friends sat with him 7 days and nights, and offered 7 bullocks and 7 rams as an atonement.

Our Savior spoke 7 times from the cross on which he hung 7 hours, and after his resurrection appeared 7 times. In the Lord's prayer are 7 petitions, containing 7 times 7 words.

In the Revelations we read of 7 churches, 7 candlesticks, 7 stars, 7 trumpets, 7 plagues, 7 thunders, 7 wells, 7 angels, and a 7 headed monster.

On Time.

I saw the temple reared by the hand of man, standing with its high pinnacle in the distant plain. The streams beat upon it—the God of nature hurled her thunderbolts against it, yet it stood firm as adamant. Revelry was in the halls, the gay, the happy, the young, the beautiful were there. I returned—and lo!—the temple was no more.—Its high walls lay in scattered ruin; moss and grass grew rankly there, and at the midnight hour the owl's long cry added to the deep solitude. The young and gay who had reveled there had passed away.

I saw a child rejoicing in his youth, the idol of his mother, and the pride of his father. I returned, and that child had become old.—Trembling with the weight of years, he stood the last of his generation

—a stranger amidst the desolation around him.

I saw an old oak standing in all its pride upon the mountain: the birds were caroling in its boughs.—I returned, and the oak was leafless and sapless, the winds were playing at their pastimes through its branches.

"Who is the destroyer?" said I to my guardian angel.

"It is time," said he. "When the morning stars sang together for joy over the new-made world, he commenced his course; and when he has destroyed all that is beautiful on earth, plucked the sun from his sphere, veiled the moon in blood, yea, when he shall have rolled the heavens and earth away as a scroll, then shall an angel from the throne of God come forth, with one foot upon the sea and one upon the land, lift up his hand towards heaven and swear, by Heaven's Eternal: Time is, Time was, but Time shall be no longer!"—*Publisher.*

EVERY hour, life's sands are sliding from beneath incautious feet, and with sin's fatal flower in the incautious hand, the trifler goes to his doom. The requiem of each departure is an echo of the Saviour's question: What shall a man give in exchange for his soul?

ANGER.—Anger in many instances arises from a cowardly fear of seeing or being told our own faults. When apparently enraged at others we are really enraged with ourselves for being enraged at all. For further confirmation, consult your own soul after a fit of passion.

A HIDDEN light soon becomes dim and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out.—There cannot be a Christian whose light in some aspects does not shine.

Be pure, but not stern; have moral excellences, but don't bristle with them.

Great hearts, like the ocean, never congeal.—*Bacon*

Christian Family Companion.

Tyrone City, Pa., Jan. 26, 1869.

"Big Words."

Elsewhere in to-day's paper will be found an essay under the above heading from brother Asa Ward, which we think is most too sarcastic to pass without a notice. Sarcastic—perhaps that will be called a "big word," and yet it would be hard to avoid it, and still express our opinion in regard to the matter before us. We might have said "too severe," but that would not have exactly answered.—We wish to convey the idea that he scorns, and that too severely, which we have in the one word "sarcastic."

We think there is too much prejudice—prejudice, may be, is another big word: it means—"previous bent of mind." That is to set one's self against a thing without having a proper understanding of it. We were about to say there is too much prejudice against the using of words proper and common to the writer, but strange to the reader. The same is true in regard to speakers and hearers.—It is the duty of the writer to express himself clearly in such words as may most readily occur to his mind. It is the only way in which one can write or speak easily and freely. If one must seek for words of a lower grade the composition will be strained and irregular; if the author aspires to higher language than he can readily command, it will be like bone without marrow; like chaff without grain.

What is a big word? Is it a polysyllable?—a word of many syllables. If so, then the scripture writers—or at least the translators—are guilty of using big words. Paul says his preaching was not with "enticing words of man's wisdom, but in *demonstration* of the spirit and of power." Demonstration contains 13 letters and 4 syllables, while the little word proof has but one syllable, and only five letters, and yet is in every way as good. Why not say in proof of the spirit and of power?" But we hope it will not be attempted to maintain that a long word is a big word. And yet while we are upon this point it would perhaps not be unprofitable to meditate a little farther.

We have made use of the word "polysyllable," and before we used it we inquired into its signification—meaning. While the word itself contains just 12 letters, the words employed in its definition require 20. The scriptures do not forbid big words, long words, but they admonish against many words.—Multiplication is a long word, so is misunderstanding—nevertheless we could not easily do without them.

We think the principal cause of dissatisfaction is not the fault of our contributors, but is mainly to be attributed to the prejudices of the reader. This we think is set forth in the language of brother Ward: "We would be compelled to refer to our dictionary "if we thot' it worth the trouble."

A man must either be very learned or very bigoted who does not think it worth the trouble of getting his dictionary in order to make the acquaintance of one more word.

We should rather thank than censure an author for introdu-

ing to our notice a new word, of which we otherwise perhaps would have remained ignorant. If we really wish to learn we will be pleased with every opportunity afforded us of getting a new word or idea. It is not the childlike spirit that riles up at every difficulty in its way up the hill of knowledge. The child applies to its parent or teacher for light.

As to many of our brethren having no dictionary we think is either a great mistake or a sad misfortune. A christian family without a dictionary is as great an object of pity as a heathen family without a Bible. We are never without one at our side. We carry one in our vest pocket. It only cost us 75 cents, and if we were to do without another ten times the money would not buy it. A good chewer or smoker could save the price of one in a month.

But says one, we don't need a Dictionary to understand the Bible, and if brethren can't use the same "simplicity of language in writing or speaking, they are not worthy of attention." We of course do not expect to make ourself a standard, but we confess we still need the dictionary for an assistant to the Bible. We have had it in our company for many years; have pursued professional callings for the last twelve years, and yet there are many words in the Bible of which we cannot give a lucid definition. We have just taken a lesson.—Assistant has been catechising us. Below we give our first lesson. Those of our readers who can give the meaning of all the words without a dictionary will apply for lesson No. II.

Austere,	Luke 19 : 21.
Abstinance,	Acts 27 : 2.
Dissimulation,	Rom. 12 : 9.
Impediment,	Mark 7 : 32.
Implacable,	Rom. 1 : 31.
Imperious,	Ezek 16 : 30.
Immutability,	Heb. 6 : 17.
Insurrection,	Acts 18 : 12.
Jurisdiction,	Luke 23 : 7.
Lasciviousness,	Mark 7 : 21.
Munition,	Nah. 2 : 1.
Peradventure,	Rom. 5 : 7.
Pernicious,	2nd Pet. 2 : 2.
Restitution,	Acts 3 : 21.
Rudiments,	C l. 2 : 8. 20.
Science,	1 Tim. 6 : 20.
Sluices,	Isaiah 19 : 10.

We have frequently given place to our brethren to offer their reproof to our correspondents for using high sounding words, because the principles upon which our periodical is based require us to do so. Not that we thought such reproof was deserved. We do not think that the standard of our literature has been too high; it is within the reach of all except those who wilfully debar themselves. It is a cherished expression "that the feed should not be placed so high in the rack that the lambs cannot reach it." But we have thought that some lambs are content to eat off the ground until their necks become so stiff that they can never reach the rack. Not quite so beautiful an illustration but just as true. The low must be brought up, and the high must be brought down. Brethren let us meet midway. Let not the speaker close his mouth, nor the hearer stop his ears.

Correction.

Brother S. Thomas wishes to correct the last sentence of his answer to brother Hummer, as follows: "St. Paul designates Christ the head of the Church, and the Church the body of Christ." The article is found on page 550, of Vol. 4, and the correction is in the last sentence.

Business.

D. H. Brumbaugh, Centre, Ohio. The $1.50 has been received.

Jacob Trout, Gratis, Ohio. The money has been received for Sol. Stoner, and the paper is being sent.

W. E. Roberts, Pottstown, Pa. Your credit on subscription expired with No. 20, of Vol. 4; hence your indebtedness on last year is 90 cents. $2.40 will pay to end of present year.

Jacob K. Byerly, Fletcher, Ohio. Your letter containing 33 has not come to hand.—Your names have been entered on the books.

A. S. Beightel, Williamsburg, Pa. We have examined our books according to your request, and find you owe us 50 cents on Volume 3. Do you think that is right?

Mary Wogaman, Dayton, Ohio. Your paper is being sent.

Noah B. Blough, St. Clairsville, Pa. The money has been received. You will hereafter get your papers regularly. An error occurred on our part.

George Lint, Buena Vista, Ohio. What do you mean by "Apocryphal New Testament?" And what price book do you want?

Geo. W. Shaffer, (does not give his address) says the church desires Elder Graybill Myers to visit them and hold a series of meetings after his return from present appointments. Meetings to be held at his place and at Plum Creek.

Henry Herr, Sen., Millersville, Pa. It is enough for this year.

E. B. Shaver, Maurertown, Va. What was Joel Spigle's address last year that we may credit him with the 75 cts. He did not get his paper at Maurertown.

Wm. S. Shepherd, Bull's Gap, Tenn.—Your subscription expired with Vol. 4, hence the paper was discontinued. We cannot tell why your paper comes from the west. We mail it eastward. We have been notified by the mail messengers to ship our Tennessee mail matter westward, against which we have remonstrated.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Notice.

Brother William A. Powers left this vicinity about the 8th or 10th day of June last, with a certificate of membership, signed by D. B. Sell, Wm. B. Sell, Jacob Spahn, C. Spahn, the writer and others; stating when he left that he was going to Illinois on a visit and would return shortly; also promising to write to the brethren at Hamilton, in relation

to his returning, &c. We have not heard from him since, and have also found it necessary to expel him from Church fellowship for bad conduct. We therefore advise the brethren not to receive him with his letter, as he cannot be held any longer as a member until he returns and renders satisfaction to the Church and the world.

Signed in behalf of the Church.

GEO. WITMER.
WM. B. SELL.

Information Wanted.

Brother David Rupel, North Liberty, Ind., after saying that a visit to Michigan of five weeks length delayed renewing his subscription, writes: "Information is wanted of whereabouts in Pennsylvania, Magdalene and Sarah Sider lived, who are now both deceased, but left an estate to the heirs of brother Jacob Sider who moved from Pa. to Canada about 70 years ago, and whose son is now living in Michigan and wishes to know where these Aunts of his lived, so as to get his share of the estate, if any there be, as he is in need. The information is to be sent to Martin Sider, Grandville, Kent Co., Mich."

Brother Jacob Mack, Vermont, Ills., under date of January 13th writes an interesting letter of which, though not intended for publication, we give the following:

"We are still on the land and among the living, with the blessings of life strewn in our pathway by the hand of our benevolent and bountiful Benefactor, by whom we live, move, and have our being, and to whom belongeth glory, honor, dominion, and majesty now in the Church Militant and ultimately in the Church Triumphant, there to unite with the four and twenty elders, and that innumerable company which no man can number, who unitedly raise their voices, saying, "Salvation to our God that sitteth upon the throne, and unto the Lamb." Bless the Lord, O my soul, and forget not all his benefits.

"I will not say much at present though I could if I were so disposed. But one thing I must say, and that is this: What a pity it is that there are so many brethren who cannot write without contradicting some one, and thus contradict each other. Verily, these things ought not to be.

Of all the periodicals that make their appearance on my table, the "*Companion*" is by far the most welcome. W. G. SCHROCK.

Berlin, Pa.

Thank you. A very short communication but speaks volumes in the way of encouragement.—Ed.

Queries.

I would like to have an explanation of Hebrews 7 : 3 through the *Companion*.

ARCH HOLLAND.

D I E D.

We shall not publish poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

On the 14th inst., brother GEORGE WELTY, aged 20 years, 9 months, and 14 days. Funeral services by Elder J. F. Brother and the writer.

D. F. GOOD.

In Lower Conewago branch, York county, Pa., November 19th, 1868, SUSANNA YOUSE, aged 4 months.

In Upper Conewago branch, Adams Co., Pa., Dec. 10th, 1868, Sister MARY HARBOLA: aged 21 years, 9 months and 15 days.

In the same branch, January 4th, 1869, our friend GEORGE CHRONISTER, of Typhoid Fever, aged about 30 years.

ADAM HOLLINGER.

In Germany Valley, Huntingdon county, Pa., January 6th, BRUCE, son of friend Reuben and Louisa MYERS, aged 6 years, 2 months and 1 day.

His death was caused by Hydrophobia.—About 8 weeks previous to his death he was at his Grand-father's, (Michael Myers,) well as usual. He was about the outbuildings hunting for eggs, and in reaching his hand under the building, was caught and badly bitten by a cat. He, of course, had no idea of the cat being mad, but so it proved to be. He worked in spasms three days, when death ended his suffering. He was an interesting little boy, and loved by all who knew him.—Funeral services by Elder John Spanogle and James R. Lane. KATE S. MYERS.

In Conemaugh branch, Cambria county, Pa., November 19, 1867, ALICE BLOUGH, infant daughter of friend Levi C., and sister Caroline Bloug[illegible] aged 1 year, 2 months and 14 days. Funeral services by the brethren.

Also in the same place, September 7, 1868, Brother LEVI C. BLOUGH, father of the above, aged 28 years, 6 months and 26 days. He had a short notice of his death. While engaged in coupling cars at Cambria Iron Works, the bumpers being out of order, he was severely pressed at the lower part of the body. At first he did not think to get well to prepare for eternity, but finding he must depart, he called for a preacher. One person thought to send for one who would baptize in the house, because he was so weak. His answer was: "Parents often cause their children to put off the Lord too long." He then requested to have Elder Stutzman sent for, whom he requested to baptize him. Accordingly he was carried to Stony Creek, where his wish was satisfied in the presence of many witnesses. He then said he would rather die than recover for then he would [illegible] He lived a short time after. His remains were consigned to their last resting place in Elder C. Lehman's burying-ground. He leaves a sorrowing widow and many relatives to mourn their loss. Funeral services from John 5, by Elder A. Stutzman, and others.

Also, December 25, 1868, in Shade branch, Somerset county, Pa., our beloved brother (English) DANIEL BLACKLEY, aged 72 years, 1 month, and some days. He bore his sickness in great patience. He was a consistent member for many years, and a faithful deacon a great part of the time, but his seat is now vacant. Dear reader reflect that mine and yours may soon be vacant too. Then let us all live as if we were on the verge of our departure to the judgment seat. His remains were buried at the Brethren's big meeting-house. He leaves an aged sister, nine children, and many grand-children to mourn their loss. But we need not sorrow as those who have no hope. Funeral services from Rev. 13 : 14, by the brethren, to an unusual large congregation. JACOB HOLSOPPLE.

Visitor please copy.

In the Hudson branch, McLean county, Ill., January 12, AMANDA JANE, daughter of brother Moses Y., and sister Sally SNAVELY: aged 1 year, 8 months and 28 days. Funeral services by brother Lyons and J. Michles, from Rev. 14 : 13. Disease, Lung Fever.

Parents, remember that your little jewel has only gone to mingle with the many that deck "our Savior's coronet." If faithful, you shall meet her in that home, where you can bask in the sunshine of God's presence. MELISSA FORNEY.

In the Woodstock branch, Shenandoah Co., Va., Jan. 8th, sister ANN, wife of brother Joseph SMUCKER, aged 50 years, 4 months and 19 days.

She suffered over three years, and for the last twelve months was entirely helpless.—She bore her affliction with christian fortitude. We hope she has gone to join the happy saints in the paradise of God. She was consigned to her last resting place on the 10th, in the presence of a large concourse of people. She leaves a husband and four children, all members of the church. Funeral services by Eld. George Shaver, from 2nd Thes. 1 : 6, 7, 8.

SAM'L. A. SHAVER.

LIST OF MONEYS received for subscription, books, &c., since our last.

Benj Benshoof, Johnstown, Pa.	3.00
Jacob Beckler, [illegible]	1.50
H B Snyder, Uniontown, Pa.	1.50
Lydia Showalter, Wadsworth, Ohio,	1.50
Danl A Lichty, Ashton, Ill.	5.00
A S Bergood, Williamsburg, Pa.	1.50
Phebe A Moore, Tiffin, Ohio.	6.00
Jacob Zuck, London, Pa.	.75
D F Good, Waynesboro, Pa.	1.50
J L Williams, Chambersburg, Pa.	1.50
Mary Rhoades, Atkinsons Mills, Pa	1.50

Saml Johnson, Bristol, Ind.	1.50
S. M. Baker, Darlington, Ohio,	.75
Jacob Berkey, Goshen, Ind.	1.50
H. Rule, "	1.50
John Culp, Bellefontain, Ohio,	1.50
Mrs. E. Gillin, Marion, Iowa,	.75
John Mater, Dora, Ind.	1.50
Daul Metzger, Locke, Ind.	1.50
Isabela Thomas, Quincy, Iowa,	1.50
I. H. Dickey, Tostoria, Ohio,	17.35
Saml Kline, Bowmans Mill, Va.	9.00
H E. Light, Sporting Hill, Pa.	1.50
C. A. Foreman, Wells Tannery, Pa.	1.50
David Eshleman, Mohrsville, Pa.	1.50
Jacob Wine, Edgeworth, Tenn.	6.00
Adam Hollinger, Bermudian, Pa.	1.50
Saml Ryman, N. Hampton, Ohio,	1.50
D. M. Mohler, Covington, Ohio,	3.00
Henry Keller, Osceola, Ohio,	1.50
J. D. Eshleman, Altoona, Iowa,	1.50
Allen Taylor, Mulberry, Ill.	11.50
John Anglemyer, ———, Ind.	12.00
S. A. Walker, Bloomville, Ohio,	15.00
Moses Hunt, Ames, Iowa,	1.00
Jacob Miller, Green Mount, Va.	1.50
Isaac Young, Carrollton, Ohio,	1.50
P. S. Newcomer, Boonesboro, Md.	1.50
Wm. Heir, Middleburg, Pa.	1.50
S. I. Livengood, Grantsville, Md.	.75
I. D. Wallis, Mexico, Pa.	.25
Jacob M. Wolfe, Salem, W. Va.	1.50
J. G. Snyder, Phila., Pa.	1.50
H. H. Warner, Clinton, Kansas,	5.00
Geo. Wood, Shippenville, Pa.	1.50
Isaac Leedy, Shaler's Mills, Ohio,	1.25
Isaac H. Crist, Virden, Ills.	1.50
John Reed, Lincoln, Ills.	1.50
Harvey Lewellen, Ames, Iowa,	1.00
J. E. Hopkins, Ontario, Iowa,	1.00
Jacob Price, Waynesboro, Pa.	1.50
D. H. Miller, Red Barn, Pa.	3.00
H. Zimmerman, Petersburg, Pa.	3.00
Philip Boyle, New Windsor, Md.	3.00
W. G. Schrock, Berlin, Pa.	1.13
S. T. Bosserman, Dunkirk, Ohio,	1.50
Elihu Moore, Elm Springs, Iowa,	2 0.75
Geo Wise, Wenona, Ill.	4 00
George Lint, Rowsville, Ohio,	1.25
J. B. Tawzer, Secor, Ill.	1.50
John Metzler, Wakarusa, Ind.	1 50
J M Dettra, Port Providence, Pa.	3 00

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

To the Afflicted.

WE hereby offer to all that may be afflicted with the dreaded disease of CANCER, the advantages of one of the most reliable remedies known. This remedy has proved to be successful in some of the most serious cases. All who wish to apply for it, should do so before the disease becomes constitutional and perhaps fatal.

Address either of the undersigned, enclosing *stamp* to prepay answer.

PETER S MYERS
McVeytown, Pa.
PHILIP P BRUMBAUGH
Cove Station, Pa.

TESTIMONIAL.

We testify of its curing powers and virtue.
J. P. HANAWALT } McVeytown, Pa.
ABRAM MYERS }

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God.

O Thou! eternal one! whose presence bright
All space doth occupy, all motion guide,—
Unchanged through time's all-devastating flight,
Thou only God! there is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore,
Who fill'st existence with *thyself* alone;
Embracing all, supporting, ruling o'er,—
Being whom we call God, and know no more!

In its sublime research, Philosophy
May measure out the ocean deep, may count
The sands or the sun's rays; but God! for thee
There is no weight nor measure; none can mount
Up to thy mysteries; Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in Eternity.

Thou from primeval nothingness didst call
First chaos, then existence: Lord, on thee
Eternity had its foundation; all
Spring forth from thee,—of light, joy, harmony,
Sole origin: all life, all beauty, thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shalt be, glorious, great,
Life-giving, life-sustaining Potentate!
Thy chains the unbounded universe surround,
Upheld by thee, by thee inspired with breath:
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches, lighted by thy hand,
Wander unwearied through the blue abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in thee is lost;
What are ten thousand worlds compared to thee?
And what am I, then?—Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against thy greatness,—is a cipher brought
Against infinity! O, what am I, then?—Naught.

Naught! But the effluence of thy light divine,
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth thy spirit shine,
As shines a sunbeam in a drop of dew.
Naught!—but I live, and on hope's pinions fly
Eager toward thy presence; for in thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.
I am, O God, and surely Thou must be!

Thou art! directing, guiding all. Thou art!
Direct my understanding, then, thee;
Control my spirit, guide my wandering heart:
Though but an atom 'mid immensity,
Still I am something fashioned by thy hand!
I hold a middle rank 'twixt heaven and earth.
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundary of the spirit land.

The chain of being is complete in me;
In me is matter's last gradation lost;
And the next step is spirit,—Deity!
I can command the lightning, and am dust!
A monarch, and a slave! a worm, a god!
Whence came I here, and how? so marvellously
Constructed and conceived! Unknown?—This clod
Lives surely through some higher energy!
For from itself alone it could not be!

Creator, yes! thy wisdom and thy word
Created *me*! thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, thy love, in their bright plenitude,
Filled me with an immortal soul, to spring
O'er the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its Source—to thee—its Author, there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of thee,
Yet shall thy shadowed image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek thy presence, Being wise and good!
'Midst thy vast works admire, obey, adore.

—*Derzhavin, Translated by Bowring.*

For the Companion.

God's Will and the Heart of Man.

"Unto the pure all things *are* pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable and disobedient, and unto every good work reprobate." Tit. 1 · 15, 16.

The holy apostle while addressing his son Titus, relative to those characters whom, notwithstanding their loud profession, he classes among the impure and disobedient, whether he referred to those who should exist in later times or not, has drawn a vivid picture of the majority of christian professors of this late age of the world.—Those who read the above quotation with a view of acquiring information therefrom, if they are in possession of a judgment equal to that of the common school-boy, will naturally learn that there is work for the Christian; and that a neglect on their part of performing that work will rob them of their title to an inheritance of a home in the regions of immortal glory by disrobing them of their christian name and classing them among the *abominable and disobedient.* Indeed we think that when they fail to see these things, after carefully perusing the word of God, it is because "unto them nothing

is pure; but even the mind and the conscience is defiled.

How many men and women there are in the world who say that we must know by experience that we are in possession of the spirit of Christ and that this experience consists in a *feeling of happiness in the heart!* This doctrine seems to be of the same character of that which the serpent preached to the mother of all the world, and is destined to produce a fall much more dreadful than the fall in Eden. That we must know by experience whether we are in possession of the spirit of Christ or not, is as true as the fact that partaking of the forbidden fruit would enable our mother Eve to discern the difference between good and evil; but that this experience consists in a feeling of happiness in the heart, unless produced by a sense of obedience to Christ and his apostles, in conjunction with a sense of an upright walk and conversation with our fellow-men, is an error. Solomon the wisest man that ever lived has truly said: "He that trusteth in his own heart is a fool."—We believe that the experience by which we know that we are christians consists in knowing how to obey Christ and his apostles, and act toward each other and the world in a just manner as christians should do. When we possess this kind of faith and it bursts forth into a *living* faith which will grow stronger and stronger as we advance in life, we will be just such beings as our Father in Heaven desires us to be.

E. UMBAUGH.

Pierceton, Ind.

For the Companion.

Feetwashing.

In the first two numbers of the *Companion* present Vol. I read a "conversation" on feetwashing which I have no doubt, those of like mind consider incontrovertible; most especially because it came from the pen of one of the leading Bishops in the Church. But after all the ambiguous explanations on feet-washing that I have yet read, there is nothing so plain as the words of our Savior, when he says "I have given you an example, that ye should do as I have done to you." But I will admit that the aforesaid Conversation presents new ideas, even such as were strange to us before. Though I have frequently read in the *Companion* about a Mystical Body, yet I do not recollect of seeing such words in the New Testament.

By that conversation the author tries to make it appear that because the two hands of Christ were engaged in washing and wiping his disciples feet, there should be two members of the Church engaged in washing and wiping the saints feet. We will readily admit to that, if the author will prove to us that our Savior washed his disciples feet with one hand, and wiped them with the other hand. But if he washed feet with both hands and wiped them with both hands, then, according to his own argument, there should be two members of the church engaged in washing, and two in wiping the saints feet. And consequently it would require four brethren to wash and wipe one brother's feet.—Whereas, according to the example of Christ, it will require only one brother to wash and wipe another's feet. But the brethren tell us that feet-washing and baptism are closely connected, because when Peter wanted not only his feet: but his hands and his head washed, "Jesus saith to him, He that is washed needeth not save to wash [illegible]." Now, if washing and baptism are so closely connected, why do some of the brethren go hundreds of miles and hold debates, defending the manner of performing baptism to the very letter which Christ has nowhere told us so plainly how to baptise, as he has how to wash and wipe feet? But when they come to feet-washing and wiping they will have arbitrary explanations as in the foregoing Conversation. Our Lord could only have given his disciples command, saying. Ye shall wash and wipe each others feet. And under such circumstances almost any way of washing and wiping each others feet would be admissible. But to avoid all misunderstanding, he gave them an example showing them how he wished them to perform, telling them, they should do to each other as he had done to them. Can any thing be plainer?

I do not see how any person can still persistingly contend that the way the brethren practice, is according to the command and example of Christ. And yet if the Lord is satisfied with the brethren's practice, I am too; but I do believe "if ye know these things, happy are ye if ye do them." Ever since the change has been made, from the single to the double mode, there

have always been some members not well satisfied with the change, and many even now would like to reform the single mode; but it appears the old Bishops take the responsibility upon themselves, which is all the time causing dissatisfaction among the members. If they would give way that each branch of the church might practice as a majority of its members would see proper, the dissatisfaction would soon be removed. By allowing a change, would *not* be making a disturbance; as some say it would be ceasing the disturbance. I have not written for controversy, but because I love to obey the commandments of God.

JAS. Y. HECKLER.

Hardyville, Pa.

No Sickness There.

Disease of every form and shade is the offspring of sin. Paul says: "By sin came death." So, also, by sin came infirmity, weakness, disease, pain. As a consequence, pain is the fruit of sin. And, oh! what streams of sufferings flow out from this one fountain—*sickness!* Dear [illegible] and behold, in one view, and [illegible] mountain infirmaries, and chambers of affliction, like Moses on Mt. Nebo, beheld the glorious land of Canaan; and could you hear the sighs, the groans, and the deep hollow wails of sorrow there, your heart would sicken, your head would become faint, and you would ardently long to be gone! Would you not? Look at it! What is this world? What is it as to its sorrows? A big almshouse, in which millions of Adam's race are lodged, pale, sickly, dying, afflicted with a thousand diseases, an infirmary full of suffering mortals. Who, day and night, send out their sad, mournful cries of sorrow all around! Affliction! Where is it? Like the spider, it is everywhere. It meets every man. It finds its way into every house. It visits the king's royal court, as well as the peasant's lowly cabin.—It fastens its teeth in the flesh of every inhabitor of earth. It throws its ensnaring cord around every mortal. Its death chains clank around every neck. It respects no man, no age, no sex, no tribe, no nation, no circumstances. See! See! the wasting consumption! See.

> That sad, yet bright sparkling eye,
> How fast fading, like a twilight sky!
> See on those cheeks the deep'ning red
> That [illegible]

Hear that deep sigh, he would express
Of dying nature's feebleness!
See that pale corpse—all gone its charms!
'Tis death with his bride in his arms!

See! the burning inflammation, the raging fever, the suffocating asthma, the shivering ague, with all their ills and woes and pains, find their way into every home, and cast a deep, dark mantle of gloom o'er all our world! Surely there is "a vale of tears" a world of sorrow of sickness, of pain, of cryings, of death! No wonder that the Christian desires to be gone! No wonder that he longs for a better clime! No wonder that he is oft weary of life, and seeks some peaceful bower, where sickness and sorrow, pain and death, are felt and feared no more! No wonder that he dwells here in solitude and sadness.

> "Like a lonely bird,
> That sadly sings,
> Brooding upon its nest, unheard
> With folded wings!"

But is there no better world? Is there no shelter from sickness, pain and death? Is there no healthful habitation? Yes, *in heaven!* There sickness is unknown. There pain is unrealized. [illegible] sorrow is unfelt. There death is a stranger.

> "[illegible]
> Shall mourn his power no more.
> There, clothed in spotless purity,
> Redeeming love adore."

Yes. Heaven is a healthy habitation. Afflictions never come there. There pains distress no more. There tears never flow from weeping eyes, nor sighs heave from sorrowing hearts.—There none are sick. There none are sorrowing. There none are sighing. There none are dying.

Dear reader, have you a *desire* for this healthful clime? Have you a *fitness* for it? Do you long to breathe its pure air, to drink its freshing waters, to live its endless life? With one of old, do you oft cry out in the earnestness of your soul, "Oh that I had wings like a dove, for then could I fly away, and be at rest!"—*Lutheran Observer.*

In the depths of the sea the waters are still, the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; the most impressive preacher at a funeral is the silent one whose lips are cold.

For the Companion.

On Matthew 11:11.

"Among them that are born of women there has not arisen a greater than John the Baptist, nevertheless I say unto you that he that is least in the kingdom of heaven is greater than he."

This expression of the Son of God has been the cause of as much speculation, and diversity of opinion probably as any one expression found in the volume of inspiration. And as I, in common with others, have formed an opinion and constructed a theory upon the subject, I hereby purpose to give them publicity.

I have studied this subject very closely of late, from the fact that I was likely to get into a debate (and probably will yet) upon an issue therein contained. The issue to which I allude does not affect us, as a Church, in the least, because we have nothing to lose either way, but it completely saps the foundation of the Baptist Church, which claims John the Baptist as its founder.

I was very much pleased to find an article in the *Companion*, over the signature of brother Moomaw, in asking the *forbearance* of the brethren while he was discussing the proposition of gradation in the different kingdoms of Nature, from the fact that I knew that the idea of successive gradation was as old as the world itself.

This system of gradation begins with the smallest atom of inanimate matter, and advances upwards in the scale of perfection, until it arrives at the highest order of intelligences, even to the great "I AM." But what system of gradation, and the result to which he attained, and the conclusion to which he arrived. And I would here remark that, with all due deference to the opinion of brother Moomaw, and also to all brethren who may entertain a like opinion, that I beg leave to differ upon this proposition.

And I do assure you, dear brethren, that I am not writing this article for the purpose of controversy or criticism, but alone for the purpose of eliciting truth and dissipating error.

I, for one, hold the doctrine that the best way to arrive at the truth of any proposition, is by a fair and impartial discussion and examination of the same in a Christian and brotherly manner.

Now I want to examine this question of *Gradation* for a few moments. I remark, first, that we find a complete system in the arrangement, beginning with the smallest atom of inanimate matter, up to the highest order of intelligences. For example: we will begin with the vegetable kingdom; we behold the most imperfectly formed vegetable substance, as certain species of plants and mosses which adhere to the rocks, logs, &c., which approximate very nearly to earth, and which differ very little from it. But we pursue the scale in its ascending mode, until we arrive at the tallest oaks, and giants of the forest. And yet we find that the bulk, or size has nothing to do with the approximation toward the *connecting link* which binds them to the next order above them in the economy of God's creation. These are all objects without animal life. But we turn our attention to the smaller objects again, and we discover a curious little creature known in Natural History as "*the Walking Leaf.*" This curious little creature, although possessing animal life, can scarcely be distinguished from the vegetable matter, and yet it is one grade higher in the scale of perfection; and hence we believe it to be the connecting link between the vegetable and the animal kingdoms.

We have now advanced one step, and have got into the scale of insects, which is the most imperfectly formed grade in the animal kingdom. And yet, this is a part of that kingdom, it being sub-divided into a great many divisions, and which we will not have time to notice in detail.

I must here ask the indulgence of the reader while I follow this subject of *gradation* still farther, because I am conscious that I cannot do anything like justice to the proposition without pursuing this course. And although perhaps it will make this article rather lengthy and irksome, yet I am satisfied that it is absolutely necessary to a full explanation of the subject. I shall therefore be compelled to follow this *law of gradation* through its various phases.

In the next place then, we will notice that class of animal and vegetable matter which subsist entirely in the water. We find certain species of vegetation which live and flourish in this element exclusively, [illegible] imperfectly formed vegetable substance, up to the most imperfect of that possessing animal life, and we find the *sponge* as the connecting link between them, and which is quite small and insignificant when compared with the great monsters of the deep, such as the whale, the shark, the porpoise, the dolphin, &c. The sponge then, the smallest and most insignificant of them all, seems to be the connecting link between the two kingdoms. But there are also another species of animals, called amphibious, which subsist both in air and water, the larger of which are the hippopotamus, the walrus, the seal, the sea serpent, &c., all of which are vast and mighty in their proportions. But here again we are disappointed while looking amongst the mighty, and the great, and the most perfectly developed for the connecting link, until we turn our attention down to the most insignificant of them all,—to the smallest atom of a *Tadpole.*

We now come to examine that class of animals which exist entirely in air, and which cannot subsist in the water. This then brings us to an examination of the feathery tribe—and again, as heretofore, we look in vain for the connecting link amongst the larger and most perfectly developed of this class, even the fabled Roe of "Sinbad, the sailor," of the Isle of Bagdad, which was so ponderous in its dimensions that its eggs were several yards in circumference. Also the mighty ostrich, which is able to carry a man upon its back with perfect ease, or also the swan, the vulture, the stork, the eagle, the crane; until at last we trace down

the scale till we come to the most imperfectly developed, and most insignificant of them all, "the flying fish," which seems to be the connecting link in this direction. But in tracing this class of animals in the direction of the quadruped species, we begin with the huge Mastodon, or Mammoth which is the largest animal of the quadruped species known in Natural History, and following the line downwards we find the elephant, the camel, the lion, &c., which are all perfect monsters of this species of animals; but here again we are doomed to disappointment while looking amongst the tall and the great, and the most perfectly developed, for that connecting link which connects between them and the feathery tribe,—but when we come to look among the most insignificant and the most imperfectly developed of them all, we discover the BAT which we at once recognize as that link for which we are seeking.

But now we begin to search for that link which connects this species of animals, (viz. the quadrupeds) to our own species; that connects the Brute creation with that of Mankind.

Again we would search in vain amongst the tall and the mighty, monsters of the forest, and are compelled to come down to one of comparative insignificance so far as proportions are concerned—"the orang outang" —which animal approximates very closely to our species, and hence we believe it to form the connecting link between them.

We have now considered nearly all of the most important links which connect between the creatures of God. We come now to consider the last, but not the least of the terrestrial creatures, and to try if we can find the link which connects them with the Heavenly, or Divine.

The mere statement of this proposition, we think, will at once suggest to every reflecting mind, upon a moment's consideration, the certain result of our investigation of this part of the subject.

We would think it almost an unnecessary waste of time to enter upon a very elaborate discussion of this part of the subject, were it not for the fact, that according to what brother Moomaw has written, I am satisfied that he, at least, entertains contrary views upon this subject. And as I have before remarked in this article, I am not writing for criticism, but for the sole purpose of eliciting truth, and dissipating error.

In considering the subject under consideration at present, we shall treat it as we have all the others, and therefore shall begin at the highest order, or at the very fountain head, the great source of all things, or at the great "I AM," himself.

It is a conceded fact by all intelligent human beings that Jehovah or God, is the very embodiment of perfection itself, and consequently stands at the very head of the highest order of intelligences. Next in order in the descending scale, we find *Lucifer*, who was called the "son of the morning" which signifies *light*, and who from the superior excellency of his position was second only to the Most High. Next in order we find *Gabriel* who stands before the throne of God continually, and seems to be his special messenger, and who was sent to our earth on two of the most important occasions that the world has ever witnessed, viz. to announce the birth of "John, the Baptist," and of "Jesus Christ."

But time fails me to follow this subject farther. Suffice it to say, that among all those tall angels which vie with each other around the throne of God, we fail to find that connecting link which connects *Divinity* with *Humanity*. But when we, as in the preceding cases, begin to look among the lowest, and most insignificant, so far as appearances are concerned, we discover this connecting link, not in the person of John the Baptist, but in the lowly Babe of Bethlehem in Judea. Here we see Jesus Christ who was made of a woman, made under the law, and "Who was made a *little lower than the angels* for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Hence we see that Jesus was made a little lower than those celestial beings, but a little higher than man. For the Apostle Paul says "that He hath given Him to be the Head over all things, unto the Church, which is His Body." For He hath given Him to be sin for us who knew no sin, that He might reconcile us to God, being put to death in the flesh, but quickened in the Spirit, by which also He went and preached to the spirits in prison, when once the long suffering of God waited in the days of Noah while the ark was preparing, wherein whereunto baptism doth also now save us, &c. &c.

We have shown conclusively we think that John the Baptist nor any of the angelic choir, neither any of the celestial beings which surround the throne of Jehovah, form the connecting link between God himself, as the head, and also all those glorified beings which compose the Kingdom of Heaven, or of ultimate glory, and the Kingdom of this world. But that link is certainly and truly found in the Person of our Lord and Savior Jesus Christ, the lowly Babe of Bethlehem.

In the next place I shall endeavor to show who John the Baptist really was, in doing which, I think that the reason of the language of the Savior which stands at the head of this article, and which is the subject of the present treatise, will appear at once obvious and perfectly clear to the mind of the most casual observer.

In the last chapter of the book or prophecy of Malachi, we find the following remarkable announcement from Jehovah himself, speaking through the medium of the prophet Malachi; "Behold I will send you *Elijah, the Prophet* before the coming of the great and dreadful day of the Lord."

Now I wish the reader to note particularly the language of "*the Lord*" by the prophet in the above declaration that he makes use of the definite article "the." The use of articles according to the genius of our language, is to limit nouns in their signification. There are two articles in the English language—A or An, and

The—A or An, limits the noun to one of a kind, but to no particular one. 'The' points out a particular or definite object. Here then we have "the Lord" positively declaring by the mouth of the prophet Malachi that he would send to his people *Elijah the Prophet*, before the coming of the great and dreadful day of the Lord.—Now let me here ask, has this promise of God been fulfilled? Or is it yet in the future? If it has been fulfilled, when, and where, and how was it done?—These questions are precisely what we are now considering, and what we are endeavoring to answer, and in answering which, I think, we will be able to see how "John the Baptist" is less than the least in the Kingdom of Heaven.

I must again call your attention to the definite article *The*, which occupies a very conspicuous place in the solution of this problem. Now, if in the foregoing declaration of *Jehovah*, He had said, behold I will send you *Elijah, a Prophet*, making use of the indefinite article, then the people would have understood, that there would arise in future, a prophet whose name should be called Elijah; but inasmuch as He makes use of the definite article, *The*, they of course understand the prediction to have reference to a particular person. Hence their minds at once revert back to the old prophet Elijah who had once lived upon the earth, and who had never died, but had been taken up from the earth in a chariot of fire. Therefore, we see the people from the time of this declaration anxiously looking for the return of *the* prophet Elijah to the earth. We learn this fact from several circumstances. The Jews sent to ask John who he was; whether he was Elijah—probably it will be necessary at this point to explain to any one who may not already know the fact that the name *Elias* in the New Testament, is the same as that of *Elijah* in the old; so also with regard to the names Esaias, and Isaiah; Jonas, and Jonah; Noe, and Noah; so that whenever we find the name Elias in the New Testament we may properly read it Elijah. With this explanation we will therefore proceed with the subject. I had remarked that the people were expecting Elijah to return to the earth—another proof of this we gather from the circumstances of the transfiguration of our Savior upon the Mount, when there appeared unto him Moses and Elijah. The disciples asked him on that occasion, "why the scribes say that Elijah should first come;" and again at the crucifixion when the Savior cried out, "Eloi, Eloi," they say, "let alone, let alone, let us see whether Elijah will come to take him down." From all these circumstances we gather the idea, that the people were confidently expecting the return of Elijah to the earth. Now upon what had they based such a conclusion? Most assuredly upon the positive declaration of God Himself, that He would send them Elijah *the* prophet. And they had confidence in the veracity of Him who could not lie, and understood the import of words, and saw that He has made use of the definite article *the*, which specified a particular personage, and not a vague or ambiguous term which might mean any one of the many prophets which have lived, or might hereafter live in the world. This undoubtedly had forced convictions upon their minds that Elijah should again visit the earth. There are some things in the economy of heaven which are entirely mysterious and inexplacable to us; and this subject, I hold to be one of those things. We cannot comprehend how God was manifest in the flesh: how it was possible for Him to come down from heaven and be born of a woman; yet we know such was really the case. Neither can we comprehend how Elijah the prophet could be born of Elizabeth and be here in the person of John the Baptist; yet we find by an examination of the scriptures that such was the case. The birth of John was of itself very extraordinary; and he was also a very extraordinary being, even from his conception. Being "filled with the Holy Ghost from his mother's womb, a circumstance which we find recorded in the birth of no other being that ever lived upon this earth, save Jesus only. This circumstance taken in connection with many others in the character of John the Baptist, forces the conviction upon my mind at least, *that John the Baptist, and Elijah the prophet were identical.* But as this article is growing rather long for one issue of the *Companion*, I shall leave off at this point for the present; but will resume the subject again in the future, and shall endeavor in the sequel to prove by scripture all that has been asserted in this treatise.

[illegible]

Life.

Is it stationary? Is it substantial? Is it abiding, and at our command and control? Can we live as long as we please, and add month and years to human life? Can we call to-morrow or next year ours; or can we tell what a day will bring forth? Life is a "vapor that appeareth for a little time and then vanishes away."—What is there in a vapor? Is there strength, riches, wisdom, or power in a vapor? Is there anything tangible in a vapor? It is certainly fleeting, and we should not risk much in such an uncertain thing.

"As for man, his days are as grass; as the flower of the field, so he flourisheth." A wise man will not place all his dependence in grass, and gaze his all away at a flower which so easily fades; but look at the circumstances and dangers by which his life is surrounded. Behold the rapid motion, with the winds and waves beating upon us! Is it not astonishing that we live? With many, human life has a mournful story to relate. "Man that is born of woman is of few days and full of trouble." Grace and

Bible happiness has but little to do with the lives of many. Sad it is be that we shall live without evangelical repentance and divine forgiveness, and die and lose our souls! This thought should make us up and bring us to candid reflection.—A preparation and meetness are requisite to happiness on earth and a home in heaven. Human life is short. "The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off, and fly away." Life is compared to a day, a watch in the night; and if so, we should not idle a moment away but "redeem the time," by giving all diligence to make our calling sure. How much depends on a moment! In a moment we may be called away; and if unprepared, that moment would be rendered more valuable that the whole earth.—*Religious Telescope.*

The Death place of Pontius Pilate.

A legend is current among the people of Vienna, says the "Journal of an Antiquary," concerning the death of Pontius Pilate. The story is of a strange character, and throws a wild and pleasing interest over the locality which commemorates the event. Not [illegible] are fairly sure, and rise to an [illegible]; its [illegible] overlook the waters of the River; and the [illegible] shadows of its exterior covering [illegible] and winding [illegible] with perpetual gloom, and [illegible] from the additional feature of melancholy character, of the kind which is presumed to have been enacted there. The place is called the "Place de Mauvaise."

After the crucifixion of Jesus Christ, Pilate broke in spirit, retired to the tower to indulge in his grief, and to conceal his lamentations from his unbelieving people. Here, [illegible] suspected of the great crime he had himself so [illegible] in a pre[illegible] [illegible] from the [illegible] window of the tower, and [illegible] in the waters of the Tiber. The [illegible] [illegible] [illegible]

For the Companion.

Long Prayers and Repetitions of Words.

Kind brethren, this is a subject that I have been made to reflect upon; and the more I view the subject, the more wrong I see in it, which has caused me to drop a few lines for the *Companion.* Long prayers, and repetitions, should be avoided; and why is it that the brethren, do not divest themselves of this habit so contradictory to the Gospel? The way that many conduct, or deliver their prayers, is, in our opinion, quite contrary to that which Christ taught his disciples.

We frequently hear brethren making use of many unnecessary words: repeet the same or nearly the same over different times; and at the same time all they have petitioned for might have been with half the words.

Christ said unto his disciples: "But when ye pray, use not vain repetitions, as the heathens do; for they think they that shall be heard for their much speaking; after this manner, therefore, pray ye: Our Father, which art in heaven. &c." Read Matth. 6: 7—13. Now I can tell you, that I have taken the pains to note down some of the words that seem to be repeated the most, and I have gotten the number of 20 to 28 times in one prayer [illegible] "Our Heavenly Father." Now brethren, I ask you to take up your papers, and write the words, "O Lord our Heavenly Father," 28 times, and see what a catalogue of repetitions you have. I think, one or two times calling these words would be sufficient for all purposes. Now we will leave the subject for your own consideration.

R. A. GARBER.

Mt. Sidney, Va.

For the Companion.

E. G. Zug's Query.

I will offer a few thoughts on the subject of brother Z.'s query. The passage cited to is one that has caused much criticism among the learned. Some claiming the Savior had allusion to a low gate through which footmen passed in and out the city of Jerusalem, called the "Needle's eye," and through which it was difficult for a camel to pass,—and could not pass at all when loaded or burdened with anything. Others claim the term "camel" should be rendered "cable"—a large rope. These ideas are unreliable conjectures, and we think the text, just as it reads in our version, is sufficiently plain and authentic, meaning just what it says. It is a figurative term, doubtless of frequent use by the ancients; as an instance, we are informed by reliable testimony that in the Jewish Talmud occurs the following passage: "Rabbi Shesheth answered Rabbi Amram, who had advanced an absurdity. Perhaps thou art one of the Pambidithians, who can make an elephant pass through the eye of a needle," that is, "speak things impossible." The Mahommedan Bible, it is said, has the following: "The impious, who in his arrogancy shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle. It is thus we shall recompense the wicked." This will suffice to show it was a familiar term in use among the Oriental nations, and well suited to make an impression on the minds of the disciples as touching the state of all souls as that one who inquired what he should do to inherit eternal life. The Savior well knows his heart, and when fully tested, he was found wanting.—The *love* of his riches is stronger than the love to obey him whom he called Master. So it is with every one that loves the riches of this world's goods more than the commands of God. Mary, in speaking of the goodness of God, declares: "the rich he hath sent empty away." Luke 1:53. The Savior says, "woe unto you that are rich." Luke 6: 24. We think the scriptures teach it is impossible for the rich to enter into eternal life; that is those who have their supreme affections centered on this world's wealth, like the rich man who said to his soul: "Take thine ease, eat, drink and be merry." God said unto him: "Thou fool — [illegible] treasure for himself and is not rich toward God." Luke 12: 21.

He who is willing to suffer the loss of all things, though it be millions of worldly wealth, rather than disobey the commands of God, is not a "rich man." He buys as though he "possessed not," using the world as not abusing it. Such a man possesses a soul rich toward God. Nothing is impossible with God and though it be hard for the rich to enter the kingdom, the grace of God may so mollify the sinful affections of the avaricious heart as to enable them to lay up "treasures in heaven." Or he can give to their riches "wings" that they may pass away as a vapor, and thus awake them to the uncertainty of riches, and thereby create a thirst for eternal wealth. "With God all things are possible."

Fayetteville, W. Va. J. S. FLORY.

The Danger of Evil Habits.

He who follows the downward course of those who have made shipwreck of themselves, will find in their course a fearful warning against the very beginnings of evil. It is not the immediate injury that may result from one act of disobedience which constitutes its criminality and its danger. But one such act brings on other acts, and thus perpetuates the career of transgression and of woe. Evil habits produce a moral certainty of continued wrong doing. He who yields once to anger, not only destroys his peace at the moment, but helps to form a hot temper which may render his

whole life miserable. Here then is our danger. We cannot go to a certain point in sin, *and then stop*. We lose our self control, and find when it is perhaps too late, that we have awakened a power that it is most difficult to resist. Hence it is that so few men become religious in middle life, and fewer still in old age.—Their habits are too strongly fixed. They cannot change their way of thinking and feeling. Their unchecked impulses have settled into habits, and their habits have hardened by pride.

What folly and madness is it then to postpone repentance to a future year, or to the bed of death. We do not say that a change of character, even at the last hour is impossible. But certainly it is a thing not to be expected. The chances are almost beyond computation against it. We might as well hope to make that wrinkled, skinny hand turn again and become as the flesh of a little child, as to bring to the breast of an old hardened sinner, the sensibility of youth.

It will be asked if we are thus completely under the control of habit, where is human responsibility? We cannot be blamed for doing wrong, if we have no power to do right.

Answer—*We have power*. We can resist evil. We can form good habits at first, and even when we have contracted bad ones, we may change them. It would be preaching the language of despair to say that evil habits cannot be broken. There is a power in God's grace, and in earnest repentance and prayer, even to conquer nature. The law of habit does not discourage a wicked man at reformation. It only shows him the difficulties in his way, and that he has a long and toilsome work before him. His power to change his nature is only indirect and gradual. He must fight long, and often, when he thought his enemy dead he will find it revive. He can break off at once deliberate sins. He can turn his eyes in another direction. He can begin to travel another road. But he cannot at once eradicate old tastes. He cannot prevent their coming back, at times, with terrible violence. A drunkard may break his bottle, and swear never to touch another drop. And he may keep his oath. But he cannot prevent hankering after the fiery stimulant And he will at times almost have to chain himself, to prevent giving way to the burning thirst. It will be years before his reformation will be complete.

So, whatever bad habit a man desires to overcome, he has a deadly struggle before him; and the more inveterate the habit has become the greater the necessity for vigilance and activity. Does a man start with horror to find that he is going to destruction? Let his own shriek of despair awaken him to a last effort for his salvation. Could we speak to a drunkard who is almost over the precipice, we would implore him to stop, to check his swift career, and put forth one more struggle for life. His only safety is in immediate repentance. Let him break off his sins at once, and turn to the Lord No matter how far gone he may be, *if he be truly penitent*, there is hope for him, for it shows that all sensibility is not gone from his bosom. As soon as the tears begin to flow, the heart is melted, and often from that moment a new life begins.

But he will have need of all the energy and courage of which he is master, not to fall back into his old ways. Such a victory is not achieved without the most heroic resistance. But he must remember that it is a struggle for life, and let this make him determined. He must trample down his imperious passion. But then let him not trust alone to his own courage and resolution, but fly to God for protection. When the storm of passion bursts upon him, let him hide under the shadow of His wings until it be over-past.

To those then who are bound in the chains of vicious habit, and who struggle to be free, the word of the Gospel is, *there is hope for you*, but it is only by the great effort on your part, and by the assistance of heaven. The permanence of any reformation will depend, not only on old habits being broken up, but on their being supplanted by new habits, new principles, and new associations. We have little faith, for instance, in the reformation of a drunkard, unless he becomes a religious man. Let him seek the support of religion. Let him turn his footsteps to the house of God. Let him strengthen himself by the society of the good, cultivating associations of purity. Let him have done with that miserable cant about the power of his own will, and his ability to stand alone. Let him confess that he is as weak as a child, and pray to God to support him. Let him lean on the Almighty arm, and then he may stand.

The Voyage of Life.

Life bears us on like the stream of a mighty river. Our boat first glides down the mighty channel, through the playful murmurings of the little brook, and the windings of its grassy borders. The trees shed their blossoms over our young heads; the flowers seem to offer themselves to the young hands; we are happy in hope, and grasp eagerly at the beauties around us; but the stream hurries on and still our hands are empty. Our course, in youth and manhood, is along a deeper and wider flood, among objects more striking and magnificent.—We are animated at the moving pictures and enjoyment and industry all around us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and our griefs are alike behind us. We may be shipwrecked, but we cannot be delayed; whether rough or smooth the river hastens on till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the floods are lifted up around us, and we take our leave of earth and its inhabitants.—*Heber*.

YOUTH'S DEPARTMENT

For the Companion.

Passing Onward.

BY D. B. MENTZER.

Borne on the tide of time, we glide
Toward the goal of life;
Soon, ah! soon, but beyond the tide,
We'll cease the Christian strife.

All who the Savior's yoke have tak'n
And have the strife begun,—
They shall by error's winds be shak'n
Until their work is done.

Beset we are with countless snares,
And foes in ambush lie;
And these in guise of earthly cares,
May blast the blissful sigh.

Thro' many toils and trials here
We press our onward way;
Oh may we walk without a fear,
Nor ever court dismay.

Fast fleeting are the years of time—
Life seems but one short day:
Then may we strive to make sublime
Our years of earthly stay.

Tyrone, Pa.

For the Companion.

A Lesson for Young Readers.

My dear young friends: This is the first time that I address you.—It is my desire to do you good, and to give you such advice as will aid you in becoming moral in your habits, and useful when you grow up to be men and women in society.—How many lessons of this character I shall be able to give you, I know not. For the present, I shall say something on the subject of RESPECT. You know how happy you feel when others respect you, and how disheartened when they disrespect you. When you respect others, you expect them to respect you; but when you meet persons, as we often do, and you offer your manners of respect to them, and they pass as though they did not notice you, do you not feel somewhat strange? This you would call disrespect, would you not? And if you should do the same to those who would respect you, then you would disrespect them. You see then how good and how pleasant it is for young people to respect each other, in this way, and in other ways of which we will try to think. I trust my language will be so plain and simple that all who have learned to read, can understand.

There lived a very good man about 900 years before our Savior came into the world, or more than 2700 years ago. His name you would like to know. It was Elisha. If you take your Bible and turn to the second chapter of second Kings, you can read a part of his biography or history. He was the companion of Elijah. They were good men.—They loved the Lord and did what the Lord commanded them. So we should do. They loved each other. So we ought. Elijah desired to go to a place named Bethel, and wished Elisha to stay at a certain place; but he would not, for he said: "As the Lord liveth, and as the soul liveth, *I will not leave thee.*" So they went to Bethel. Then Elijah desired him to stay at Bethel; but he said the same words. And so you will read very interesting accounts about Elisha. But after they were separated, Elisha returned toward Bethel. As he was traveling along his way, he passed a city, and many children came out of the city and mocked Elisha, and said: "Go up, thou baldhead; go up, thou baldhead." Now this, you will say, was very disrespectful. To mock or taunt an old man is the worst kind of disrespect. These children must have been very ill brought up. They were, doubtless, very ignorant and wicked. God is highly displeased with them that disrespect his servants. The fate of them that mock the good is often very dreadful.—You will read that the fate of those wicked children who mocked Elisha, was very sad indeed.

We should respect others. The child, the lad, the man, the aged, all deserve to be respected. Show me the boy or the girl that quarrels with such as are younger than themselves; or refuses to obey father or mother, or those who have the care and keeping of them; or that will ridicule and speak rudely and coldly to the aged; and I will show you one who *disrespects* others. And yet there are many who do these things. We have known children to take *their own time* to do a certain errand or piece of work, which their parents intended to be done immediately.—Do you think this due respect to parents? We have seen persons of wealth amused at the poverty of the poor, or turn them from their hospitality. Was this respect? We have heard young persons tittering and talking in the house of worship.—Do you not think this very disrespectful to the place of worship, and to those who worship? Try, then, to respect others, and you will be respected in return.

We should respect ourselves. In this, we should not think more highly of ourselves than what we deserve, [illegible] But every one should think so much of himself as to be respectable in society, wise and moral in habits, and kind and friendly to every one.—This will lead you to love your schoolmates and associates in your youthful days, and to be benefactors of your fellow-beings in after life.—Let it be your aim in youth to act well your part in life. Experience has taught those of maturer years that there are often many temptations presented to persons in their youthful days. Guard then, if it be possible, against anything and everything that would hinder you from attaining to and leading a useful, noble, and respectable life.

D. B. M.

NEVER be worried by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not if troubles come upon you.—Keep up your spirits, though the day be a dark one.

Christian Family Companion.

Tyrone City, Pa., Feb. 2, 1869.

This and That.

We had scarcely expected to write editorial this week, having had in contemplation to accompany brother Graybill Myers on a mission to Philadelphia, Germantown, Green Tree, Indian Creek, &c., on yesterday. Temporary illness of several members of the family, however, forbade our absence from home at that time. We expect to follow to-night, and join him to-morrow or day after at Green Tree.

The heavy labors attending the closing of one volume and beginning of another having now about terminated, we expect to do some traveling and visiting. But as we have very little confidence in ourself as a speaker, and not necessary so, some the Brethren will appoint meetings, we do not like to go out alone; but with a good companion would venture almost anywhere. We do not think we lack in the "will," but in the performance we come short.

Although we may be absent from home much of our time, we shall leave force enough to attend to all business entrusted to our care. We shall be especially gratified if new subscribers will continue to arrive at such a rate as to meet the current expenses of the office during our absence. We can still furnish several hundred sets of back numbers of the present volume, and hope we shall not be obliged to lose them. If our friends all over the United States will make one more effort we shall reach the 3000 subscribers, and thus establish the enlarged paper.

We would also desire that unpaid accounts might be speedily settled, that we may be enabled to meet present indebtedness. A couple hundred dollars due on last year's work would just come in place to meet "first of April" bills for paper, books, &c.

Then, also, correspondence will be specially welcome, and very specially those who write with care, and a degree of accuracy. There are some of our brethren, and sisters too, who can scarcely be said to be discharging their duties toward us, not speaking of higher obligations. Up and a doing, Christian friends! Lose no opportunity of imparting a word of consolation to a "comrade in distress," or a spark of light to him that sits in darkness. We heartily wish we could go across unitedly against our common foe. Would that all our old correspondents might become animated with a zeal that would cause words to drop from their pens that would be "like apples of gold in pictures of silver,"—and which would prompt many others not yet heard from to give a helping hand. Let us see how well we can agree among ourselves, and how much kindness we can feel—not exhibit—toward one another. If we possess kindness, it will exhibit itself. Let this be a good year for us, and the Master's cause. Let us indeed be "*living stones*," in the spiritual house whereunto we hope to be built up.

Quite a number of complaints have arrived of some subscribers not receiving their papers, and of others not getting their papers at the right place. Now we trust all will have patience, and simply apprise us of such matters, and we will attend to them promptly. All who have subscribed for the year, and have not yet received any papers will get their back numbers of such as we know they have not been sent.

Book Notices.

The Christian Harp.—Published by Ruebush & Kieffer, Singer's Glen, Va. Price 35 cents per copy; $3.50 per dozen. Mail post paid to any address on receipt of price.

This valuable little work is specially adapted to the wants of children. It contains over a hundred pages of choice music set in character notes. We would not wish to discourage the round note system; but we believe the character note system to be better suited to the capacity of our youth.

Packard's Monthly.—The February number of this magazine for young men, is upon our table.—Among the contents are the following: How young men may succeed in life; the true aim and dependence of young women; Education as it should be, by Horace Greeley; Breathing a living soul into dead languages, by Elihu Burritt; and others, with the editorial department. Price 15 cents per copy; $1.00 per annum. Address: S. S. Packard, 937 Broadway, N. Y.

Phrenological Journal.—The Phrenological Journal for February contains sketches of Prof. Bache, late of the U. S. Coast Survey, Mrs. Lily N. Spencer, the artist, Wilkie Collins, Theodosia Burr Alstin, Rossini, Rothschild, with portraits; besides The Four Senses, a Psychological essay; Resurrection of the Body, a sermon; Influence of Intellectual Society; How a Man made a fortune by a Pin; Equality of Minds; Community of Interest; the Groups of Organs; Wintering in the South; the American Lion, and numerous other attractions. Price, 30 cents, or 3$ a year. Address, S. R. Wells, 389 Broadway, N. Y.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

Notice of District Meeting.

The District Meeting for the Northern District of Indiana, will be held (God willing) on Thursday the 25th day of March next. The meeting will be held with the brethren in the Union Centre congregation, at the Eastern meeting-house, 7 miles south west of Goshen. And it is requested that every congregation in said District, should be fully represented.

Brethren coming on the cars from the West will be met at Goshen, at the arrival of the noon train; and those coming from the east will be met at the same place at the arrival of evening train on Wednesday the 24th of March, and conveyed into the neighborhood of the place of meeting

By order of the brethren.

JOHN ARNOLD.

Notice of Missouri and Kansas Meetings.

Please publish our District Council for Missouri and Kansas, to be held (the Lord willing) on the 16th day of April, 1859, at the Brethren's meeting house, near Plattsburg, Clinton Co., Mo. We extend a hearty invitation to the brethren generally, and to the laboring brethren especially, to be with us on that occasion, as we wish to hold a series of meetings during and after the council. Brethren from the East will leave the train at Turney's Station. Those from the West, at Osborn, Hannibal & St. Joe R. R. Those from South and South west, at Lathrop. Brethren should try to reach these points on the 15th, as there will be conveyance furnished at that time.

Brother J. H. Filmore and other ministering brethren were here and commenced a series of meetings Wednesday before the 3d Lord's day, and closed the following Wednesday, in January, with 4 additions. It is due brother Filmore to state that he did most of the preaching.

Our love to all the brethren.

By order.

J. STURGIS.

Brother James McBride, Hazel Dell, Ills., under date of Jan. 2nd, says: "Through the help and blessing of our Heavenly Father, I am once more able to hold the pen to write to you for the continuance of your welcome *Christian Companion*, of which I have been a busy reader ever since my wife has been taking it. And through the good advices and instructions, the good reading of the New Testament, the good preaching of the beloved brethren, and good advice from a religious wife, I was obliged to give up and pray to God for forgiveness of my sins, and repent of my evil deeds.—And I feel that I have gained that which he has promised to all that will call upon him with an honest heart and a willing mind. And I wish the prayers of all the dear brethren.

"We have quite a small flock here, but have a church organized, though only twelve members in this settlement.

"My wife and I made a visit to a few of our brethren and sisters, and took with us several copies of the *Companion*, with which to solicit subscribers. I send the names. There are two sisters in the church who wished to have the paper, but the men, who are not yet members of the church, objected for the reason that they are new beginners and have many things to get, so that they had not the money to spare. Now, brother, I have stood in the same place, and was always able to pay out money for a political paper, but that which was good was neglected. A good brother subscribed for our first paper to introduce it, my wife being a member at the time. Now if you will send a paper to these sisters for six months, I will agree to pay for it."

We will send the paper, and hope they will be benefitted by it. We also recommend this method of introducing the *Companion*, to other brethren. We have sent several copies free of charge to such as were not able to pay, and still do, but cannot supply more than our means will allow. When such as are in straitened circumstances, desire the paper but cannot pay for it immediately, we gladly take their promise of payment during the year.—Could not those who have means plenty and to spare, supply those who are destitute of religious reading? We will try to do our part, but we mean there are many others who would welcome a religious paper to their households, and bless the hand that did them good. "Cast thy bread upon the waters," &c.

Brother Holsinger; In looking over the second number of the *Companion*, Vol. 5, I see an article from Hagerstown, Indiana, headed "Social Meetings," and signed Daniel Smith. With great reluctance I take up my pen to offer a few thoughts upon the same. One consideration alone in my opinion makes it necessary to reply. Were it otherwise I would cheerfully pass it by unnoticed. Now I look at the case in this way: Brother Daniel Smith and several other brethren, with myself, labor together in this branch of the church in the Ministry; and silence from all would imply that we were in sympathy with the article. But this I think is certainly not the case. And without giving my individual views, either pro or con, on the merits of the article, I would say that in my opinion such articles are calculated in their nature to sow discord in the Brotherhood, both at home and abroad, and surely we already have discord and trouble enough in the Church without sowing seed so prolific of contention.—All meetings held by the Brethren either for worship or business should be social meetings. In conclusion I will yet say that I advised brother Smith not to have it published after

he had it written; but duty no doubt dictated to him otherwise, and for his action in the matter I will assure him, that although I may differ with him, I entertain no unkind feelings towards him, and knowing him as well as I do, I have no fears that he will not be equally liberal towards me for writing what I have written.—And although we may differ in some of the minor practices in the Church, I trust we will abate none of our zeal in winning souls to Christ, but will labor together if possible more faithfully than we have hitherto done.

DAVID BOWMAN.

Hagerstown, Ind.

Brother George Wolfe, Stockton, California, after sending a second list of subscribers, writes:

"If the *Companion* makes or sustains the same improvement this year, that it has the last year 1868, with that liberality of sentiment, should I live so long as next fall, I will commence sooner in the season to get up a subscription list; and hope I can get a larger one. Please send out your subscription list sooner in the season. I have now got the *Companion* scattered from Sublimity, Oregon, to Santa Cruz, on the Bay of Montery, California, a distance of over six hundred miles. Hope it is casting bread on the water to be found after many days."

ROSSVILLE, IND., Jan. 17th, '69.

Brother Holsinger:—I, as a reader of the *Companion*, feel very anxious to read Church News; and as I see other brethren and sisters express themselves in the same manner, I will, therefore, give a little account of what has been done here during the last year.

Since our last Annual Meeting we have received twenty-six souls through the order of Baptism.—Those received, varied, we might say, from the first to the eleventh hours, though mostly young.

We pray the Lord still to work mightily upon the hearts of others, that his House may become full.

D. D. SHIVELY.

Brother Jacob Wine, Edgeworth, Tennessee, writes: "We still have good meetings. Thank God for his blessings. May we still go on in the good work of the Lord. As we have been blessed, let us again set new resolutions to be more watchful, for we know that our time of staying here will not be long. Our lives are just loaned to us, and while we stay is the time to make our peace with God. Soon the icy arm of death will close around us, our bodies moulder back to dust, and our spirits wing their flight to the spirit-world. Then let us not fall out by the way. I know I am weak, but there is One who is very ready to help. I still have hope to be happy beyond this vale of tears. May we all be ready when the summons comes, and be happy in eternity."

MONTICELLO, IND., Jan. 18th, '69.

Brother Henry:—I feel like writing a few lines to you by way of Church News.

On the 17th of November brother C. Long, of Mount Carroll, Illinois, came to us, and tarried with us ten days, preaching nineteen times in our District, which created quite an interest among the people. Many were made to reflect over their condition, and some yielded to the call of the Master through his servant, to the joy and comfort of believers and saints; while others we hope are counting the costs, and ere long will be ready to begin to labor for the Lord in the Vineyard, so that when evening comes they may all receive a due reward.

During our meeting there was, apparently, a little pentecostal season, for great grace was among all; and going from house to house, we ate our meat with joy and in singleness of heart.

Through God's blessing the ark is still moving slowly on. During the past season we received eleven by baptism, and reclaimed one.

May the Lord still bless the weak efforts of his humble servants to labor faithfully for the advancement of his kingdom, and the good of souls, is the prayer of his humble servant.

JNO S. SNOWBERGER.

Brother J. S. Flory, of Fayette Co. W. Va., writes: "Within the last month, notwithstanding the rigor of mid-winter, two worthy young men have been added to this arm of the church by baptism as God did command. Our congregations are small at this time owing to the prevalence of small-pox in the neighborhood. One case only, as yet, proved fatal."

Brother Saml. H Myers, New Market, Va., says: "It always affords me great pleasure to hear Church News, and to see sinners turn to God in all our churches.—We had an encouraging increase in the last year, and also sent laborers into the field. But we lost one of the greatest Gospel defenders in the Valley, that was brother Daniel Thomas. He was a useful and faithful brother; and we hope he has sown seed that will yet spring up and bring fruit."

Querists' Department.

Brother Holsinger:—I have been a reader of the *Companion* for some length of time, and find much interesting information; but have never seen anything in regard to dealing with members. I wish some brother would write through the *Companion* the rules adopted by the brethren in dealing with lay members, deacons, and ministers of the 1st, 2nd, and 3rd degrees. The reason why I desire this is that a certain Elder has proceeded in a way that has astonished me.

Remarks.—As a general rule the brethren have adopted Matthew 18th chapter. In regard to bringing a charge against members, and officers of the church, there might be something written to edification. But we leave this for some of our elder brethren to answer, who have had more experience. Will they do it? The question is seriously made, and the querist has given us his name and other particulars.—ED.

Brother George Witwer, Hamilton, Mo., says: "We are always glad to see the *Companion* arrive. May its progress be onward; yea, may the truths, principles and practice, which it advocates, be more and more disseminated, and may the motto of its editor and publisher be that of the apostle: (by way of advice and instruction,) "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever thing are lovely, whatsoever things are of good report; if there be any virtue, and if any praise, think on these things." Phil. 4: 8.

Brother John Studabaker of South Bend, Ind., under date of January 23rd, says: "The work of the Lord is going forward in this arm of the church. The brethren commenced a series of meetings in Elder Jacob Miller's meeting-house north of our town on Portage Prairie, on the 16th of the month. I was not able to attend these meetings, as I have been confined to my bed for some time, having been taken with Bilious Fever. But I can now sit up again, and, if the Lord will, I shall recover. Last night, (22nd) my children came home from the meetings, bringing me the glad tidings that 21 were baptized. Give God the praise. "Glory to God in the highest, and peace and good-will be towards men."

Brother Lewis Lorew, Papillion, Nebraska, after renewing his subscription to the *Companion*, says: "The *Companion* is a welcome visitor in our family, as it is about all the preaching we have here. We live about forty miles from any community of the Brethren: although we were organized into a church with the Brethren in Washington county, last Fall, but too far distant from each other to have preaching often. Brother S. A. Moore preached for us last Spring. He had three appointments and very good attention. He was the first of our church that ever preached in this county. I have been asked very frequently, why we do not have our preacher come and preach for us. I think much good could be done here, if we could have the preaching of the Word, and a few brethren to settle among us. If you know of any ministering brother in limited circumstances, refer him to us. Land is good, and markets near. Pray for us that we may hold out faithful."

Brother Holsinger:—I did not take the *Companion* last year, and feel that I have not obtained the knowledge I might have, by taking it, nor have I made the advancement in divine life which I might have, had I read it. So I hope I shall no more sacrifice the benefits of the *Companion* and the kind and good admonitions communicated through it. I love to hear the old parent brethren speak of the blessed hope they have obtained through a knowledge of the Scriptures.

I subscribed for, and received Vols. 2 and 3, through which I obtained a great deal of scripture knowledge of which I would have been destitute without the *Companion*. A great many things that I did not understand were explained upon its pages.

May the God of peace assist the brethren thus to strengthen the weak, and spread truth and righteousness throughout the world.

P. B. PORTER.

Sinking Springs, Ohio.

A brother writes: "I am pretty late in sending the money: but the cause is that I expected to send some new subscribers. I distributed several copies of my last Vol., but did not succeed in getting any subscribers. Some have one excuse and some another. One brother (perhaps worth $10,000,) said he would like it tolerably well, but could not afford it, as the times were so hard. Of course we do not want to impose upon such if they are too poor to subscribe."

Information.

For the information desired by sister Martha A. Kirksey of Wrights Mill, Ind., I would say there are brethren and sisters living about 2 miles south of Bellmore, and 8 miles east of Rockville, Parke Co., Ind.—By writing to brother John Williams, Bellmore, Ind., further information can be obtained.

MATTHIAS FRANTZ.

Ladoga, Ind.

More about that "Wolf in Sheep's Clothing."

Brother Holsinger: Please state through the *Companion*, still more about that "wolf dressed in sheep's clothing," of which brother P. E. Boubaker wrote, as found on page 531 of Vol. 4, of *Companion*.

The history the brother gives should have been given long ago, even by myself. When here, she called herself Mrs. Stouffer, and said she resided near Chambersburg, Pa. She gave her age at 64. She is tall; has black eyes; has gray hair; looks rather pale; has slim, white fingers and hands. She has a peculiar mark upon her forehead of short, bristle-like hairs. She shows some intelligence in her conversation. Talks fast and knows nearly everybody. Has a great memory, and is quick in her ways. She watches and tries to hear all that is said.

She came to my house in Nov., 1866. Stayed 2½ days. She said several things which proved to be false. She was also very inquisitive. She said she had $700 in her satchel, and also said if it was not believed she would show the money. Said she had 3 children: 2 daughters married, living in Lee Co., Ill., whose husbands were ministers, one named Lehman. Said she was in Fulton Co., Ill. I wrote to brother Jacob Nagley, and he came to our church; and we talked about the matter. He said she had been there among them, and had stolen a silver thimble and a dress of his wife. He and others took her to be an impostor.

This is written that the brethren and sisters may not be imposed upon by such characters, as profess to be of Christ's fold, but are not.

P. R. WERTZ.

Elgaze, Ills., Dec. 28, 1868.

Brother J. H. Garman, Sinking Springs, Ohio, under date of January 18th, says: The News of the prosperity of the Church of Christ is always interesting to me, and for hope the first thing I look for in the [illegible] your Brethren [illegible] Yes, in your letter from the [illegible], I wish to see through the Companion, meeting [illegible] of our Lord [illegible] Hope [illegible] made application, [illegible]! Over the [illegible] we had a very interesting meeting: the members seemed to enjoy the meeting quite well.

An Answer.

In [illegible] Vol. 5, No. 1, page 10, I set a query proposed, which reads as follows: "Will some one please give a scriptural reason why the Church do not lay aside their garments when they arise from supper to wash their feet?" &c.

My object in [illegible] is not want of ability to answer the question, for it is not [illegible] as well as the brethren do lay aside their garments before washing feet, their shoes and stockings: or in other words, the garments of their feet. As all in the room participate, is spoken in the plural number, all the brethren and sisters imitate the example of their Leader and head of the Church. So then there is no [illegible] for we are all one in Jesus Christ."

P. R. WRIGHTSMAN

Kindness.

[illegible] Pa., [illegible] Vol. 5. [illegible] to hear from [illegible] Will [illegible] Yes, [illegible] Yes.

[illegible] Dublin, Ind. [illegible] Yes.

[illegible] Yes.

[illegible] Yes.

[

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Captivity.

PSALM CXXXVII.

Where Babel's sullen current flows,
In captive bands we sat down;
And on the willow's weeping boughs
Our silent harps sadly hung.

Our captors craved our psalms of mirth,
And bade us raise the tuneful string;
But there we wept, in tears and chains,
The songs of joy and freedom sing.

Now while we weep by Babel's streams,
Shall we the songs of Zion sing?
Nor there up to those holy hymns
We shall not dare for Zion's King.

Oh, Zion! if I the[e] forget,
Upon a distant land,
Let silence on my tongue be set,
And palsy seize my skillful hand.

Ah, Babel! Soon thy day shall come,
When God shall smite thy lovers of wrong;
Then Israel's exiles, returning home,
Shall burst the harp and wake the song.

—*The Christian.*

For the Companion.

Babylon.

What a vast field opens up to the Bible student upon a thorough investigation of the types, shadows and prophecies of the Old Testament scriptures! The more the mind is introduced to the marvelous workings of Jehovah as exhibited therein, the more we are made to reverence and adore the great I AM.

In this article we desire to cull from that rich garden of God's own planting a leaf or two,—offer a few thoughts thereon, being moved by no other motive than to honor God's name, or add a mite to the cause of pure and undefiled religion. Then to proceed, let us take a look at the great City Babylon, first built as early as the days of Nimrod and became the chief city of Chaldea. It was under King Nebuchadnezzar that it attained to that state of magnificence as to render it the wonder of the world. Profane historians assert that it was from 45 to 60 miles in circumference, was laid off into over 600 squares, and surrounded by walls 300 feet in height and 75 in breadth. Within its limits was the great temple Belus, or Jupiter, supposed to have been built on the massive foundations of the original tower of Babel. The various allusions to this great city by the sacred Word, gives us every reason to believe in its reputed size and splendor, and that the Lord designed it for his special purpose—forge it into a massive link in his marvelous chain of events in the grand scheme of human redemption. While in its grandeur and power, free from the ravages of war, the voice of prophecy pronounced the doom of Babylon, and fall of her arrogant and voluptuous inhabitants.

It will be remembered it was to the city the Jews were carried in captivity at the taking of Jerusalem by Nebuchadnezzar: the treasures of the temple as well as the wealth of the City, were carried thence by the conquerors. The vengeance of the Lord was thus poured out against those whose sins were so great that he "would not pardon."

The prophecies respecting Babylon and the surrounding country are many and the lapse of ages has given evidence upon evidence to confirm the fact that the Word of the Lord is sure and that complete fulfilment has followed the predictions relative to ancient Babylon. See Isaiah 13th and 46th chapters: Jeremiah 25th and 51st chapters. Cyrus was the chosen instrument of the Lord to march with a great army against Babylon. The Babylonians felt secure, believing their walls were impregnable, made no effort to repulse the besiegers, thus fulfilling "the mighty men of Babylon have foreborne to fight: they have remained in their holds." Being possessed with provisions for twenty years, they laughed at their enemies and continued to live in all sinfulness and false confidence. But alas for them! the great River Euphrates that flowed through the city was suddenly turned from its former course as was declared: "I will dry up thy Sea, and make thy springs dry—I will dry up thy rivers." Thus a "snare was laid for Babylon, and it was taken and it was not aware; it was found and also caught; for it had sinned against the Lord." The city was thus taken by the army entering along the dry bed of the River; her beautiful streets were soon thronged with soldiers. "I will fill thee with men as with caterpillars." And so on every step was but a fulfilment of a prophecy respecting her. Great indeed was her fall. In her presumptuous pride she said: "I shall be a lady forever." But the Lord said: "Come down and sit in the dust daughter of Babylon; sit on the ground, there is no throne, O daughter of the Chaldeans." And it was done. In making an application of the many words of prophecy as touching the complete destruction of this once glorious city to the present state of her ancient site, the boldest skeptic surely must believe in the Divine origin of the Scriptures.

"They come from a far country; from the end of the earth, to destroy the whole land." Such was truly the case. Persians, Macedonians, Romans, Turks and those of many other nations were instrumental in destroying that once fertile land, and "golden city."—Modern travelers tell us, it is a barren desert that can not be tilled and the former site of the city a heap of ruins. Prophecy says: "Babylon shall become heaps." "Let nothing of her be left." "A desolation, a dry

land and a wilderness." We are also informed:—"there are many dens of wild beasts in various parts. And while the lower excavations are often pools of water, in most of the cavities are numbers of bats and owls." What a striking fulfilment of the words of prophecy: "Wild beasts of the deserts shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." Evidently such attestations of the truths of prophecy is sufficient to cause every thinking mind to subscribe without doubt to every edict of the Bible as coming from God. In "looking into" those things, will not nations learn wisdom? Will not tyrants as well as all who wield the rule of authority in a spirit of pride and self-will, pause and tremble at "what is written?"

Believing that those things written in the law and prophets" have an essential import reaching into the future, our next step will be to consider the subject under that head. As the law was the "school-master" to bring us to Christ, we deem it a duty of every pilgrim who is seeking a better country, to look back into the law and prophets, that he may profit by the literal enactments there recorded as well as have all our hopes confirmed and zeal strengthened by looking at them in a typical signification. That there is such a meaning attached to the Old Scriptures, there is no doubt. But to proceed, let us take a faint view of the ante-type of ancient Babylon. John the Revelator, while in the Spirit, was permitted to see a "woman" upon whose forehead was a name written: "MYSTERY; BABYLON THE GREAT."

It is not my design to particularize on this subject. Suffice it to say, hope we may be allowed to call every thing originating from an influence of any other spirit than from the *true* Spirit of God, as a combination of sin to which may be ascribed the appellation of "*Mystery, Babylon.*" It is no far-fetched theory to say darkness or a spirit of wickedness controls her actions when it is said: "The beast shall ascend out of the bottomless pit." "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." How like ancient Babylon who declared, "I shall be a lady forever." The predictions that were said concerning her how truly they were fulfilled. What is said of this "*Mystery, Babylon?*" "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Like ancient Babylon it is a "great city" "decked with gold and precious stones: "in *one hour* so great riches is come to naught." O, may we all read and understand—let us look into the Christian world, and take warning when we see the contrast standing out in bold relief between it and the

partakers of her sins." Who will not heed this invitation of the Spirit of the Lord?

Brother, sister, or friend, see to it that you do not sip from the "golden cup in her hand." In appearance it may be fascinating, sweet may be the *upper* part of the contents of the cup, but at the bottom is the deadly poison—the "plague" that will destroy the soul from the presence of God and holy angels. Every thing that is an abomination to God is in that cup, the lust of the eye, the lust of the flesh, the pride of life, the spirit of emulation, love of gold, and every thing that maketh a lie, with all the "ifs" and "ands" used to pervert God's Word, are found therein.—"Touch not, taste not, handle not the unclean thing," for the Lord God omnipotent reigneth.

J. S. FLORY.

Fayetteville, W. Va.

For the Companion.

The Bad Half-Crown.

Continued from page 50.

I observed that the bad half-crown had a shining face like a good one, and outwardly it had the stamp upon it. But at heart it was bad. There was no silver there: only base metal. It was a hypocrite, a mere professor. It pretended to be what it was not, it had a fair outward appearance, but no reality in heart.

I observed further that the nail of judgment pierced both the head and the heart. Mournful illustration of the seat of the thoughts, the affections, and passions, being penetrated with the iron rod of God's displeasure! Oh! is such indeed the end of the mere formalist! Unquestionably; and of all Christless, graceless souls. The righteousness of God will judge all evil.—But I thought, will the wicked at last be fixed to one place? The doomed half crown could not move. How monotonous, how ignominious! Affixed to one spot, a public spectacle, a once shining professor, but now a detected, dishonored, doomed deceiver! But shall it be so at last with all who have no true interest in Christ, professors or not professors? Most assuredly; the word of truth has gone forth from the lips of him who cannot change. It stands recorded in the statute book of heaven, and thus it runs; and may my readers mark it well: "He that believeth on the Son hath everlasting life: he tha

appear from the parable that any of the guests thought that he was different to themselves.—So thoroughly had the reality been imitated; and so it is now, I fear. Immense numbers in the present day make a profession of religion of whom no man on earth could feel quite certain as to whether they were real or merely formal christians. Their lives are strictly moral, they regularly attend some place of worship, they give their money for church, mission and benevolent purposes, they sing Psalms and hymns as sweetly as any one, they read the scriptures, pray and preach, and yet when the unmistakable signs of Divine life in the soul are looked for, the search is in vain. We have to leave such cases, thankful that we are not their judges, until the Lord comes.

Such seems to have been the case in the parable. He may have occupied a high place among professors, but there was no cleaving of the heart to Christ, and trusting in him alone. Oh no, for the full promise of God is sure to all who trust in Jesus. "Blessed are all they that put their trust in him." Ps. 2: 12. He was a stranger to the love and grace of God in Christ Jesus. He was a rejecter of grace, and men are saved by grace alone, through faith and without works of law.

But though he had succeeded in deceiving the guests, he could not deceive the King.—And when the King came in to see the guests, he saw there a man which had not on a wedding garment, and he saith unto him: "Friend how camest thou in hither? not having on a wedding garment. And he was speechless. Then said the king to the servants: Bind him hand and foot and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth." Matth. 22: 13. Alas, alas! what a close to a long life of high sounding profession! What an end for one who has had a high place in the church on earth! And alas! for all who have not Christ! Bound hand and foot and cast into the place of judgment. Now he must be where he falls; he must abide in the place wherein he is cast. There was a time when he was determined to have his own will and enjoy his own way in spite of every warning; but now he is chained to the one spot; he can have his own will and his own way no longer; wrapped in the vile and worthless rags of his own evil and hypocritical ways, he is cast outside the presence chamber of the king, and has no means of resisting the righteous but fearful judgment that he has brought upon himself.

Oh that careless, thoughtless sinners, and mere nominal professors, would think on these awful realities now, and take warning. The time is fast coming when it may be too late.—Soon shall all who now dwell on the earth have to take their respective places either in the light and sunny regions of eternal glory, or in the dark dungeon of eternal woe. The scriptures are plain and absolute. God is righteous, and he can approve of nothing less righteous than himself. He is the only true God, and can accept of nothing less true than himself. He has but one standard and Christ alone is up to his measure. Nothing will pass as currency at the Judgment Seat that has not the name of Christ stamped upon it.

The sinner can only be received, approved and justified in the worthiness of Christ. He is the Way, the Truth, and the Life. No man can come unto the Father but by him: he is the door, the only way of entrance into the Father's House. When the sinner draws near to God, in the faith of his own worthlessness, and the worthiness of Christ, he is accepted—accepted in the Beloved. Christ is ready to receive all that come to him: he casts out none. Oh then unpardoned, unsaved sinners whether you have made a profession or not, at once with your whole heart turn to Jesus in the full assurance of his pardoning love. Be assured that he is waiting, ready to receive you. He is able, he is willing to save the "chief of sinners." Without delay flee to the arms of Jesus: flee from your evil habits, and from the awful doom of outer darkness. As a lost sinner, take refuge in him who was nailed to the cross for sinners, for you and me. He wore a crown of thorns, an emblem of the curse of sin, that you and I might wear a crown of glory. His heart was pierced with a soldier's spear that you and I might find a resting place in his heart forever. He bore the Judgments of God against sin that you might enjoy an eternal weight of glory.—Then be careless no longer; slight the Savior of sinners no longer; believe in him according to the Word of God. Look to Jesus and your eyes shall be enlightened; your burden remov-

ed. "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43.

ABRAHAM HEINY.

Huntington, Ind., Jan. 24th, '69.

For the Companion.

Brother Burkhart's Query.

I do not feel like doing this subject justice as some claim, but while others are throwing in of their abundance, I will throw in my mite. Neither can I say but that I have serious doubts about Christ being the least or greatest as spoken of in the text.

It appears to me so plain that he had no reference to himself at all, that it admits of no doubt in my mind. See Matthew 18th chapter, where the disciples wanted to know who was greatest in the kingdom of heaven.—"And Jesus called a little child unto him, and set him in the midst of them, and said: Verily I say unto you, &c., Whosoever therefore shall humble himself as this little child, the same shall be greatest in the kingdom of heaven." If Christ had been both least and greatest in his kingdom, there would have been no use for this example and remarks of our Lord, upon this subject. He certainly then had no reference to himself at all as being least or greatest in his kingdom; but plainly says, He (it matters not who) that humbleth himself as that little child, should be greatest, &c., and upon the same ground of reasoning, he that failed most to comply with these requisitions of humility, would be least in his kingdom.

We believe in degrees of glory in the kingdom of heaven; that is to say, that some saints enjoy more happiness than others, from the fact of having more capacity to enjoy. And the Apostle refers to this when he says, "As one star differs from another star in glory, so we are to differ," &c. Having this clearly before the mind, then, that there are different grades of Saints in the kingdom of heaven, and that they are all perfectly happy from the least to the greatest of them, then comes in the text that the least person in this kingdom, or blessed state, is greater than John the Baptist. Nothing can be plainer to my mind.

We believe brother Thomas has answered rightly, brother Moomaw to the contrary, notwithstanding.—We think brother M. has failed to answer brother Burkhart's query, for his whole essay showed that he tried to confound brother T.'s testimony and did not throw light, or information upon the subject as the querist wished to know. We should stick to our text. Brother M. tries to confound brother T.'s testimony in regard to Christ's kingdom, by quoting passages where it refers to the celestial world; and again where it refers to this world, and thinks that this kingdom is confined to either one world, or, the other. We beg to differ. The words themselves tell us that this kingdom is from heaven. Did not these men quoted by brother M., tell us that this King Jesus was coming from heaven and of course his rule would be of a heavenly nature; but is that saying because he is going to leave heaven and extend his territory or kingdom to earth's remotest bounds, that he must have no kingdom in heaven at the same time? So brother M. argues to my mind. See Luke 17: 21. "Neither shall they say, lo! here; or lo! there; for behold! the kingdom of heaven is within you." That is to say the first principles, and feelings which constitute heaven, are set up in your heart, or affections if you have experienced that change of mind and soul which is necessary to make you my disciples.

Truly his kingdom is not *of* this world, for it would then be *like* this world; because it is not *of* this world, is not saying that it is not *in* the world. Why not then the kingdom of heaven be *on earth* and *in heaven* at the same time?

We must not limit this blessed and great kingdom. Brother M. says, "And, as there are none in the kingdom of heaven *yet* that are born of women," &c. And further admits that we are all born of women; hence, he has not only shut himself out of the kingdom of heaven, but everybody else, from Cain and Abel down to this time. This is a hard saying for mortal man to make. Who can bear it?

When Christ was transfigured on the Mount, there appeared unto them Moses and Elias. This proves then that some have got into this kingdom, and born of women too. Again, brother M. is born of woman and is a minister of Jesus. Now there are but two kingdoms—one of Jesus, or light, and the other of the devil, or darkness; and though brother M. has by his words, shut himself out of this kingdom of light, we not only believe he is in the kingdom of heaven, but that he is a faithful minister in the same, and trying to destroy the works of darkness.

Truly there is an error taught in brother M.'s syllogism, for it opposes Christ's express language wherein he says in the text, "Among those that are born of women there hath not risen a greater than John the Baptist." Brother M. says "that Christ's express language is that John is greater than any born of woman." We don't understand it so, for the word greater is in the comparative degree, and admits of a comparison between two or more,—great, greater, greatest. Now if Jesus meant that all men born of women were less in every respect than John, he would have used the word greatest; hence we understand him to say that other men have been, or may be, as great as John, but that none can surpass him in greatness, though he may have many equals in greatness. We understand then by the phrase, "The kingdom of heaven is set up within us, and that we are in the kingdom," to be nothing more or less than to be under the rule and control of our blessed Lord; or, in other words, to be in a state or condition as spoken of in the 5th chapter of 1st Cor., where the old man and his deeds are purged out; then, 2nd Cor., 5th chap., where old things are passed away and all things became new in Christ Jesus. "The

things which I once loved I now hate." In short, one who obeys the commands of Jesus is in his kingdom, whether it be on earth, or in heaven.

We don't expect though to enjoy but little (comparatively speaking) of his kingdom here, for the Apostle says, (13th chap. of 1st Cor.) "For now we see through a glass darkly, but then, (in heaven) face to face.—Now I know in part, but then shall I know even as I am known." Again, (1st. Cor. 2nd chap.) "But as it is written: Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God has prepared for those that love him." As if he had said: though it is such a blessed thing to be converted, and have our sins washed away, and live a new creature in Christ Jesus, and to enjoy all the blessed fruits of such a course here which makes us so comfortable and happy; this is only the beginning of good things to come, and the best is reserved for the last when we shall have entered through the gates into the heavenly city; then, and not till then, shall we fully realize the blessedness of his kingdom; then, and not till then, will we be fully qualified to understand and enjoy the height and depth, and length and breadth of this blessed Kingdom. ASA WARD.

Sykesville, Md.

For the Companion.

The City of our God.

"For they that say such things declare plainly that they seek a country."—"But now they desire a better, that is an heavenly:—wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11: 14—16.

It is a fact fully established by the true Christian's chart—the Word of God—that he must pass through great tribulation ere the welcome applaudit resounds in his hearing,—"Well done, good and faithful servant." "All that will live Godly in Christ Jesus shall suffer persecution," saith Paul. In comparing scripture with scripture, we will find that there is a great deal contained in the clause, "will live godly." It implies an action, and one that is patterned after a God. And from Genesis to Revelations, we find that every thing that springs from God is justice, righteousness, and holiness. "Without holiness no man shall see the Lord." He it is, I think, where the christian comes to a cross-road after he has started for the Celestial City. When everything goes along smoothly and nothing crosses his pathway he goes his way rejoicing; but, alas! he soon gets into the wilderness, perhaps where the waters are a little bitter, or a little persecution arises for the Word's sake, and then in his heart he turns back and tries to comfort himself with merely the name of christian. He will live godly, but it is in service to the god of this world, which god with all his substance is going to be burned up. Hence, then, comes up the language of the king of glory to his disciples when some of them were turning back. He says to the twelve: "will ye also go away?" "Lord to whom shall we go? thou hast the words of eternal life," says Peter.

When the conflict rages sore, when the soldier of Jesus is brought to his knees, when it comes to the point for God or Mammon, it seemeth to me if he can only muster up strength enough to look to his Chart, and read: "thou hast the words of eternal life," "all power is given unto me in heaven and earth: this is enough; and then, with a Peter, he is willing to do any thing to have a part with his Lord. Even a look from the Master upon Peter was sufficient for him to remember, "His word unto him." Peter loved his Master, and had a respect unto the recompense of reward. For says he "We have not followed cunningly-devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses to his majesty.—This is my Beloved Son in whom I am well pleased. And this voice which came from Heaven we heard when we were with him in the holy mount."

If we wish even ever to have a foretaste of the glory that is going to be revealed inside the walls of the New Jerusalem we have to ascend the Holy Mount.—I mean the Word of God, the whole of it. There is a city we may get a glimpse of without climbing so high. It is also a "great city" and "mighty men" belong to that city. It is the devil's counterfeit city of the New Jerusalem, and I suppose it is as good as men and devils could make. Its steeples tower very high, its costliness is very great, the golden cup is freely passed around, many, many thousands gather around its altar; and were you to come near enough to them and see them leap and hear them shout, you would or might suppose they had already got into the New Jerusalem. But alas, alas! when you come to examine their banner, you will find inscribed upon it, in large letters:—NON-ESSENTIALS. That is enough for the true follower of the Lord Jesus Christ to know of that city, he sees upon his Chart the name of it, "Babylon," and presses on towards the New Jerusalem, the city of his God.—I believe it is a city worth striving for, even sacrificing our all to obtain it. We have an account of its richness given us in Revelations 21st chapter; and its richness exceeds that of any city that there ever was in this world, or ever will be. Who ever heard the like? "And the city was pure gold like unto clear glass." Who would not love to dwell in such a City? And the beauty of it all is, that it is an everlasting one. The happy family that shall occupy that blessed consolation, shall never be parted. But how is it here? We may be of a family we think a great deal of. How hard it is to part with one? But we must confess we have no abiding city here. Oh! then let us strive, and strive lawfully and manfully for the city of our God. He that will be rich let him be rich indeed, by laying up his treasure in heaven, "where moth and rust does not corrupt. "Blessed are they that do his commandments that they may have a right to the tree of life and enter in through the gates into the city.—Rev. 22: 14. F. G. McNUTT.

Union Mills, January, 1861.

Christian Family Companion.

Tyrone City, Pa., Feb. 9, 1869.

Our Visit to Philadelphia.

As noticed in our last, on the 28th ultimo, we took the train for the city of brotherly love, whence we arrived in due time next morning, without fear or molestation. We at once set out for our brother Spanogle, who is in business at No. 220 North 3rd St., in order to learn where we might join brother Myers. But we were informed that he had changed his programme, and had left the city the day before, and had gone to Indian Creek congregation. And as the Brethren had a meeting in progress in their meeting-house at Crown St., we were earnestly entreated to remain with them, and assist in the labors of the house of the Lord. We accordingly consented to remain for a few days, still expecting to follow our old brother. We tried to preach for the brethren on Friday evening. We confess we always thought it rather a "big undertaking" for a "small man" to preach in the city. However we undertook it, and we still survive. Brother Saml R. Myers, of Baresville, Pa., dropped in and gave us valuable assistance.

On Saturday evening brother Jacob Riner of Line Lexington, Pa., came among us and labored for us. Brethren Samuel Longenecker, of Montanlon, Northumberland Co., Pa., and Archy VanDyke, of Lewistown, Pa., also arrived.

On Sunday forenoon brethren Longenecker and VanDyke accompanied brother Custer to Germantown, to fill an appointment at the old meeting house, and they reported having had an interesting meeting. Brother Riner again addressed us, from the words: "Be not afraid; only believe." He spoke with a power that could be felt, and we are very thankful that we have had the privilege of hearing him and making his intimate acquaintance.

An appointment was made for the afternoon, expecting the brethren to return from Germantown, but they failing, it was said to be our turn.

In the evening brother VanDyke spoke to our edification and instruction.

On Monday evening brother Riner again preached, expecting to depart on the morrow.—He selected for the basis of his discourse the words: "Godliness is profitable to all things," &c., and spoke with his wonted interest.

On Tuesday evening I was set apart to preach at Germantown. Brother Custer accompanied me, and although we arrived very late, we had a pleasant little meeting. As we returned with brother Custer after the meeting, we did not have an opportunity of making any notes in relation to the antiquity of the place. We were inspired with a feeling of solemnity when we remembered that we were speaking in the first house ever erected by the Brethren in this country for the worship of God. At some other time we hope to pay a special visit to Germantown, and gather some statistics, and historical facts relating to the Church, which will be interesting to all our readers.

Brother Longenecker preached in the city and the brethren report a good meeting. Brother L. believes in preaching and has learned how to do it. We did not learn his text, but we heard that he took occasion to say a word against pride. He thinks gay and costly apparel is an evidence of pride, and that if a person has a humble heart he ought "to take down the sign."

On Wednesday evening brother VanDyke again entertained us from 2 Cor. 5 : 20.

On Thursday morning we expected to take the Mail Train, and arrive home at 7 P. M, but failing to make it, we wrote this report in the Philadelphia Depot, and will take the Fast Line at 11 : 50, this forenoon.

We had a very pleasant visit. We were very kindly treated by all the brethren and sisters.

At Home.

We arrived safely home at 11 o'clock on Thursday night, but are sorry to inform our readers that we found our own affairs in a sad condition. Miss Sallie Camerer, one of our printers, who had an attack of Intermittent Fever, but was thought to be mending when we left, is now seriously afflicted with Typhoid Fever. Sister Holsinger, also, is quite unwell. Being very nervous and sympathetic in our temperament, our readers may know that our feelings are very painful. We hope the brethren and sisters everywhere will remember us in our affliction, and pray the Father of mercies that He will speedily relieve us.

Half Sheet.

Our steam press being in the same building with our dwelling, we could not use it, on account of the sickness in our family. Those who have had Typhoid Fever in their families are aware of the effect of noise upon the patient. By the politeness of Messrs. Holmes & Jones, of the *Herald*, of our town, we were enabled to print this issue on their hand press. We may be necessitated to the same measure next week, and hope our readers will bear with us.

CORRESPONDENCE

Announcements.

Ephrata District of Conestoga Church.

Dear Brother Holsinger:—I wish to drop a few lines of "church news" for the satisfaction of others. We had quite a refreshing time lately in regard to our spiritual warfare.

We had a series of meetings in our area of the church lately, which lasted for some time. Brother Grabill Myers had several meetings throughout our branch, which stirred up some of that which was ready to die. He was followed by brethren Moses Miller of Cumberland Co., Peter Hollowbush and David Keim of Chester Co., Joseph Sherfy of Gettysburg, and George Smith and Abraham Pfautz of Little Swatara congregation. Elder Daniel Frey of Ill. was with us too at a few meetings.

It was indeed a soul-refreshing time to all among us who love the Lord. And we trust, we were all more or less strengthened, encouraged, and built up in the most holy faith; and we hope those meetings will long be remembered by those who attended them at least, & by some whom we believe were made to feel the "Word of God," penetrate their heart. And our prayer is, that it may not have been in vain; and if they are not immediately willing to come forth, we hope the word sown may be as bread cast upon the waters that it might be gathered in after days.

We believe, too, that the good Lord will reward our brethren who labored so untiringly among us, and will help us, one and all, that we may be found faithful to the end that

Middle Penna. District Meeting.

The District Meeting for Middle Penna. will be held (God willing) with the brethren in the James Creek congregation, Huntingdon county, commencing on Monday, April 26th, A. D. 1869. Those coming on the Pa. Central R. R., will stop off at Huntingdon, and there take the Broadtop Road to Brumbaugh's Crossing.

Our minutes say, "the third Sunday before Whitsuntide," which will regulate the time as above. On Sunday no trains will run on the Broadtop R. R. To those wishing to avail themselves of the benefit of that road, should do it on Saturday. Elder Adam Brown is hereby informed that the brethren at James' creek would not waive their grant, unless some special reason could be assigned; which I could not do; hence, so far as my authority goes, I say they are justly entitled to the claim.

A general attendance is expected.

For the District.

D. M. HOLSINGER,
Co. Secretary.

Newry, Pa., Jan. 28, 1869.

Information Wanted.

Brother Samuel Bollinger of Marshalltown, Iowa, desires us to say that he has two uncles, namely, Samuel and Daniel Ritter, and states that they lived in or near Springfield, Ohio, when last heard from. He wishes now to know where they live. Who will be so kind as to give the desired information?

Business.

Moses Frame, Elkhart Ind. You have now paid for the first half of the present Vol. 75 cents will pay to the end of the present year.

John Fritz, Richland, Iowa. The papers have been sent; but if they do not come to hand we will fill the files if notified soon.

Martin Nonce, Ladoga, Ind. Thank you.—We would be very glad if all who received 2 copies of the first few numbers, would hand them to new subscribers.

J. J. M[illegible], Ark., Fla. The *Companion* [illegible] $1.00.

[illegible] Dec. last. They were readily [illegible] to [illegible] dollars.

[illegible] Allen, Ohio. Your back [illegible] you have paid all your indebtedness for subscription to the end of the present year. What do you mean by saying you owe us $4.50?

Joseph Cornell, Parrottsville, Ind. We will gladly send you an extra copy for the following items.

P. S. Miller, Hagerstown, Md. Brother Saltzell's subscription expired with Vol. 4 according to our books. And brother D. Angle owes 35 cents on Vol. 5.

Mary C. Strowbridge, Waynesboro, Pa.—The money was received in Dec. We neglected to acknowledge it. If you have missed any numbers, let us know which they were.

Joseph Amick. You owe only 40 cents on Vol. 4. $3.40 in all.

Joseph Weaver. Send $1.50 and all will be right.

J. R. Lane, Hill Valley, Pa. We have now sent the back Nos. Excuse us.

J. Stretch, Dowagiac, Mich. We have been sending A. S.'s paper to Volinia. We cannot tell whether he owes, for we do not find his name at Volinia or Dowagiac for last year.

S. W. Bollinger, McVeytown, Pa. J. H. D.'s paper is sent. What Nos. did he not get?

Jacob Senger, Cherry Grove, Va. *Joel* was intended for Jacob. It has been corrected. We prefer not to keep your tract for sale at present. We are sorry we are unable to send the *Companion* to the brother you name, but really we *dare not*. We must make "ends meet."

LIST OF MONEYS received for subscription, books, &c., since our last.

J. Graybill, Ten Mile, Pa.	1.50
Mrs. Ann Engles, Loch Creek, Pa.	1.50
J. Miller, Granite Hill, Pa.	1.50
S. W. Bollinger, McVeytown, Pa.	3.60
Dr. Caylor, Kokomo, Ind.	1.50
P. Boyle, N. Windsor, Md.	.50
S. Z. Sharp, Maryville, Tenn.	3.50
G. Bollinger, Lodi, Ohio,	2.35
John D. Baer, Beaford's Store, Pa.	1.50
David Smiley, Uniontown, Pa.	4.50
Mrs. P. Garber, Dickinson, Pa.	1.50
Susan Rowland, Lanark, Ills.	1.50
H. D. L[illegible], Somerset, Ind.	1.50
C. Harader, Quincy, Iowa,	6.00
T. Meyers, Somerset, Pa.	3.00
A. S. Bo[illegible], Williamsburg, Pa. (Vol. 2)	.50
Andrew Bossler, Woodberry, Pa.	1.05
B. Trimmer, Hanover, Pa.	1.50
Sol. Wise, Utah, Pa.	1.50
John Royer, Mun[illegible], Ind.	1.50
J. Mu[illegible], Marshalltown, Iowa	1.50
I. S. [illegible], Brownsville, Ohio,	1.50
[illegible], [illegible],	.50
Daniel Leedy, Lebanon, Oregon,	2.25
[illegible], Canton, Ohio,	1.50
[illegible], Pa.	1.50
	.50

Wm. Byers, Ebensburg, Pa.	1.50
Henry Hertzler, McVeytown, Pa	1 25
M. Bashour, Millinburg, Pa.	6.00
Levi Ames, Lincoln, Pa.	3.75
E. R. Zug, Mastersonville, Pa.	1.50
Mrs. D. O. Mowell, Virden, Ills.	1.50
P. R. Oaks, Farmington, Ills.	1 50
J. Swyhart, Rock's creek, Ills.	1.55
P. P. Faidley, Cedar Rapids, Iowa.	1.50
M. Frame, Elkhart Ind.	.80
Jacob Miller, Portage, Ind.	4 00
Jacob Hamilton, Dale City, Iowa.	2.00
S. A. Holsinger, Sulpher Springs, Ind.	3.50
Martin Neher, Ladoga, Ind.	1.50
Joseph Weaver, Brimfield, Ind.	3.75
J. G. Winey, Campbell, Mich	1.50
J. J. Meyers, Auburn, Ills.	1.00
C. Snowberger, N. Enterprise, Pa.	1.10
C. Newcomer, Bryan, Ohio,	3.00
Mark, Minser, Decker's Point, Pa.	1.00
Valentine Blough, Somerset, Pa.	1.50
E. C. Packer, Alliance, Ohio, Vol 4,	1.00
Joseph Connell, Pierceton, Ind.	6.00
Susan E. Barkman, Franklin Grove, Ill	1.50
H. Musselman, Scalp Level, Pa.	3.15
H. Niswonder, Bridgewater, Va.	1.50
J. H. Caylor, Noblesville, Ind.	3.00
Henry Trimmer, Mt. Pleasant, Pa.	1.75
B. Beushoof, Johnstown, Pa.	3.00
Anna S. Beam, Jenner X Roads, Pa.	1.00

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VOLUME V. TYRONE, PA. TUESDAY, FEB. 16, 1869. NUMBER 7.

For the Companion.

Passing Away.

Everything belonging to this terrestrial world is of a transitory nature,—must soon pass away. It is a fact stereotyped in glowing characters on all that is transpiring around us. Nature in all her changing scenes, confirms this important truth. Even the aged monarchs of the forest, that have withstood the storms of centuries, show indications of decay. Long have their bending boughs waved, and continued to expand at each successive season came and went. How often the invigorating heat of Spring and Summer, caused their naked branches to become clothed in living green, and blooming clusters burst from every twig.—Gentle zephyrs played amid their thick foliage, and their leaves mingled with the sweet melody of the happy birds. All, all was beauty and grandeur; but by and by the chilling frosts of Autumn, silently spread its pale shining mantle o'er field and forest,—a forerunner of the approaching storms of Winter,—which soon came with blasting breath, and stamped the seal of death on every leaf, flower, and blade of grass. All their glory, verdure and fragrance passed away no more to return. Again and again, the like scene will be enacted, while this "mundane sphere" moves on in the even tenor of its way, and seasons come and go.—How we should take warning from nature, and forget not that we too are passing away! Generation after generation arises, and enacts some part in the short drama of life, and then pass away. Yea, the bursting bud of infancy opens, mind and body expand, health, beauty, loveliness is the lot of many. Wealth, honor or glory, and happiness are sought after,—ambition adds strength to every energy,—every exertion is put forth to secure the prize held out by worldly inducements.—Alas! all and all for those fascinating and fair-looking shadows, which, when secured, what are they but gaudy bubbles, or air-built castles. That soon pass away and are gone forever!

Dear reader, pause and think! Look around, behold the things that surround you of a worldly nature. "Learn wisdom and get understanding." Are you not designed for a more noble purpose than to eat, drink, sleep, and trifle away your short life in the way of vice? You are but a drop in the ocean—one grain of sand that composes the millions of inhabitants that tread or dwell on this earth. Though you have wealth, honor, or a station high in the estimation of thousands, all must soon, very soon, pass away.—The heavy frosts of Autumn will soon, if not already done so, steal upon your mortal frame, as a warning that the winter of death is near. Or, perchance, the sudden lightning flash of the king of terrors may cut you down while in the spring or summer of life.—Health, wealth, or ambition's wreath of fame cannot bribe the monster,—he gives no reprieve,—but in answer to all entreaties his song must needs be: *passing away*—on, on to the ocean of Eternity.

While that tender, lovely babe,—pride of a mother's heart,—object of a father's love,—pure and sinless angel of a happy household? Like the first rose of summer, it has faded and passed away. Where is the laughing, bright-eyed child, that gladdened its mother's heart with its happy smiles; like the innocent lamb, ran hither and thither knowing no care, fearing no danger? Gone, gone, never more to return!

Brother, sister, associate or school mate, to whom the tie of affection had bound us as a part of self.—Where are they? Passed away! the place that knew them knows them no more. Where that mother—dearest of names—that first taught our tongue to lisp, our feet to walk; our guardian angel, and our earthly protector? Ah! she too is gone, passed away. The one we so loved as father,—the one who so often dandled us upon his knee, who watched over our expanding mind, and cared for us with true and affectionate parental care; like the rest, he too has passed away. Wife or husband,—companion of our bosom,—our earthly solace when tossed and crossed by the strifes and toils of life,—object of our purest affections and love; where is he or she? Oh stern decree! gone, forever gone, from the shores of time! Last but not least, where those zealous watchmen—ministers of the Lord of hosts, that so often warned sinners to flee the wrath to come? Oh! how they plead in the name of Jesus, for those he died to save! They too are gone, died at "their post," have fought the "good fight" and have passed away.

Seeing, my readers, all, all are passing away, marching on in one mighty throng to the grave. Tramp! tramp! sounds the solemn tread! Nearer and nearer, every step brings us to the tomb! Soon we will all topple in! Soon the rumbling sound of our filling graves will be heard by those standing around; because we too are passing away.

Oh! are you *ready* to face death? Have you *died* with him who died on the cross,—"dead to sin" and alive to God,—dead to the world and alive to an incorruptible crown of glory that "fadeth not away?" Having no "continuing city here" are you seeking one to come in the heavens? If your "conscience condemn you" not in response to the above queries, happy are ye,—thrice happy shall you be when you can sing the song of victory, and in exultation exclaim:

"O death where is thy sting, O grave where is thy victory."

But should your conscience give a negative response we would ask: will you put off the day of your salvation longer? Oh! "be not deceived, God is not mocked." Rapidly is your life passing—cling no longer to earth, but away, and lay hold on heaven. Be led no longer by the glare of a "jack o'lantern" that dances here and there amid the fog and fickle gasses that arise from the miry swamps of sin. This earth is not your home; estrange yourself from it, and seek a home in yonder spheres above, where health, wealth, honor, glory, and happiness never—no never—pass away.

J. S. FLORY.

Fayetteville, W. Va.

For the Companion.

Straggling Thoughts.

As I seek not human applause, and expect not to elicit public admiration I have chosen the above caption as an apology for the manner in which I write.

To write so as to be read, and to be read so as to be understood, is my principle and design at all times. And if as an humble instrument in the hand of our Heavenly Father who guides the birds of the air in their trackless flight from clime to clime; 'who hears the ravens when they cry' and 'suffers not a sparrow to fall to the ground without His notice,' I may be enabled to shape my course aright, and guide my pen in the proper direction so as to reach the points for which I started, I shall feel as though I have not altogether lived without a purpose.

As I tread the beaten track of life the intent of my mission is to reach the feelings, to enlist the sympathies, and to awaken a lively interest in the hearts of my brethren and sisters who are yet standing aloof, who claim no connection with, and are doing nothing for the encouragement and support of our church papers. And not only those, but also they who have withdrawn their subscriptions and are withholding their aid. By so doing they have not only checked the circulation and discouraged the proprietors who have labored so much for us from time to time, but have greatly curtailed the amount of support they so much need to qualify them for the duties and business of life. Their hearts are as tender and as susceptible as those whom they have failed to please, and are not more willing or better prepared to become thwarted in their plans than they are who oppose their efforts. To speak disparagingly of either, or to shrink away from both because there are divisions amongst us, which seems to me to be encouraging an unfriendly influence, is making the breach still wider, and is adding one more bane to the long list of scruples. These differences existed among the early Christians and have been continued, and doubtless will remain to some extent until the Deliverer comes. And as neither class at the present day can produce an exact counterpart to the Old Brethren, we who sustain our own church journals claim an equal right to the same title. Rather than either should diminish we would see the circulation of both increase, and the increase multiplied until they gain a welcome entrance to every abode and a permanent lodgment in every heart that responds to the name of "Brethren."

In after years the *Gospel Visitor* and the *Christian Family Companion* will be numbered among "the things that were," and those who write for, as well as those who read them shall be seen and heard no more. Then we all together as one sainted family expect to be acknowledged as *the Brethren of long ago.*—Through these organs the tenor of our lives will be learned and practiced by those who shall follow in our steps. Should the world remain as it now is, generations yet unborn, who shall worship in our stead, will read and ponder with pious zeal the varied lessons they teach. And as they cluster around the solemn "Record of the Tomb," and read the testimonies of dying saints that are chronicled there by the hands of affection, many thanksgivings will be offered, that the Brethren in the middle of the nineteenth century lived in the faith of the Gospel, and died in hope of a glorious immortality. Thus their names will remain as way-marks through time, and we believe will be found 'written on the Lamb's book of life when time shall be no longer.'

That we all may ere long become united in heart and sweetly glide along together in one unbroken channel until at last we are gathered into the crystal stream that flows from the throne of God, is the prayer of your sister.

MIRANDA J. C. ECKER.

Walnut Bottom, Pa.

Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk and behave itself poorly.

For the Companion.

On John 3:14.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man must be lifted up." John 3:14.

All who read God's Word, well know the reason why the serpent was raised in the wilderness. It was because the children of Israel had sinned against God; and by reason of their great affliction they cried to the Lord, who commanded a serpent to be raised up. A serpent made to represent the one that they were bitten with. Even as Christ represents Adam, so the brazen serpent represented the natural one. So when the Israelite was bitten, if he would turn and look to the one raised up, it proved an antidote for the poisonous bite; otherwise if he refused to look, he must die. Doubtless, many excuses were made at that day. O why should I look, cries one; what good can there be in that serpent raised up? I cannot look, and moreover, I have heard of others being cured by other remedies. And while the poor rebellious sons and daughters reason with themselves, they perish in their own sins.

Now Christ, our Savior, has been raised up for our sins. We must now look to Jesus, or die. Men everywhere are called to repent and turn to Christ. Look to the great life giver and live.

Now, my dear reader, whoever you may be, do you not know that you are in the likeness of Adam who transgressed God's holy law? Do you not see, daily, the great moral sin has made? Are not you convinced, that you have broken God's law? Therefore you stand smitten, condemned even to death. How wretched is our condition! Far more so than was the condition of the rebellious Israelites: for when they were bitten, the antidote was ready at hand that they were cured immediately; but alas! we are already condemned unto death! We have as much reason to cry out, "men and brethren, what shall we do to be saved," as did the people in the Apostles' day.—My dear friends, whether Jews or Gentiles, I entreat you to be reconciled to God, the Father of us all.—Turn and look to Jesus Christ and live. The great antidote for our sin and condemnation is Faith and Obedience to Christ. Let no one say, I am too old to obey, for they who will come at the eleventh hour will receive a crown of life: neither let any say they are too young, for the Lord called Samuel when he was quite a child. Life is the time to serve the Lord.

JACOB WOLFE.

Smithfield, Va.

Young Men and Women should be Christians

The advantage to young men and women being early set in the way of holiness is beyond all estimate. The benefit to themselves, to the church, to the world, the glory which is brought to God, and the ultimate and eternal bliss secured by consecration to God in the morning of life, eternity only will reveal. O that this could be more deeply impressed upon the young of both sexes—the vast importance of being entirely given up to God, of rendering Him a whole-hearted service. A heart offered up to God with all the powers of soul, mind and body, as a living sacrifice, in all the freshness and vigor and beauty of youth. What a lovely offering! How acceptable to God, and how will he crown such an one with His richest blessings!

We ought not to forget that an affectionate, confiding, tender faith, habitually exercised, would save us half the annoyances of life, for it would lift us above the reach of them. If an eagle were to fly low along the ground, every man might aim a dart at it, but when it soars into the clouds, it is above every arrow's reach. And they that trust God "shall mount up with wings as eagles: they shall run and not be weary, *and they shall walk and not faint.*"

Brother Holsinger: Being deeply impressed with the importance of an early Divine reformation, and was delighted with the words of the above. Surely it would be a glorious and a joyous period to behold all the young seeking the salvation of their souls—daily walking in an acceptable manner to God—singing Psalms and offering unceasing praises to the Father of mercy, to the Son our Savior, and to the Holy Spirit, who guides into all truth, for the blessings, mercies, and loving kindness of which we all are so undeserving.—May we all feel our unworthiness of the Divine favors and great dependence to the Almighty and ever merciful Father and His beloved Son our blessed Savior and Redeemer.

I beg that you will remember me in your prayers to God, beseeching Him to grant me more of the Spirit of love, and purity and virtue of heart. I feel very weak and unprofitable, yet I have a great desire to be of greater and better service to the All-wise Providence than I have been heretofore. May the Holy Spirit assist me in serving God in a more arduous and zealous manner, "walking worthy of the vocation wherein I am called." I sincerely hope the Lord will be with us, aiding us in all things requisite for our future salvation.

B. S. WHITTEN.

Liberty, Va., Jan. 21, 1869.

For the Companion.

For the Spread of the Gospel.

Dear brethren and sisters: I think if we would join ourselves together, and establish a treasury in every church; if each member would lay past them one cent or two each week for the treasury to pay the expense of sending ministers to preach the Gospel in its purity, much good might be done. Such a small amount we would not miss, and it would amount to considerable. Let each church pay its own expenses in sending their ministers to other churches. In this way much good might be done.

SARAH STEM.

East Westmoreland, Pa., Jan. 30, 1869.

The Footsteps of Decay.

Translated from an Ancient Spanish poem.

Oh! let the soul its slumbers break—
Arouse its senses, and awake
To see how soon
Life, in its glories, glides away,
And the stern foot-steps of decay
Come stealing on.

And while we view the rolling tide,
Down which our flowing minutes glide
Away so fast,
Let us the pleasant hour employ.
And deem each future dream a joy
Already past.

Let no vain hope deceive the mind,
No happier let us hope to find
To-morrow than to-day.
Our golden dreams of yore were bright,
Like them the present shall delight—
Like them decay.

Our lives like hastening streams must be,
That into one engulfing sea
Are doomed to fall—
The sea of death, whose waves roll on
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble rivulet's glide,
To that sad wave!
Death levels poverty and pride,
And rich and poor sleep side by side.
Within the grave.

Our birth is but a starting-place,
Life is the running of the race;
And death the goal;
There all our glittering toys are drought—
That path alone, of all unsought,
Is found of all.

See then, how poor and little worth
Are all those glittering toys of earth
That lure us here;
Dreams of a sleep that death must break;
Alas! before it bids us awake,
We disappear.

Long ere the damp of death can blight,
The cheek's pure glow of red and white
Has passed away;
Youth smiled and all was heavenly fair—
Age came, and laid his finger there,
And where are they!

Where is the strength that spurned decay,
The step that roved so light and gay;
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows wearisome, and woe!
When age comes on!

Kind Words.

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word—a look—has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring
A heart may heal, or break.

Christian Family Companion.

Tyrone City, Pa., Feb. 16, 1869.

The Companion Family.

We announced our family afflictions in our issue of last week. Miss Camerer is still quite low with the fever, but we indulge a hope that she may recover. She is under the treatment of Dr. G. W. Burket of our town, who is doing all that medical skill and an experienced practice of years can suggest, which, added to the influence of the prayers of the saints, we hope may restore her speedily, and afford her an opportunity of doing the work, the neglect of which has caused her much regret. Others of the family are not entirely well, but we enter no complaint.

We also intimated last week that on account of the sickness we could not use our power press, and hence were obliged to print our paper on a hand press. We had some idea of the labor it would require to work off so large an edition by so slow a process, and therefore we did not undertake to issue the full sheet, and we did well, too, for our paper was on press from Friday afternoon until Tuesday evening, even with the half sheet. We have now made arrangements by which we expect to be enabled to use our own press for this issue, and hereafter; and hence hope to publish the full sheet again.—We are however short of a hand, one of our printers having been called home by the sickness of his sister, but we hope to get one in his place.

The interruption in our issues has caused us much painful regret, and we have had much planning and contri ving. At one time we though we should be obliged to remov our press elsewhere, and if w had had fixtures for running i by hand we would likely hav done so; but moving the steam apparatus forbade it. But w trust in the generosity of ou patrons, and hope that, having now so plainly stated the cir cumstances, we need make n further apology.

Visits.

During our absence at Phila delphia, brother Enoch Eby an wife, and brother J. J. Emmert of Ill., and brother Samuel A Moore, of Pa., visited ou home.

On last Thursday night El der Daniel Fry and wife, lodge with us for the night, and nex morning departed westward.— Our brethren and friends wil find our "latch string" out fo them at all times, whether w are at home or abroad.

Jenkins' Vest-Pocket Lexicon an English Dictionary of all except *familia* words, omitting what everybody knows, a containing what everybody wants to kno may be ordered from this office. Price cents, postpaid.

CORRESPONDENCE.

Correspondence of church news solicited fr all parts of the Brotherhood. Writer's na and address required on every communicati as guarantee of good faith. Rejected commu cations or manuscript used, not returned. communications for publication should be w ten upon one side of the sheet only.

Announcements.

DISTRICT MEETINGS.

Northern district of Indiana, March 2 in Union Centre congregation, 7 miles so west of Goshen.

Missouri and Kansas district, April 1 near Plattsburg, Mo.

Middle district of Pa., April 26th, in Jan Creek congregation, Huntingdon Co., Pa

Notice of District Meeting.

The District Meeting for

Western District of Pennsylvania, will be held, (if the Lord will) in the Elklick branch, on Monday, April 26th, 1869. The meeting will be at the big meeting-house, Elklick branch, Somerset Co., Pa., 3 miles west of Meyers' Mills, and about the same distance north of Salisburg.

The brethren expect preaching to commence on Friday evening previous; which arrangements will be published in due time.

It is very desirable that all the branches of this District be represented by delegates. We also invite old brethren from other Districts to come and assist us.

J. W. BEER, Cor. Sec'y.

Rural Valley, Pa.

Sisters' Department.

To S. E. Cart.

Dear Sister: The sisters do lay aside their bonnets and shawls before they wash feet. Where I live, we have no Supper to rise from, only a table.

HANNAH KNAUFF.

Covington, Ohio.

Sister Cart's Query.

I see in the last *Companion*, dated February 2nd, an answer to the query, why the sisters do not lay aside their garments at feet-washing. Brother P. R. Wrightsman answers in this way, that they all do lay aside their garments, the garments of their feet, and thus imitate our great Leader. I cannot see the connection. Why would our Lord lay aside his shoes and stockings, if he did not have his feet washed? I have not yet read that he had his feet washed, but he became a servant and washed his brethren's, hence no need that he should lay aside the garments of his feet. I think he laid aside his mantle which was a loose garment, or garments such as would be an inconvenience or encumbrance to him while in this humble act of service. So also the sisters do, (at least in this part of the country).—We lay aside our shawls and bonnets, and divest us of all encumbrance.

MARY ROBER.

Honey Grove, Pa.

Brother John Murray, Marshalltown, Iowa, says: We have not been doing much in the good cause lately. In the last year we received 34 members: a few over the half by letter. In this year only received one yet, and were obliged to expel one; so we have not gained much so far in this year.

Proposed Ministerial Visits.

If the Lord will, I will be at Tiffin Station on the 17th of February to commence a meeting in that congregation on the 18th, and remain in that congregation until the next week. Then go to brother Noah Hendrics' congregation, remain there until the 1st day of March.—Then go into brother J. P. Ebersole's congregation, remain in that congregation until the 8th of March.

The brethren in those congregations will make arrangements for meeting as they see proper. I expect brother D. Peck to be with me at first part of these meetings.

JOHN WISE.

Scenery Hill, Pa.

Corrections.

Page 38, current volume, in article "Dialogue on Feet-washing," first column, fourth paragraph, for "our ordinance" read an ordinance. Ninth paragraph for "turn ye" read term "ye." Page 39, first column, third paragraph, for "human obedience," read humble obedience.

J. S. F.

Brother Henry: — In looking over the last *Companion*, (No. 5,) which just came upon our table, (although two days later than usual,) I have noticed in your "editorial column," that you are still able to "furnish several hundred sets of back numbers of the present volume," and you hope "not to be obliged to lose them." You would like if your "friends all over the United States" would "make one more effort," to reach the 3000 subscribers, and thus establish the enlarged paper. I for one of the friends of the enlarged paper shall make a hard effort once more to add several names. And I hope by the assisting grace of God, to be able in a week or two to send several more in addition to what I have sent in already. I think our branch (Berlin) is not solicited as thoroughly as it might be.

I would further say to my co-agents, let us once more make an effort, and we shall have the desired number. "Never trying, has never accomplished anything." I should judge that there are far over one hundred who have labored with me in raising readers for that valuable paper, the *Companion*. And if there should be only one hundred, let us go manfully to work once more. And I should think we ought on an average, secure three or at least two. I will furnish my quota, (although it is at the "eleventh hour.") What say you, my coagents?

Methinks sometimes it looks rather dark or selfish, when it is claimed that there are over one hundred thousand members in the Brotherhood, (and it is generally claimed to be pretty well off,) that scarcely three thousand, can be found who are willingly to support a religious weekly paper.

FRANK FORNEY.

Stony Creek, Pa.

Brother John Arnold of Milford, Ind, under date of Feb. 5th, says: "The *Companion* comes regular and is a welcome visitor to me, but I do not know why the brethren do not more generally take it. Before the *Companion* was printed, I could raise upwards of 40 names for the *Gospel Visitor*. Jesse Calvert and I obtained a list of names for the *Visitor* and also for the *Companion*. We can scarcely get a brother to take both. I take both and then do not have reading matter sufficient. I do think some of the br'n are doing harm in accusing others for using bir words. Let brethren express themselves in the easiest manner they know how, and then by the

general discourse we can tell what they mean. I have no dictionary but feel the need of one."

Dear Brother:—The *Companion* is a welcome visitor to me. It makes me feel glad to hear from the brethren and sisters in other parts of the country, which otherwise I would be deprived of. The good counsel we receive every week makes me feel as if I could not do without it. I am always glad to read good news. But I cannot help saying some brethren's articles are too long for me and for a great many others. Dear brethren, let us be careful and write more briefly. We like to hear from as many brethren as possible. I hope no brother will become offended at this. Let us live up to the Golden Rule.

J. G. NEHER.

Delphi, Ind.

Brother Henry; The brethren and sisters here in the Antioch congregation have had another season of rejoicing. Brethren George and Jacob Cripe from near Pierceton and South Bend, Ind., paid us a visit and preached for us twice a day for eight days, resulting in 22 accessions to the church by baptism, a majority of whom were young people, mostly brethren's children. It is needless to say that this made our brethren and sisters rejoice in seeing their children coming home to the fold of Jesus. This makes a total of between forty-five and fifty that have been added to the church since last fall.

A. LEEDY, Jr.,

Antioch, Ind.

P. S. By way of explanation, I wish to say that the report of our meeting last fall, did not contain my signature through oversight.A. L

Brother Henry:—I herewith give you a brief account of a recent visit to the brethren in Columbiana, Stark and Mahoning counties, Ohio.

I left home on the 19th of January and arrived at Bayard Station on the P. & Cleveland R. R. on the evening of the 20th, where I was met by brother Aaron Shively and conveyed to a meeting-house near brother John Nicholson's, where there was an appointment for meeting. We found the people assembled to hear the Word. We continued there until Friday P. M., when we went to the Brethren's Meeting-house near Reading. (This is in the Georgetown congregation.) We continued in this place until Monday evening. Our meetings here were all largely attended, and had very good order. On Tuesday we went to Freeburgh; two appointments.—Wednesday went to Stark county in brother Daniel Peck's congregation. Remained there till Friday noon.—Had very interesting meetings.—Friday evening went to Minerva; spoke in the "Disciple's House," to a large and attentive audience.—Saturday evening met in the Liberty meeting-house. Remained until Monday morning. The last two places are in the Georgetown congregation. Our meetings were all well attended and had good order; but we did not see any immediate results by additions the Church, but the members seemed to be much revived and strengthened.

Monday, Feb. 1st, brother M. Shively took me to Moultrie, where I took the cars for Columbiana.—Arrived at Columbiana in company with brother Lewis Glass and brother John Clement, who remained to continue the meeting when I left. After dining with our old and beloved brother Henry Kurtz, we were taken to the Mahoning meeting-house, where we remained until Wednesday noon. Our meetings here were interesting. May God revive his work here.

Wednesday afternoon I was taken to Columbiana, and in company with brother Henry and sister Kurtz, we took tea, or rather supped with sister C. A. Haas who is still in her professional calling. She is now Principal in the graded school in Columbiana. We spent the evening pleasantly, and at 11 P. M. I took leave of this interesting family; and getting aboard the night Express, I arrived at Pittsburg at 2:20, A. M. Then by way of Washington, I arrived at home about 3 P. M. on the 4th inst. Found all well.—Thanks to God for his guardian care. I formed many interesting acquaintances, both in the Church and out, whose kindness will be thankfully remembered. May God bless and save us all. Amen.

Fraternall yours,

JOHN WISE.

Scenery Hill, Pa., Feb. 5, '69.

Brother Holsinger:—I will give you and the friendly readers of the *Companion* a few items of Church news from Spring Run branch.

On the 10th of May last 7 were received by baptism. Oct. 7th and 8th, (*at our Love-Feast*) 4; Oct. 25th, 3; and at another time, 2; and Dec. 25th, 1;—making in all 17 admissions to the Church, baptized at Spring Run meeting-house.

In Dry Valley there have been some added to the Church but do not know the number. All the above that I know anything about, except one or two, were young and some very young.

On Wednesday evening, Dec. 23, a series of meetings commenced at this place and were ably conducted and well attended every evening and every forenoon until Sunday evening following, at which time a very young maiden entered the liquid stream and gave herself unto the Lord as calmly on that very cold Christmas day as if it had been in mid-summer.

Brethren, especially those who proclaim "good news" and "glad tidings," do not only make this one of your "passing-ways" but even one of your stopping places. McVeytown Station, Mifflin county, Pa., on the Pa. R. R., is only 2 miles distant from Spring Run Meeting-house.

EMMA BOLLINGER.

McVeytown, Pa

Brother Holsinger:—Brethren Joseph Leedy and Jacob Cripe commenced preaching here on Friday evening, January 22nd, and continued over Sunday. Five more added to the church.

This is encouraging to this little branch of the church, 33 having been

added during the autumn and winter. On the 22nd, brethren Whipple and Norman Workman were chosen to the ministry. May they be enabled, by the assistance of the Holy Spirit, to "keep that which is committed to their trust."

E. UMBAUGH.

Pierceton, Ind.

Business.

ADVERTISERS will please observe our terms which we publish in every issue. NINE (9) words will be accepted as a line. By remembering this each advertiser will know just what it will cost to insert what he wishes to have published. Thus, he will count the number of words in the advertisement, which he will divide by 9, dropping the remainder if any. If one insertion only is desired, the amount must be multiplied by 20. Thus an advertisement of 70 words would be reckoned 8 lines, and will cost $1.60 for one insertion, and $1 20 for each subsequent insertion; or if to be published for a year, 80 cents for each insertion, or $40 for 8 lines for one year.

The cash should accompany each order.

K. Heckman, Plymouth, Ind. If the brother is poor, and yet honest, give him his own time. I do not hold my agents responsible last year, for what they could not collect.

Samuel A. Miller, Spring Creek, Va. A package leaves this office every week, and we think you should get the papers. The fault is not here. Let us know what numbers each subscriber has lost and we will try to supply, if they do not yet come to hand.

John G. Glock, Shirleysburg, Pa. The trunks were received.

Elias Plank, Wolcot, Ind. Your paper is sent regularly from this office to "Wolcott, White Co., Ind," in the package to that place. What numbers did you lose?

D. F Hartsough, Maxville, Ohio. It was a neglect of ours. It will come all right now, and will be all right when you will have forgiven us the oversight.

Jos. Stitzel, Mt. Carroll, Ill. By some means, whether your fault or ours we know not, brother Rowland's paper was sent to Milledgeville, until notified by the P. M. of that place, to change it to Lanark, which has now been done. If he will call at Milledgeville, he can obtain the back Nos.

Allen Boyer, Lena, Ill. Was an oversight. Have sent back Nos., and beg pardon.

John McClintock, Liberty, Ill. Wm. Lierly's paper is now being sent to Liberty, and has been for some time. Inquire for the back numbers, and if all do not come to hand let us know.

Isaac Price, Sweetykill, Pa. Thank you; a word of approbation and encouragement works charmingly upon our nerves. Write for publication that we may share your kind words to our readers.

J. L. Beaver. We do not know when the new edition of German Hymn Books will be printed. The committee has not yet had a meeting. A meeting had been appointed on last Christmas, but was recalled, for what reason we have not learned. We have had repeated inquiries for the books, and hope the committee will discharge their duties promptly. There is no good reason why the books should not be ready by next Annual Meeting. We will keep you posted on the progress of the work, so far as it will be imparted to us.

Brother G. W. Wine, Ottobine, Va., will please give us the address of those brethren at Pocahontas, as sister H. Knauff wishes to send them a copy of *Companion*, and has paid for it.

D I E D.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

At the residence of her son Levi, in Spring Run branch, Mifflin county, Pa., January 24, sister MARGARET SWIGART, aged about 66 years. Funeral services by brother Enoch Eby, from the words: "Set thy house in order," &c. The family having finished their breakfast left her eating, and when found, her head was touching the floor and her body still on the chair. The family physician was called, and pronounced Apoplexy the cause of her death. S. W. BOLLINGER.

In the Silver Creek Church, Ogle county, Ills., February 7th, sister ANN REBECCA MILLER, daughter of friend John and sister Susan Miller, aged 16 years, 5 months and 2 days. She was a very exemplary member of the Church; and while we feel to sympathize with the bereaved parents we have the assurance that their loss is her eternal gain. Funeral services from 1 Thess. 5: 8—11, by Elder Samuel Garber, assisted by the writer. D. E. PRICE.

In the Conemaugh district, Cambria Co., Pa., January 27th, PETER RAGER, aged about 63 years.

Friend Rager died very suddenly, being sick only a few hours. He leaves a widow and several children to mourn their loss of a husband and father. This is a loud call to one and all to prepare to meet their God.—Funeral services by the writer.

STEPHEN HILDEBRAND.

In Salem branch, Montgomery county, O., our friend PETER GOOD, on the 27th ult., aged 76 years, 1 month and 14 days. Funeral services by brother Abraham Detrich and others. D. H. BRUMBAUGH.

In the Hudson Church, Ills., Dec. 27th, 1868, brother NICHOLAS MICHAEL, in the 72nd year of his age.

The disease was Cystitis. He leaves a wife and 5 children to mourn their loss, which we trust is his great gain. He suffered much, but bore his pains with Christian composure. He desired to depart and go to his reward, and so felt asleep on the 9th day of his illness. Funeral sermon postponed on account of the absence of a dear son who will soon return. T. D. LYON.

Visitor, please copy.

In the Springfield Church, Noble county, Indiana, Jan. 14th, EMMA LUCY DREIBELBIS, daughter of Samuel and sister Dreibelbis, aged 3 years and 1 month, less one day. Funeral services by the brethren, from Matthew 18: 3, by brother C. Weaver and the writer. JOSEPH EBY.

On the 6th instant, of Typhoid Fever, SUSANNA STOUFFER, daughter of brother David Beshoar. Age 37 years, 1 month and 15 days. Funeral occasion improved from John 11: 25, latter clause, by brethren Wm. Kaufman, Ezra Smith, and others.

M. BASHOAR.

In Aughwick congregation, January 27th, JAMES OSCAR, son of friend Thomas and sister Elizabeth GILES, aged 2 years, 5 months and 16 days. Occasion improved by the writer from James 4th chapter and 14th verse. JOHN G. GLOCK.

In the Shade Mill's branch, Alleghany Co., Md., Nov. 22nd, 1868, brother WILLIAM ROBESON, aged 61 years, 3 months and 26 days. Funeral sermon preached on Dec. 20, by Elder C. G. Lint and Silas C. Keim.

Visitor, please copy.

On January 20th, 1869, at the house of brother David Livengood, in the Elklick branch, Somerset county Pa., brother DANIEL LIVENGOOD, aged 65 years, 2 months and 12 days. Funeral sermon preached by brethren Jonathan Lichty and John Forney, (both from Illinois.) from 1 Cor. 15: 21—23. C. G. LINT.

In the Naperville Church, Dupage county, Illinois, Jan. 21st, HANNAH, daughter of brother Jonathan WEIDMAN. Her age was almost 17 years. She came to her death by the 7 o'clock P. M. passenger train running over her. She was killed instantly. On the 23rd she was buried at the brethren's burying ground at the Meeting-house. Funeral services by the brethren.

Also, January 31st, infant daughter of brother Henry and sister Nancy MARTIN. Little Anna had to leave this world with that dread disease, Scarlet Fever. She was buried Feb. 2nd, at the same place as the above.—Funeral service by the brethren. Age, between 2 and 3 years.

JOHN HOLLINGER.

LIST OF MONEYS received for subscription, books, &c., since our last.

John Arnold, Milford, Ind.	.20
L. P. Keim, Union, Iowa,	3.00
E. Goan, Freeport, Cal.	1.30
Danl Fry, Lena, Ill.	1.50
I. G. Harley, Phila.	1.50
D. R. Kelly, Midway, Ill.	.75
Danl Wolf, Jr. Myersville, Md.	1.50
Fanny F. Poley, Auburn, Ill.	1.50
John J. Emmert, for Cath. A. Zollers, L. Providence, Pa	.50
John B. Replogle, Woodberry, Pa.	1.35
W. H. Quinn, McAlavey's Fort, Pa.	5.00
D. P. Long, Millerstown, Pa.	4.50
Fanny Kaufman, Mt. Carroll, Ill.	.50
John Arnold, Cerro Gorda, Ill.	1.50
S. C. Keim, Elklick, Pa.	12.00
Mark Minser, Deckers Point, Pa.	1.00
Mary Brower, Hermitage, Va.	1.50
D. R. Stitely, Johnsville, Md.	1.50
S. B. Replogle, Martinsburg, Pa.	1.50
Mary Rorer, Honey Grove, Pa.	1.00
A. Michal, Locke, Ind.	2.00
M. Lawver, Shanesville, Ohio,	3.00
J Barnhart, Dowagiac, Mich.	1.50
J. A. Leedy, Goshen, Ind.	1.50
A. Leedy, Jr., Antioch, Ind.	3.00
P. J. Brown, Congress, Ohio,	1.50
Hannah Knauff, Covington, Ohio,	1.50
John Wise, Scenery Hill, Pa.	1.50
L. M. Kob, Franklin, Iowa,	1.50
G. P. Goodwin, Stockton, Mo.	1.50
S. T. Bosserman, Dunkirk, Ohio,	1.50
C. G. Lint, Meyers Mills, Pa.	80.41

John J. John, Adrian, Pa.	1.50
Sarah Pfoutz, Trotwood, Ohio,	1.50
T. A. Heckman, N. Buffalo, Mich.	1.50
Enos Crowell, Woodland, Mich.	1.50
M. Ellenberger, Plattsburg, Mo.	1.50
Martin Bowers, Clark's Hill, Ind.	1.50
Noah Heiney, Cambridge, Ind.	.50
Julia Ullery, Covington, Ohio (Vol. 4)	.75
S. T. Bosserman, Dunkirk, Ohio,	1.50
John Hollinger, Naperville, Ills.	1.50
S. Bollinger, Marshalltown, Iowa,	1.50
I. Price, Schuylkill, Pa.	1.50
I. W. Shriner, McKinstry's Mill, Md.	1.50
S. Jacobs, Mummasburg, Pa.	1.15
W. C. Stiner, Hatfield, Pa.	1.50
J. L. Beaver, Vicksburg, Pa.	1.50

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Each subsequent insertion 15 cents a line.
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No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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In Kosciusko County, Ind., 13 miles southwest of Warren, the county seat, and 2 miles south of Sevastopel. It is all under fence, and about 70 acres under cultivation, with Frame House and Barn, good orchard of apple, peach and cherry trees. Good spring and well. Good timber. Soil black sandy loam. Terms: $7,000, one-half down, the balance in two annual payments, with interest. Call on the premises, or address,

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A SCHOOL FOR BOTH SEXES.

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Spring term of twelve weeks opens on the first Monday (5th) of April.

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Address either of the undersigned, enclosing *stamp* to prepay answer.

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PHILIP P BRUMBAUGH
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We testify of its curing powers and virtue.
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ABRAM MYERS }

P. S. We are not authorized to operate West of the Alleghany mountains.

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Receive monies on deposit, and pay interest if left 6 months, at 4 per cent per annum, or 5 per cent. if left one year.

Special contracts made with parties acting as administrators, executors, guardians, and persons holding monies in trust. Dealers in every description of Stocks and Bonds.—Government Securities made a speciality.

Gold and Silver bought and sold, and a general Banking business transacted.

35

BOOKS.—"Pious Companion" 35 cents, postage 8 cents. "Parable of the Supper" 20 cents. "Remarks on Light Mindedness" 10 cents. Have also Nead's "Theology," and "Wisdom and Power of God." Address,

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46-4 ins.

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Send $7 for a hive, well furnished, and deed or right to make as many as you want to use for yourself. Also State, County, and town rights for sale, by S. B. Replogle, Martinsburg, Blair Co., Pa.

N. B. Territory west of the Alleghany Mountain has been sold.

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WHOLESALE GROCERS,
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N. B. Country produce taken in exchange for goods, or sold on commission.

16-alt-tf

THE Subscriber, as agent for the "COMPANION," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN BOOK, all at the Publisher's prices.

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NEW WINDSOR, MD

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All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

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NEAD'S THEOLOGY, Post Paid,	1.45
" Wisdom & Power of God Post Paid	1.40
Treatise on Trine Immersion B. F. Moomaw, prepaid,	.75
Debate on Immersion, Quinter & Snyder, Single copy, post paid,	1.15
12 copies, by Express,	10.00
Debate on Trine Immersion, Lord's Supper & Feet-washing, Quinter & McConnell, Post paid,	1.25
Pious Companion, S. Kinsey, post paid,	.45
CERTIFICATES OF MEMBERSHIP.	
Per dozen, post paid.	$0.20
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On good, heavy paper, per doz., post paid,	$0.30
" " per hundred, "	2.25
COMPANION Volume 3, bound post paid,	$2.70
Reserved at the office,	2.25

THE
Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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TYRONE PA.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME V. TYRONE, PA. TUESDAY, FEB. 23, 1869. NUMBER 8.

For the Companion.

"All Hail!"

LORD'S DAY MORNING.

Lovers of beautiful scenes, let me congratulate you on our blessed, happy privilege of entering the empty tomb in the garden where Angels, wondering, joyful Angels, were waiting to pour out of their full cup of bliss, into broken, loving hearts. At the distance of more than eighteen hundred victorious gospel years, let us who name the name of Jesus, the all-conquering Messiah, let us often amid our weekly cares, come here to be refreshed; here to look at the "stone rolled away," and feel that same power, roll away our sins, and sorrows,—and be glad to know that there is a heavenly ministry that anticipates our helpless, virtuous wants, and will roll "the stone away." Only let us come, by day or night, with hearts as true, love as chaste, as those dear sisters long ago, whose fortitude and preseverance was more costly in the sight of God, than all the crushed spices, in their arms, for their dear Master's embalmment.

But when the 'First day of the week' comes, let us especially apply ourselves to this triumphant celebration of our risen Lord. Let us with the "spirit and the understanding" commemorate the eternal wonders of this day, else our worship in the congregation, is much a blank. But by our needful retirement, our solitude is made bright, and richly consoling, while with no ticket of admission but the gospel covenant, no price but the blood of the sacred "Nazarine," we are welcomed in, to "see the place where the Lord lay."

Come, let us go into this garden of the resurrection, called the garden of the olive press; come, let us fill our vessels with oil, to keep our little lamps alive, until the Bridegroom comes, if it is until the cockcrowing, or in the morning. Come, we will see the place of Joseph's sepulcher, "hewn out of a solid rock," and consecrated above all vaults and tombs, by the presence of the destroyer of death—hopeful couch for all true believers. Come, we'll hear the shining ones speak softly, and encouraging our timid, weeping sisters. Indeed they dropped good words for us:—"Fear not, ye seek Jesus." They told those sisters where to go, and what to say,—see them, see them,—how they haste; now they tremble with fear, now with joy. They question as they flee: they cannot realize in their once hopeful, now crushed, hopeless heart, the truth dearer to them than all the world, that "he is risen." We'll look after them,—we see them run, we see them stop, see them rush together, and fall to the earth.—See! One meets them—the more than ever-beautiful, the "all-together lovely," Jesus!—Come near, dear sisters, this part of the scene and one other in this dear garden, seems sacred to mother Eve's poor penitent daughters. O, be encouraged. See! they are prostrate at his wounded feet; with clasped hands, they murmur "Rabbi, rabbi;" they worship him. O the transport of that moment, fearing the manly stranger they must meet. He breaks their quiet hasty retreat, saying to them: "All hail," or great joy to you all! Listen sisters, 'tis that same rich voice, "As the sound of the dulcimer sweet, that is heard in the shadows of death, saying to us, "All hail!"

S. R. MAJOR.

Dallas Ohio.

For the Companion.

"Big Words."

Under the above heading have appeared two Articles in No. 4, present Vol. of the Companion, both of which have their merits, & in fact very few articles come to us through the Companion that are wanting in this respect.

But the various authors who have written for the Companion, whether they have used polysyllables, dissyllables, trisyllables, whether "*Big* words," or *small* words, they have generally used *kind* words.—This is what we want, brethren, and the more the better. But whether the words be great or small, be sure that kindness be so manifested that we will forget whether the words are small or great, after the reading. Since such Heavenly influences are realized in our minds.

THOMAS D. LYON.

Hudson, Ills.

For the Companion.

Bear ye one another's burdens and so fulfil the law of Christ.

This command enjoins upon us a very important duty, which, if carried into effect under all circumstances, will contribute very much to the mutual enjoyment, comfort and happiness of the brotherhood generally. It presents an idea of mutual dependence, showing clearly that we cannot live without each other's sympathy and aid. We all have our burdens in life of some character or other, therefore the duty of bearing with and being for-bearing towards one another as becomes brethren born into the same divine family by the God of all grace. These burdens are of a variety of character. Some besetting sin that, in an unguarded hour, will show itself, and cling to us with the tenacity of a viper, exhausting every vestage of the vitality of the divine life which causes us, in our conflict for freedom to exclaim with the apostle Paul; "O wretched man that I am, who shall deliver me from the body of this death." Now we have fathers in Zion, then young men, and lastly babes in Christ; and according to their several stages of progress in the divine life are their respective burdens. Those most advanced and experienced in the christian race we should think have less trials, and troubles, and when they meet with a conflict, know what amount of grace it takes to overcome. But the younger and more inexperienced soldiers of the cross will often get into the thickest of the contest, and therefore need the strong arm of veterans to help bear the burden and the heat of the day, while the tender lambs of the flock must be nurtured and fed with the dainties from Heaven's great commissary stores—"the sincere milk of the word."

Though these young soldiers are inexperienced in the handling of the "sword of the spirit" and need the encouragement and discipline of the young men and fathers in Israel; yet they can help bear burdens for their senior brethren. Their tuneful notes and melodious voices in singing the songs of Zion; their frequent and regular attendance in the services of the sanctuary, all combine to cheer and animate their fathers and mothers in Zion. Then, again, we all have burdens in life of a temporal character, which makes us mutually dependent on one another for assistance and support to help bear our respective burdens. O vain man thou that boastest of thy independance! If God had ushered you into existence in the full stature of manhood, fed you as he feeds the raven of the forest, spreading out to you a continuous banquet, clothed you as he does the lily of the valley, made you a little higher, instead of a little lower than the angels, and endowed you with the attributes of the Deity, you might then, vaunt your independence, and proclaim your sovereignty; but since the reverse is our condition commercially, morally and religously, among all castes and grades of humanity, we all have to learn to labor for and to wait on each other, the rich as well as the poor, the Satrap on his throne as well as the beggar in his hovel.—The wealthy man with his large possessions and many fields of ripe golden grain, must depend on the day labor to bear the burden of the harvest, while the laborer's burden is to provide his family with food and raiment which he is enabled to do by the farmers liberal pay for labor. Whatever profession avocation or calling to chose in life, we expect by it to gain a livelihood, and to make an honest and respectable living in any legitimate location, imposes upon us a certain amount of responsibility. The burden of the mind is success which depends much upon individual industry, economy, exertion and a shrewd management of time and means, with a proper encouragement from those upon whom we depend for patronage. No individual, no family, no community or nation ever held out long when attempting to maintain their independence in every particular. The farmer is dependant on the consumer,—the laborer, the merchant and mechanic; and as a body their consumption of cereals, and products of the dairy and garden, make a market for his crops. The merchant needs the patronage of all classes to insure success. He must have his customers to make purchases and relieve him of his stock of merchandise. What a community of interest is interwoven with our religous, social and commercial life! What folly, therefore, for one to say to another, 'I have no need of thee.' We think the following go-pel admonitions, such as, "Bear ye one another's burdens," "Do unto others as you would have others do unto you," "Do good to all men, especially to the

household of faith," "and in honor preferring one another," if carried into effect will unite us as brethren in the "unity of the spirit and the bond of peace," that no "gates of hell cannot prevail against us." Prompted by the Love of God, we will keep our army together; not a fellow-soldier will we neglect, but do him good, help him along, bear his burden, and because we love God we cant help but love him that is begotten of Him, and thus "fulfil the law of Christ," knowing that unless we fulfil this law we forfeit our claims to the "inheritance that is incorruptible, undefiled and that fadeth not away." E. S. MILLER.

Hagerstown, Md.

:o:

Be at thy Post.

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came." Amos 6: 1.

My christian friends: Are we at ease in Zion?—Have we not a work to do, or do we feel that all is well, because we have attached ourselves to the mountain of Samaria? which is Christ's church, the principle name of all nations, the city of our God, into whom we gentiles have been engrafted, and partaken of Israel. Shall we be seated in our stool of do-nothing, take our ease, eat, drink, and be merry? Nay, verily, the woe is pronounced upon us if we do so. We are now only hired servants in the house of the Lord. We must humble ourselves and become laborers in his vineyard, not by constraint, but of a ready mind; not filled up with the vanities of this world which the natural eye lusteth after, nor with the deceitfulness of riches, nor the great and high name of the world.—What saith the Lord? "Though thou exalt thyself as the Eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Obadiah 1: 4.

We shall be humbled if we are too proud to walk with Christ here in this life. Being ashamed of him, he hath appointed a day in which we shall be humble.—Let us then bow to the feet of Jesus, and take up the cross which he laid down for us, and put on the yoke which binds us all together, and press forward with unistaken zeal, doing whatsoever thy hand findeth to do in the house of the Lord. Let us not be at ease for woe is written; neither let us be of them that draw back, with whom God is not pleased, which cause discord among the yokefellows, and make their yoke heavy upon their own shoulders.

MARY RORER.

:o:

Christian is the law of growth; and the reason which very many have not the spirit of the Lord Jesus, and are not abundant in the consolations of the Gospel, is that they will not do the work of the church. Some of them say: "Could we stand in holy places and minister to multitudes of people; but God given us the tongue of eloquence, and the power of persuasion, oh! how we would delight to address vast assemblies!" But to visit the stranger and the fatherless, to carry bread to the hungry, and to clothe the naked, this is a work in which the heart does not take delight. They fancy no good would be done; and the reason to day why many of us are enveloped in mists, and have gloom upon our hearts, scarcely knowing how to raise the heart upward to God, is because we are neglecting our duty. There are neglected strangers in the city, there are widows and fatherless who ought to be comforted; there are the suffering and the sorrowing who ought to be cheered; and because we neglect to minister to the destitute, and because we neglect to do the work which God places in our reach, and for which he opens for us doors of opportunity, we fail to grow in the knowledge of the Lord Jesus Christ. There never yet set out a trembling spirit to visit a suffering widow, or a fatherless child, or persons in sorrow and affliction, but, while upon his journey, the Lord Jesus Christ joined him, and while he endeavored to speak words of consolation, the Spirit of God came into his heart; for Jesus hath said: "Lo, I am with you always."

:o:

A Word on Family Prayer.—Perhaps some of you say, "I am so ignorant that it is no good trying to have prayer in our family." You make a mistake there. It is not grand words that God wants, but honest hearts. God offers you his Holy Spirit to help you in your prayer and to teach you to pray. Jesus says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask Him!" Ask God for the help of His Holy Spirit, and you will find that it is far better than all the help that any man can give you. —*British Workman.*

:o:

Some men will follow Christ on certain conditions: If he will not lead them through rough roads; if he will not enjoin on them any painful tasks; if the sun and wind do not annoy them; if he will remit a part of his plan and order. But the true christian, who has the spirit of Jesus will say as Ruth said to Noami: "Whither thou goest, I will go," whatever dangers and difficulties are in the way.

:o:

The morality of some people is like their crockery; they have two sets, one for show and one for use; and they both answer the same purpose, the one satisfies the minds of other people, the other their own. But this much may be said of both, that however well they may serve the purpose of this world they are of no value for the next.

:o:

Dr. Staughton, fifty years ago the most popular preacher in Philadelphia, was accustomed to preach less than thirty minutes, and to bring a whole service within an hour. When asked by one of his theological students to explain how he could make his sermons so brief, he replied, "By not talking nonsense."

On Matthew 11:11.

Continued from page 70.

I promised in a previous section of this article to endeavor to elucidate that most perplexing and intricate problem, viz.: How John the Baptist was less than the least in the kingdom of Heaven.

Now we want you to bear it constantly in mind that wherever the name Esaias occurs in the New Testament, that it is the same as *Isaiah* in the old, and also wherever the name *Elias* occurs in the New Testament that it also corresponds with Elijah in the old. This, then, is the key with which we expect to unlock this perplexing mystery.

Elijah was a prophet of God, who lived in the days of king Ahab, and who was sent to reprove that wicked monarch for his departure from the worship of the true God, and for engaging in the idolatrous worship of the heathen deities in worshiping their favorite god—Baal. History furnishes us no account of the birthplace, or of the parentage of Elijah. The first account we have of him was his appearance before king Ahab when rebuking him for his departure from the worship of the true and the living God.

Elijah the prophet seems to have had another, and a very important mission to fill,—that of demonstrating to the world that, "the Lord was the only true God." There seems to have been considerable controversy going on in the world, at the time of the appearance of Elijah, whether there were any gods save the Jehovah above.

The final settlement of this dispute, you will remember, was one part of the mission of Elijah when he presents himself before king Ahab about the conclusion of the three years famine which he had brought upon the Earth. He then and there purposes to test the claims of their respective gods—Jehovah and Baal—by a fair and impartial trial in order to ascertain which is the true God.

Now we particularly desire the reader to notice the circumstances in the case of this trial, as they have a very conspicuous part to perform in the elucidation of this very interesting and important subject, as indeed I regard this as the very key.

We notice in the case referred to, in the trial between the god of the heathens, and the God of Israel, that the prophet Elijah requested the king to assemble all the priests of Baal, four hundred in number, while he alone, as the prophet of God, would endeavor to demonstrate clearly against such overwhelming odds, that the God of Israel was *the God*. Elijah orders that there be a sacrifice furnished to each party, he, himself representing the Lord's side, and those, four hundred priests representing Baal. He further orders, that in order that there be no deception used, that when the altars and the sacrifice have been prepared that they shall be thoroughly immersed with water. This seems to have been a very wise precaution upon the part of the prophet Elijah, as the trial was to be decided by fire; but we think that before we are done with the case that we shall see that it had a far more important signification than merely to guard against deception.

We have neither time nor space in the limits of this article to notice all the particulars attending the establishment of the claims of the respective *deities*. All these may be learned by a careful perusal of the history of the case. That which I more especially want borne in mind, is the *Baptism* and offering of this sacrifice by the prophet Elijah, because, as I have already remarked, they have a very conspicuous part to perform in the solution of this problem.

When the trial come on, the priests of Baal offered their sacrifice from morning until evening, calling upon Baal all the while, saying, "Oh Baal, hear us: thou art a god, Oh Baal, hear us." But to all their entreaties, their agonize and cries there was no response. When they had given up in despair, and the hour for the offering of the evening sacrifice had arrived, then "Elijah the prophet prayed and called upon the God of Heaven, that he would demonstrate that he was *the Lord*," aud besides him there was none other, "when, *lo the Heavens were opened*," *and the fire decended from God out oj Heaven*, lightening up the sacrifice, while the voice, (or shout,) rose from the surrounding multitude, saying, "the Lord he is God, the Lord he is God."

Here we see then how Elijah the prophet demonstrated and made clearly "*manifest unto Israel*," that Jehovah was the Lord God omnipotent. When he had thus accomplished his mi-

ion, as we have seen in the above extraordinary case—he then left this world in a very singular, and extraordinary manner. The full history of the translation of the prophet Elijah may be read with interest and profit in the history of that great and extraordinary person. I can at present give no more of the circumstances than I think to be absolutely necessary to the solution of the problem which we are endeavoring to solve. We will therefore leave this part of the subject for the present, and turn our attention to its co-incidence under a different dispensation.

In the last chapter of the book of Malachi, we hear the Lord declaring by the mouth of the prophet, and saying, "Behold I will send you *Elijah the prophet*, before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers," &c. Now I wish one particular point in this declaration specially noted, viz, that he says Elijah *the* prophet, and not Elijah *a* prophet.—Here then, we have the Lord making use of the definite article "the" as descriptive of what kind of prophet he would send them, and also definitely pointing out who that prophet should be. The definite article "the" (as we all know) points out, or refers to a particular object; and here in this instance I hold that it refers to *the old prophet Elijah*. Now if the Lord had used the indefinite article "a," then the prophet no doubt would have had a very different impression, and consequently would have looked for the coming of some prophet whose name should be called Elijah. But that they had a different impression, is evident from various circumstances which I shall hereafter give as I proceed with the elucidation of the subject.

If, then, the Lord had promised to send them *Elijah the prophet*; and if also, upon the veracity of God,—having the most implicit confidence in his promises,—the people were anxiously looking for the fulfilment of this promise, let me ask, when and where, and how was it fulfilled? or is it to be fulfilled in the future?

"There was, in the days of Herod, King of Judea, a certain priest named Zacharias of the course of Abia, and his wife was of the daughters of Aaron, and they were both righteous before God, walking in all the ordinances of the House of the Lord, blameless; and they were both old and well-stricken in years; and his wife Elizabeth was barren—And it came to pass, that as he executed his office in his course, that his lot was to burn incense; and the whole congregation was without praying, and there appeared unto him an Angel, standing on the right side of the altar, and fear come upon him, but the Angel said fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall conceive and bear a son, and thou shalt call his name *John*."

Now I wish it distinctly kept in mind that the prophet Malachi had prophesied prior to this event which we have here recorded, of the coming of Elijah, *the prophet*. We also find a prediction in the prophesy of Isaiah, that, "A virgin shall conceive and bear a son, and his name shall be called *Emmanuel*;" but when the same Angel, viz., Gabriel, which was sent to Zacharias to announce the birth of John, was sent to Virgin Mary to announce the birth of Emmanuel, he told her to call his name *Jesus*. If Mary would have called her son's name *Emmanuel* as had been foretold by the prophet, there would have been no mistaking who he was, but inasmuch as he was called by a name different, and contrary to their expectations, they failed to recognize him; hence the Apostle John says: "he was in the World, and the World was made by him, and the World knew him not." So also in the case of John the Baptist. If he had been called Elijah, or in others words, Elias, then there would have been no mistaking who he was; but because he was called John, or a different name from what had been predicted, therefore, they failed to recognize him; hence "the Savior" says on a certain occasion, that "Elijah has indeed come, and they knew him not, but have done unto him whatsoever they listed," or pleased.

Now that the people were expecting the return of Elijah, we gather from the following facts. 1. When John began his public ministry, the priests sent messengers to him to ask who he was. They therefore asked John, "art thou the Christ? And he confessed, and denied not, but said, I am not. Art thou Elijah? (or Elias?) But he answered, No. They say, who art thou then? that we may give an answer to them that sent us? He says, I am the *voice* of

one crying in the wilderness: prepare ye the way of the Lord, make his paths straight."

Now here I contend, that although John does say, that he was not Elijah, he has reference to his name and not to his character; because we see, that when they put the question so pointed that he could no longer evade it, he then comes out and virtually acknowledges that he is Elijah, because he is doing the very thing that Elijah was to come to perform.

A second reason is based upon the circumstances of the transfiguration upon the Mount, where Moses and Elijah appeared and talked with the Savior; when the Disciples asked why the scribes say that Elijah must first come.—Jesus says that Elijah has indeed come, and they have done unto him whatsoever they listed—or pleased—likewise shall the SON OF MAN suffer of them. When he had said this, they knew that he spake of *John the Baptist*. From this circumstance we learn that after John had performed his mission upon Earth, and had left the body, he was recognized as Elijah and not as John. A third reason which we offer, is the circumstance which occured at the crucifixion, when Jesus cryed out, "Eloi, Eloi," and one ran to give him drink, others said, let alone, let alone, let us see whether Elijah will come to take him down.

With all these facts and circumstances before us, we come to this conclusion, viz,—that the reason why *John the Baptist is less than the least in the Kingdom of Heaven*, is that he is not known there as *John the Baptist* but as *Elijah the prophet*.

JESSE CROSSWHITE.

Jonesborough, Tenn.

For the Companion.

Feet Washing.

In perusing the *Companion*, current volume, No. 4, my attention was attracted by an article written by brother Silas Thomas. The brother seems to advocate the single mode of feetwashing very strongly. On page 55, second column, he says: "It is not easy to conceive how he could have washed feet with *one* hand if it had been his purpose, by the same method, to establish the single mode. He did, however, not by an unexplained device, but by the distinct words *one another*, institute that mode, and would, no doubt, have ordained the double mode, in equally unmistakable language, if it had been in accordance with the divine will." We do not wish to contend with brother Thomas on the subject, but we desire stronger evidence, (and that from the Word of God,) in favor of the single mode, than that which he has brought forth in the article. The brother seems to put a great deal stress upon the words, "one another," which words have little or no bearing in favor of his argument, because they allude to the washing only, and not to the wiping. We may with just as much propriety, say that he instituted the double mode, by the same words "one another." Because they allude to the washing only, and not to the wiping. Hence the words, one another, will not need be emphasized particularly, as bearing strong argument in favor of the single mode of feetwashing.

Again he says: "We know we keep this ordinance as the brethren who have long since gone to their rewards, delivered it to us." He makes another quotation, and says: We should "Earnestly contend for the faith which was once delivered to the saints;" which is right. But we would now ask, who was it that delivered the faith to the saints? Was it Germantown and Philadelphia? or even the ancient brethren of Germantown. We have a guide to go by which we hold in higher reputation, namely, the word of the Lord Jesus Christ.

"But if any one seems to be contentious, we have no such custom."

BENJ. LEER.

Middleburg, Ind.

A few Thoughts.

In No. 1 of this Vol. we read a conversation on feetwashing by brother Wise. I heartily agree that the Church represents the body of Christ. I have no objections to my brethren's mode of practicing feetwashing, except one thing. Our old brethren frequently say, "change often in order that more brethren may have opportunity of washing also." Now brethren with the kindest of feelings allow me to suggest what I have thought for many years, and that is, no brother should wash more than one brother's feet in order that all can have the privilege of washing feet.

Feetwashing is a practice of humility. Now we know that simply having our feet washed is no humble act, but to wash feet is. I always feel happier when I wash my brother's feet, than when I only have my feet washed.

Brethren. I feel a delicacy to say much on the above subject, for fear you might think I am influenced by Thurman. Proverbs 6: 19 describes what W. Thurman is.

SAMUEL PETRY.

Cross Keys, Va.

TEMPERANCE.—Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, cloth on the bairns, vigor in the body, intelligence in the brain and spirit in the whole constitution.

He loseth his thanks, who promiseth and delayeth

For the Companion.

Nature.

God in the creation of all animate beings, formed in them certain congenial natures, and instincts, which are carefully adapted to the respective possessors.

So strange is the grand and peculiar organization of the animal kingdom, as well as the rational order, that no one nature can be appropriately suited to them all; hence we may justly come to the tenable conclusion, that God designed that a variety of natures should exist in all parts of the earth, in order that all things should serve for the use and benefit of each other, or be used for certain necessary purposes; hence the pine is useful, though weaker than the oak; the mild and delicate lamb is useful, as well as the strong and powerful elephant; likewise may the weak mind find an appropriate orbit, as well as the strong and elevated temperament: the former has his place and should work therein; while the latter has his noble work to perform, in a more elevated sphere; the former has his place, and sustains a relation to the carpenter, the one benefits the other and should be respected.

The mild nature of the lamb is in precise harmony with its finely constructed body; while the strong and robust elephant has a nature that is suited to his body in every respect: the shortness of his neck renders his trunk necessary to sustain his vitality.

All nature must harmonize with itself, as it is but the work of one Creator, who has made all things to benefit each other; hence the different natures and instincts are as useful to the world, as so many wild animals and sensitive beings to fill the earth, for its proper use and noble benefit, and still all have their places.

The pure and elevated cerebrums will look aloft and attempt to stand on high, while the vital temperament may cause another to stand lower in the estimation of knowledge, but each has his place and should be respected as the work of God's hands. So let nature be in harmony with itself, and the little lead the world and all will be in *peace* and *harmony*.

J. H. MOORE.

Urbana, Ill.

Selected by Jonathan Davis.

How to put off the old man.—Pass your hand over Deacon M's. head, and about an inch and a half above, and a little forward of the ears, you find a *protuberance* which phrenologists call the bump of *acquisitiveness*.

By nature the deacon lived Mammon; by grace he loved God. Between them there was continual war. Both to fight—one like *Moses*, the other like the *Devil*. As there was long war between the house of David and the house of Saul, so there was long war in the earthly house of the Deacon.

In the same church with Deacon M. was a poor brother. This poor man had the misfortune to lose his cow. She died. To get him another, the good deacon headed a subscription with five dollars, and paid it. This act disquieted Mammon. Mammon, with true *Iscariot* zeal, began to rant and rave: "Why this waste? charity begins at home; the more you give the more you may; let people learn to take care of themselves."

The deacon was a Baptist; but he found that the baptismal water did neither drown, wash away, or wash clean the old man. The tempter backed Mammon, and putting a glass to the Deacon's eye showed him, not the kingdoms and glories of this world, but the poor house, wretchedness, poverty and rags, and said: "All these things will your master give you in your old age as a reward of your charity."

To still these clamors, Deacon M. went to the destitute man, and told him he must give back the five dollars. The poor man returned them. This last act roused the new man, and now nature and grace stood face to face.

To give, or not to give, that is the question.

Thus stood the deacon, poising and balancing, and halting between two opinions. The deacon spoke: "My brother, some men are troubled with their old, women; I am troubled with my *old man*. I must put off my old man, as the Jews put off their new man *crucify him, crucify him.*" Then unstrapping his pocket book, he took out a ten dollar bill and gave the poor man. "There," saith the deacon, "if my old man says another word, I'll give him twenty dollars."

Increasing Light.

Christianity has kept pace with science and the arts. At no previous date of the world's history has it been professed in greater purity of doctrine, by as great a number of human beings, and with so much of the respect and reverence of mankind. It is now more than ever *the religion of the world*. No other has such influence over the nations: no other is gaining strength: every other is on the wane. Every advance in science, every investigation of the ruins of the buried past, every step taken in the emancipation of the race, every change in the political relations of kingdoms and empires, serve but the more to confirm its claims, to illustrate its truth, to develop its energies, and to strengthen its hold upon the conscience and heart.—Everything indicates that ere long every other religion must give place to the religion of the Bible, and flee away as the shadows of night before the risen sun—*Hatfield.*

Paul's writings are full of Christ. In the first thirteen verses of Corinthians he refers to him thirteen times. Philip Henry's wise counsel was: "Preach a crucified Savior in a crucified style."

The infirmities of saints are recorded in the Word for our humbling and warning, and their graces for our imitation and encouragement.

For the Companion.

Big Words.

Brother Henry:—Just coming as it were from the margin of the grave from another severe spell of my dreadful disease—hemorrhage, [spitting of blood.]—We dont feel much like writing, yet at same time wish to say something by way of explanation upon "Big Words," and your remarks upon the same. We hope therefore you will give us space in the *Companion* so that we may be understood.

You complain, [sarcastically too, we think,] of us being, two severe on big words. We take your remarks all in good heart and wear the cap where it fits, and we hope you will do the same in regard to what we have to say further. You are certainly mistaken about the prejudicial part. You have put a *common* word in the wrong place. My Webster's Unabridged, latest edition, says the meaning of the word *prejudice*, is "An opinion or decision of mind formed *without* due examination." That is to say, then, according to your remarks, that I have formed an opinion about big words without proper investigation of the subject, without fact or foundation. Let us see. You have prepared and laid before your readers lesson No. 1 taken from the Bible, with encouraging remarks, that those who could master this lesson, without a dictionary could apply for lesson No. 2. Please consider me an applicant.

We take a lesson from *Companion* and make the same proposition.

LESSON NO. I.

Stultification, orbs, walking-encyclopedia, iota, prognostication, relumed, fructification, authlete, premonition, propitious, perspicuity, undestructible, anticipatively, effulgence, dismerited, hypothesis, heaven-piercing-top, lave, poignant, allegory, syllogism, antithesis, obliquities, chronologic, incarcerative, contingencies, philosophically, astronomically, &c., And thousands more of the same caste from the same source.

These are high-flowing and swelling words which I am fearful most of your readers do not understand. Persons who can command such words as these, surely can talk plainer, and have in the place of these big words, words which can be readily understood by the common reader. Why, then, not have it so? for the swelling words sound as brass & tinkling *cymbal* [We have changed the orthography.—ED.] to our unlearned brother. How is our brother to be edified with such language? The command is to edify and build each other up.

Such language is not necessary in preaching the Gospel, because our religion is a plain one, and such words have a tendency to make it obscure, and of no effect. We are to use this world, but not abuse it. We can use these big words in talking about the affairs of this world; but when it comes to using them in religion, it is an abuse of the thing intended. Your paper is headed CHRISTIAN FAMILY COMPANION; that is to say, it is Christ-like. Companion is one with whom we associate, and which we can understand. Please show your readers where Christ used any such bombastic highfalutin as seen in my lesson No. I. [There now, I have used a big word, and one not found in a dictionary. Well, I had as well use a word not found in a dictionary as any one else.]

You will admit, I think, that it is not Christ-like and companion like in this respect. We think, then, that our lesson No. I is a clear and occularly demonstrated *fact*, (another big word) and not prejudice.—Jesus adapted his language to the understanding of the people, so they might know and be saved. So too, if we have anything to say to the public, we should adopt such language as is best suited to their understanding, and not such as best suits us, regardless of the multitude; and we think anything short of this is proof that we write or preach to please ourselves, and to be seen and heard of men. If this be true, "verily we have our reward." We still say such are not worthy of any attention and it is your duty, and mine, and all, to call unto such and say: Zaccheus, Come down! I must abide at thy house to-day. Dont soar so high. Come down and be content to be on the same footing with your Master, and if you dont come down we cant dwell with you.

There are thousands of words in which we can express our meaning and be readily understood, and our speech be not "strained or irregular." This middle stand then will place the lambs in such a condition as they can get their food with pleasure, and thus avoid "Stiff necks and high racks." It will be necessary also not to have their food of a too heavy texture, or too highly-seasoned, so that they may be able to chew it well and thus help digestion and promote a healthy circulation. We are to avoid extremes, for they are never good. "In all cases of doubt take the side of safety;" and it is better to err on the safe side. Multiplication, misunderstanding, etc., are long words, but not what we call big words, for they are words we commonly use, and of course easily understood. They dont partake of the nature and caste of the words in my lesson No. 1.

The church has ordered us to preach the gospel, and in doing this we must of necessity use all of our influence against every thing that is calculated to hinder the cause of our Master. Hence our remarks on big words, for they are most assuredly clogs on the wheels of the Gospel Car and hinder its advancement, because they are not adapted to the understanding of the many.—We should never compromise the truth, and when we have anything to say publicly, officially, or otherwise, we should say it plainly. Yea, say it bluntly, if need be, rather than not be understood. There is too much of the spirit of compromise and smoothing things over these days at the expense of truth. It was not so with Jesus and his Apostles, for they were out and out and straight forward in all things. If any needed a rebuke, they got it, and that sharply too. No stopping to ask if it would hurt their feelings if told of a fault.

A certain ancient philosopher said on one occasion, "Give me a fulcrum or a place to rest my lever and I will raise the world." So with his Satanic Majesty, the devil, if he could succeed in putting big words enough in the mouths of Christ's ministers, he would soon blot Christianity out of existence, for it is one of his great levers by which he has succeeded but too well. A minister of Jesus and a physician are two of the most important characters of life, for one has charge of the soul and the other the body. We cant conceive of anything of more importance than soul and body. We all know then the importance of our doctor giving a plain and well-directed prescription, so that the right medicine may be administered and a cure affected speedily. But if it comes obscure & confused a consequent of it, is, the wrong treatment is given, and then confusion worse confounded, and the cure worse than the disease. So with the minister of Christ,—he knows that we are all lost and ruined—sinners, without the application of Jesus' blood. He must tell the sinner go, but tell him in such a way that he cannot be misunderstood, and if he dont succeed in winning the sinner, he will have the comforting assurence that his whole duty has been faithfully, plainly discharged, and his skirts clear.

When we talk of the Arts and Sciences and all the great affairs of this world, big words are proper in their places; but when we come to speak of Jesus and his great salvation, your big words are really an insult to the cause and we should scorn them and say, "get thee hence, Satan." I am a friend to education, but let everything be done in order.

Modus operandi pro-bono publico pro re nata, sine qua non,—or in other words, my manner of operation is to write for the public good as circumstances require, which is an indispensable condition.

ASA WARD.

Sykesville, Md.

For the Companion.

Social Meetings.

In looking over the 5th number, present volume, I saw a piece written by brother David Bowman, rather putting down what brother Daniel Smith had written in regard to holding social meetings, which has rather an obscure tenor to my judgement. It seems to me when I read the expressions of brother Bowman there must be something wrong in some corner, or these two brethren would see alike, and hold forth the same doctrine regarding meetings of that nature. For my part when I read the article of Daniel Smith, I thought the tenor of the same had a strong tendency to edify the disciples of Jesus at large, and contains wholesome instructions, and the very *essence of life* which should be manifested throughout the whole fraternity. Brother Bowman holds forth in the first place: "and silence from all would imply that we were in sympathy with the article. But this I think is certainly not the case." I am sorry to hear from a dear brother that he does not sympathize with articles advocating the propriety of holding evangelical Social meetings, held in accordance with the instructions of St. Paul. First Cor 14: 27——40. It seems to oppose the instructions of Paul and the grant of the yearly meeting of 1858, article 40; and 1861, article 1. For such meetings we have authority in *holy writ sufficient to build upon* and backed up by the annual Council. Again I quote brother Bowman's language: "In my opinion such articles are calculated in their nature to sow discord in the brotherhood, both at home and abroad, and surely we already have discord and trouble enough in the church without sowing seed so prolific of contention." To sow discord and trouble in the church when a ministering brother advocates that lay-members should engage in prayer and admonition when convenient, is an assertion in my opinion to be repented of. For every page of the Gospel, holds forth quite plainly that "old things are passed away, behold all things are become new." Again, "except a man be born again he cannot see the kingdom of God." During the time of our apostacy and fallen state, we are deprived of life, and dead in sin and transgressions, and consequently in such a state we are blind, deaf, speechless and without action. But how is it when old things pass away, just now spoke of, do we not see, feel, hear, move, act, and speak of those who have been "dear and are now alike again, who were lost and are now found again?" I presume we do, we cannot withhold praise and thanksgiving from him who has rescued our souls out of the grasp of the adversary and destroyer. Praise him privately and in public, in word and in action, is the motto of the saints. Of course all in decency, and in order, as the Bible teaches, and where these virtues lack, there is a great, and probably the animation from above. Prayer is one of the main weapons the soldiers of Christ are equipped with. "Watch and pray" is the injunction of Christ upon all his followers. We have those social meetings in Dauphin Co. Pa., and have had for many years, and find them to be of a great benefit, to the House of God, and also to them which are yet outside. A new thing it is *not* as some assert, for the brethren had such a custom at least fifty years ago. The evening preceeding the regular meetings for preaching, they engage in social meetings.

Wm. HARTZLER.

Elizabethtown Pa.

Our Lord's life was a life of opportunities, because he was ready to take up the thread of life where he found it. It rebukes the life of many a disciple of his, whose door is never darkened, year after year, with a soul craving of him a knowledge of the bread of life. It rebukes many another, who so hedges himself within himself, by a passion for singularity, or by a cool indifference to the world's needs, that while the world may stand in awe of him, or even hate him, it wishes most of all to bury him out of sight.

POETRY.

For the Companion.

The Pilgrim.

BY ISAIAH G. HARLEY.

There is a path pursu'd by few
A way not pleasing to the view,
A narrow lonely road;
Through hidden snares and open foes
That path the Christian pilgrim goes,
It leads to his abode.

With staff in hand he journeys on,
Each day he starts at early morn,
And travels with all speed;
The calls to stop he does not hear,
Leaves all behind that he holds dear,
Jesus is all he needs.

At times his journey does seem bright,
His home he loves is most in sight,
How happy does he feel.
But now a cloud it does appear,
And makes him faint and fill'd with fear,
And o'er his peace does steal.

Then here and there a place appears,
That rest, refreshes him, and cheers,
And animates his mind.
The hope of better things in view,
The promises he knows are true,
He journeys on to find.

His helmet of salvation bears,
The shield of faith he always wears,
His armor thus complete,
He fears no foe, but keeps the way,
Though through the desert it may lay,
And never makes retreat.

Thus forward he does daily go,
Prepared to fight with every foe,
That meets him on the way.
His conflicts here will soon be o'er,
And he'll be call'd to fight no more,
He's won "ETERNAL DAY."

Sweet then indeed will be his rest,
His Captain then pronounce him blest,
From HIM receive a CROWN."
Sorrow and sighing fled away-
His sun in that bright glorious day,
Will not again go down.

Philadelphia.

Selected by MARY C. SNOWBERGER.

The Last Rose of Summer.

'Tis the last rose of Summer
Left blooming alone,
All her lovely companions,
Are faded and gone.
No flower of her kindred—
No rose-bud is nigh,
To reflect back her blushes,
Or give sigh for sigh.

I'll not leave thee, thou lone one,
To pine on the stem,
Since the lovely are sleeping,
Go sleep thou with them.
Thus kindly I scatter
Thy leaves o'er the bed,
Where thy mates of the garden
Lie scentless and dead.

So soon may I follow,
Where friendships decay,
And from love's shining circle,
The gems drop away;
Where true hearts lie withered,
And fond ones are flown,
Oh, who could inhabit
This bleak world alone.

Waynesboro, Pa.

Selected by SALLIE J. BRUBAKER.

Nearer Home.

One sweetly solemn thought,
Comes to me o'er and o'er—
I'm nearer home to-day
Than I've ever been before.

Nearer my Father's home,
Where the many mansions be:
Nearer the great white throne,
Nearer the Jasper sea.

Nearer the bounds of life,
Where we lay our burdens down,
Nearer leaving the cross.
Nearer gaining the crown.

But lying darkly between,
Wading down through the night,
Is the dim and unknown stream
That leads me at last to light.

Closer, closer, my steps
Come to the dark abysm,
Closer death to my lips
Presses the awful chrism.

Father, perfect my trust,
Strengthen the might of my faith,
Let me feel as I would when I stand
On the rock of the shore of death.

Feel as I would when my feet
Are slipping on the brink,
For it may be I'm nearer home,
Nearer now than I think!

MISCELLANEOUS.

Seeds of Thought.

What we lend to the Lord draws interest eternally.

Heaven is the only safe place for treasures.

The question is not what have you *given*, but what have you *kept?*

God reckons the amount given by what is left in the purse.

A widow's mite outweighs a rich man's treasures.

Poor men want some things, rich men more things, covetous men all things.

God's bank never breaks.

God's notes need no endorsing.

He who has a Divine Friend need not fear human foes.

Poor men often have the best credit at God's bank.

Some take so much care of themselves that God has but little chance to help them.

He who serves himself is a slave to a fool.

Give Christ your five loaves and you will get back twelve baskets.

Saving faith is the belief of saving truth.

The Bible says much about men's duties, and little about their rights.

If all men do their duties, all men will have their rights.

Grace to endure is greater than grace to labor.

Beauty and gold are dangerous possessions.

Money attracts rogues—beauty rakes.

Prudent persons hide their treasures,

Those who have the money often feel the poorest.

Great blessings bring great responsibilities.

God's griefs are better than Satan's joys.

The best learning is wisdom; the best wisdom in goodness.

Wisdom stays where she is made welcome.

Well spent days bring happy nights and glad morrows.

Wealth makes friends; poverty proves them.

Keep the Lord's company, and the devil will stay away.

A weak head often sits on a stiff neck.

He who aims too high not only misses his mark, but looses his arrow.

It is better to be laughed at than to be lost.

Revenge costs more than forgiveness.

He who argues in a rage lacks for good reasons.

Our greatest troubles are those that never happen.

It is useless to fret before trouble comes, or growl after it goes away.

To-day's duties are more important than to-morrow's cares.

If your memory is poor, forget injuries.

Do not fret over what you *can* help, nor over what you cannot.

Hear a man's defence before you condemn him.

Judicious silence is better than rash speech.

You can attend to your *own* business without being meddlesome.

Keep your heart right, and your life will keep itself.

It is useless to change your religion, if your religion does not change you.

You cannot varnish a rotten stick.

Gold does not need guilding.

A man with a seared conscience, is like a mad horse with a broken bridle.

He that sows to the flesh will have a sad harvest.

From the cobwebs of idleness grow the chains of sloth.

God's wise men are the world's fools.

If you are a stranger on the earth, the devil's dogs will bark at you.

Poor men often trade most in the Lord's market.

A present cross betokens a future crown.

Carry your cross on dry land, and it will carry you in deep waters.

Believe God's word and you can do without many commentaries.

Parents who lie to their children soon doubt God's promises to themselves.

One thief in the house is worse than ten in the street.

H. L. H.

Tobacco Chewers.

Brother Holsinger;—I enclose a slip containing a plain hint to tobacco chewers, which I have clipped from a newspaper; and as some of our brethren and others who attend our meetings, are guilty of the same practice, I send it to you for publication in the *Companion*, if you see proper, hoping that it may induce such to consider the impropriety of the filthy habit of soiling the floor of the house of God with the nasty juice of tobacco.

ROSIE SNOWBERGER.

New Enterprise Pa. Jan. 22nd.

One of the most indecent habits extant, is that of chewing tobacco in churches and spitting the disgusting filth over the floors, to the great inconvenience of ladies and the annoyance of gentlemen, who are frequently compelled to occupy the same seat. The man that cannot refrain from chewing tobacco during the hour of divine service, is a slave to a practice that he should make great exertions to free himself from, as the church is not a fit place for an exhibition of the filth he ejects. We would ask those who are in the habit of chewing tobacco in the churches and spitting upon the floors: what would you think of a man who would enter your parlor or sitting room and while there spit pools of tobacco juice on your floors and carpets? Your parlor is designed as a place in which to make your guest comfortable during his stay with you, and the church is designed as a place for the comfort of hearers during Divine services. Neither is it intended as a depository of filth; and a man is no more justifiable in violating the common proprieties of every day life while in church, than while in your parlor, and no gentleman will be guilty of such an impropriety in either case. We submit these remarks to the careful consideration of all who are in the habit of chewing tobacco in churches, with a full assurance that a few moments serious reflection will suffice to convince them of the heinousness of their offensive habits, and that they will hereafter refrain from chewing during Divine services.

Little Things.

Little words are the sweetest to hear; little charities fly furthest, and stay longest on the wing; little larks are the stillest, little hearts the fullest and little farms best tilled. Little books most read, and little songs the most loved. And when nature would make any thing especially rare and beautiful, she makes it little,—little pearls, little diamonds, little dews.

Everybody calls that little, which he loves best on earth. We once heard a good sort of a man speak of his little wife. We saw her, and she weighed two hundred pounds! We were surprised! But then it was no joke; the man meant it. He could put his wife in his heart, and have room for other things besides; and what was she but precious, and what was she but little?—*B. F. Taylor.*

MAN is like a watch: if evening and morning he is not wound up with prayer and circumspection, he is unprofitable and false, or serves to mislead.

Do not be troubled because yo have no great virtues. God ma million spires of grass where made one tree. The earth is frin ed and carpeted, not with fores but grass. Only have enough little virtues and common fidelitie and you need not mourn becau you are neither a saint nor a her

It is easier to forgive those wh have informed us than it is confess to those whom we ha injured.

Our knowledge is as the rivul narrow and shallow; our ignoran as the sea, vast and profound.

It is better to be laughed at f doing right, than to be praised f doing wrong.

With every child we lose we s deeper into life, as with every ded lens we pierce farther into t sky.

None but the contemptible a apprehensive of contempt.

Quarrels would never last lo if the fault were on one side only

—:o:—

Make no more vain resolution but proceed at once to duty. Kn your weakness, trust and pra God will help you through and gi you patience.

—:o:—

Let your thoughts be fit and su able for the subject. Every d have higher thoughts of God, low thoughts of self.

—:o—

Affliction is the wholesome soil virtue where patience, honor, swe humanity, and calm fortitude, ta root and strongly flourish.

—:o:—

Life is divided into three term that which was, which is, and wi will be.

Let us learn from the past profit by the present, and from t present to live better for the ture.

—:o:—

PRAYER frequently helps to pr ing fervently.

Hardships of African Travel.

Dr. Krapf, having escaped from the attack made by a band of savages upon his party, was driven to wander about the forest until he had reached a place of comparative safety. After wandering some time, until he was weary, he continues: "Believing myself on the right track, I lay down behind a bush; for I was so wearied out that I could scarcely keep my feet, and for protection against the keen wind which blew over the plain I cut some dry grass and spread it over and under my body. Awakening after a few hours, I saw to the east a hill as it were on fire, the flames lighting up the whole country round. It occurred to me immediately to bend my steps toward that hill, fearing at daybreak to be met or noticed in the plain by the robbers, while I hoped to pursue my course unobserved in the mountain jungle which I should be sure to find there. The result proved that I was in the right; for, as I afterwards heard, the robbers kept up the pursuit of the flying Wakamba during the ensuing day. After I had started again I felt the pangs of hunger and thirst; the water in my telescope-case had run out, and that in the barrels of my gun which I had not drank had been lost on my way to Mount William, as the bushes had torn out the grass stoppers, and so I lost a portion of the invaluable fluid, which in spite of the gunpowder flavor imparted to it by the barrels, thirst had rendered delicious. My hunger was so great that I tried to chew leaves, roots, and elephant's excrement to stay it, and when day broke to break my fast on ants. The roaring of a lion would have been music in my ears, trusting he would provide me a meal. A little before daybreak I did hear a lion roar, and immediately afterward the cry of an animal, which however soon ceased, for, no doubt, the lion had seized his prey; but the direction from which the cry came was too distant for me to risk leaving my route to descend into the plain. For some time I marched along the barrier formed by the burning grass. It was a grand sight, and the warmth was very acceptable in the coolness of the night. August 28, when day dawned, I saw that I was a good way from Dana. I thanked God for his preservation of me during the night gone by, and commended myself to his protection for the coming day. I found that I was taking the right direction, although not on the same track which we had traveled when coming hither. Indeed, it often seemed as if an invisible hand was directing my steps; for I had invariably a strong sensation that I was going wrong whenever, by chance, I deviated from the right direction. Soon after daybreak I saw four immense rhinoceroces feeding behind some bushes ahead; they stared at me but did not move, and I naturally made no attempt to disturb them.—On the whole I was no longer afraid of wild beasts, and the only thought that occupied me was to reach Kitui as soon as possible. Coming to a sandpit with a somewhat moistish surface, like a hart panting for the waterbrooks, I anticipated the existence of the precious fluid, and dug into the sand for it, but only to meet with disappointment; so I put some of the moist sand in my mouth, which only increased my thirst. At about ten o'clock, A. M., I quite lost sight of the Dana district, and began to descend the mountain, reaching a deep valley about noon, when I came upon the dry and sandy bed of the river which we must have crossed to the south-west only a few days before. Scarcely had I entered its bed when I heard the chattering of monkeys, a most joyful sound, for I knew that there must be water wherever monkeys appear in a low-lying place. I followed the course of the bed and soon came to a pit dug by the monkeys in the sand, in which I found the priceless water. I thanked God for this great gift; and having quenched my thirst I first filled my powder-horn, tying up the powder in my handkerchief, and then my telescope case, and the barrels of my gun. To still the pangs of hunger I took a handful of powder and ate it with some shoots of a young tree which grew near the water; but they were bitter, and I soon felt a severe pain in the stomach.—After climbing the mountain for some way, all of a sudden I observed a man and a woman standing on a rock which projected from it, and tried to conceal myself behind a bush; but they had seen me and came toward me. By the aid of my telescope I discovered that these people were Wakamba. They called me by my name, and I came out of my hiding-place and went toward them, recognizing Ngumbau and his wife, who had been accused of witchcraft by the Atua, and doomed to death. —*Krapf's Researches in Eastern Africa.*

Social Intercourse.

Without friends what is man?—A solitary oak upon a sterile rock, symmetrical indeed in its form, beautiful and exquisitely finished, outrivaling the most lauded perfection of art in gracefulness and grandeur, but over which decay has shaken her black wing, and left its leaves blighted; its limbs contract as they die; its roots rottenness, and its bloom death; a scathed, lifeless monument of its pristine beauty.—When the rebuffs of adversity are rushing us earthward, when the clouds are black above, and the muttering thunder growls along the sky, when our frame is palsied by the skeleton of disease; or our senses whirled in the maelstrom chaos of insanity, when our hearts are torn by the separation of some beloved object, while our tears are yet flourishing upon the fresh turf of departed innocence—in that time it is the office of friendship to shield us from portentious storm, to quicken the fainting pulses of our sickly frame, to bring back the wondering star of mind within the attraction of sympathetic kindness, pour the "oil and balm" of peace into the yet festering wound, and deliver the aching heart from the object of its bleeding affection.

Private Prayer.—In the morning the mind is calm; the temptations of the day have not beset you; the duties of the day have not filled your mind and begun to vex you.—

Before you go to the duties of the day, to its cares and anxieties and temptations, begin the day with prayer. Temptations you certainly will meet; trials of virtue and patience will overtake you; and many times before night you will need the aid of your Father to shield you.—Go to Him, and ask His counsel to guide you, His power to uphold you, His spirit to sanctify you. Then will you have done what is equivalent to half the duties of the day, when you have thus engaged His care and assistance. And when the evening comes, when you have done with the duties of the day, the body is wearied, the mind is jaded, when the world is shut out by the shades night, when you come to look back and review the day, when you see how many deficiencies have marked it, how many imperfections still cluster around you; how many sins stare you in the face, how little you have done for yourself or for others, or for God, the day passed, then is the hour of prayer. It will be sweet to feel that you have One to whom you can go, and will hear you, if you are penitent, and ask in the name of Jesus Christ; One who will accept your evening sacrifice, and give you strength for the morrow, and gird you with His righteousness. This hour, if rightly improved, will be like the cheering countenance of a most beloved friend. Take care that nothing comes between you and these hours devoted to God.

Selected by J. R. Holsinger.

Our Rule.

Obedience to Jesus Christ is the proof of our friendship to him. Obedience implies a rule. How can we obey if there be not something to follow? Some rule to regulate our conduct? Some standard or guide? Something to tell us what to do and what to shun? There is such a rule; and our obedience must be according to the rule which God has given us. "Do whatsoever I command you," says Jesus. To obey is to follow the rule which God has given to do what he commands.—This rule is the Bible. "The Word of God," which is contained in the Scripture of the Old and New Testaments, is the only rule to direct us how we may glorify and obey him; and how we must worship and serve him. This is the only rule, and it is a sufficient rule, because it is the Word of God. "Holy men of old spake as they were moved by the Holy Ghost." "All Scripture is given by inspiration of God." No matter who the writer is, it is God who speaks through him. It is not Peter, nor James, nor John, nor Paul that speaks; but it is God who speaks through them. Men wrote, but God taught them what to write; and it is treating the Bible as a mere human composition, and placing it on a level with any other book, to represent its teachings as only the utterance of the man who wrote it. It is talking like an unbeliever—it is talking like an infidel—to say, as has been said, "Would you abstain from that act because John forbids it? or, would you practice that thing because Peter enjoins it? or, would you believe that because James teaches it? or, would you refuse to follow in that course just because of a little sentence of Paul forbiding it? A little sentence of Paul, or Peter, or John! The sentence is not their's, but God's. God spake through them; and what He spake through these and other inspired men, makes up the Bible—the whole Word of God—and this is our rule of faith and practice,—our rule because it is God's Word, and contains his will. God's word and not man's; God's will and not man's; God's sentences and not the sentences of men. How can we obey when we follow not the rule God has given? How can we obey and do what he commands when we explain away the rule, or weaken its forces by calling it the word of men—a little sentence of Peter, or Paul, or John? No, it is God's Word; and if we obey Christ, we must follow his rule, his law, his will; we must do what he commands and depart from what he forbids, for Jesus says, "Ye are my friends if ye do whatsoever I command you." They who do not what he commands cannot be his friends; then how is it with us? Are we his friends, or are we yet among his enemies? For every man is either the friend or the enemy of Christ.

Every Day of the Week.

It is remarked that each day in the week is set apart for public worship by some nation, viz: "Sunday by the Christians; Monday by the Grecians; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Turks; Friday by Moors; Saturday by the Jews.

And it may be mentioned as a curious fact in this connection, that at Tangier, in Morocco there are in effect three Sundays in succession. The Moors are strict in their observance of Friday, and consequently on that day no business is done, and everything is quiet. The Jews, who are the traders and store-keepers, are equally strict on Saturday, and their influence thus pervades the town; while the Christian families of the different Consulates observe the Sunday proper; and in this way, cooped as all are within the narrow limit of the walls, there are three successive days marked with the stillness and repose of the Sabbath, leaving Monday, Tuesday, Wednesday, and Thursday for such intercourse as may be necessary in a place devoid almost of foreign commerce, and having few traits of internal activity; so that half a week answers, all purposes, with perhaps a day or two to spare."

The Ever Near.—Robinson calls God "the Ever Near." The Ever Near: this is his true title. He is not a God afar off, but a God nigh at hand; nigh at hand to discern; nigh at hand to succor; nigh at hand to deliver; nigh at hand to continue our existence. Each beating pulse beats because God helps it to beat. We are hanging every moment upon him. Were he to go away, we should instantly lapse into nothingness. Let us, as Robinson says, "become conscious of the nearness of God."

The righteous is greater after his death than during his life.

Christian Family Companion.

Tyrone City, Pa., Feb. 23. 1869.

Our Bereavement.

Miss SARAH K. CAMERER, of whose sickness several notices have been given in previous numbers, died on Thursday last (18th) at half past 3 o'clock in the afternoon. After an illness of several weeks, she calmly and peacefully has fallen, we firmly trust, "*asleep in Jesus.*"

Her remains were conveyed next day to Morrison's Cove, (her native place,) by P. M. train, to be interred in the family burying-ground near Martinsburg. All of our family who could conveniently be absent, and a sister who attended her during sickness, accompanied the remains on the way.—Obituary notice, some particulars and remarks will be given in next number.— ASSISTANT EDITOR.

"Kind Words."

Brother Lyon has "fitly spoken" a word under the above head, in another part of to-days paper. It is well taken, and we hope brother Lyon will be on the lookout for opportunities of throwing in his mite quite frequently, in such an appropriate manner.

Business.

J. Nicholson, Moultrie Ohio. We send E. N. B. No. 39 of last year: but you do not say what numbers of this year. Please give the No's. in your next.

D. B. Sell, Hamilton, Mo. G. R's paper has heretofore been sent to Kingston. Will now send it to Hamilton. If he cannot get the back No's. let us know soon.

Jos. Studebaker, West Manchester, Ohio. The "Wandering Soul," in the English language is not in the market.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

DISTRICT MEETINGS.

Northern district of Indiana, March 25th, in Union Centre congregation, 7 miles southwest of Goshen.

Missouri and Kansas district, April 16th, near Plattsburg, Mo.

Middle district of Pa., April 26th, in James' Creek congregation, Huntingdon Co., Pa.

Western District of Pa., April 26th, in Elklick branch, Somerset Co., Pa.

Brother Grabill Myer's Report of Eastern Visit.

Jan. 30th. Had seven meetings at Green Tree.

Feb. 4th. Two meetings at Skippack.

Thence to Mingo district, and had five meetings in succession. Thence to Indian Creek, and had three meetings. Thence to Springfield, and had three meetings.

12th. To Hatfield and held two meetings. Thence to Worcester and held two meetings.

14th. Two meetings at Norristown.

15th. One meeting at Philadelphia.

All those meetings were attended with interest and good order. The brethren are seemingly contending for the "faith once delivered to the saints." I was treated with much brotherly kindness by the brethren and sisters. I also spent a part of two days of my journey with brother Abraham H. Cassel in Montgomery Co., examining the old church books, or records of the house-keepings of the old brethren, and was well pleased.

GRABILL MYERS.

Dear brother, and readers of the Companion: I saw an extract of a letter in No. 6, which conveyed my mind to these words of the Savior: "Provide yourselves bags which wax not old, and treasure in the heavens that faileth not, where no theif approacheth, neither moth corrupteth." "For where your treasure is, there will be your heart also." In the extract referred to, I read that one of the brethren was engaged in soliciting subscribers for the Companion, when on one occasion a brother declared that he could not afford to pay for the Companion, and the brother says the same is worth about $10 000. I fear sometimes that the brethren are laying up too much of earthly treasures, which will prove to be more like, "chaff and stubble, than gold and silver," when the time comes that they shall render "an account of the deeds done in the body." I do not wish to openly manifest before the public how I am situated in regard to earthly goods, but when I compared them with ten thousands dollars, and would give heed to reason, it would tell me to forsake the Companion altogether, and try to make use of it in some other way which would add a little to the store of wealth. I am a poor writer, and when I do write it seems to be not worth the while to read it. But I thought when I saw that extract, I might throw in a mite. I was not engaged in soliciting subscribers for the Companion for one reason: our neighborhoods are too German to read the Companion. All those who can read it, and understand, get it, I suppose M. G. GIBBLE.

Mastersonville, Pa.

Dear brother Henry: I have been expecting an order for books, but perhaps you have not yet sold what you had. The book ("A treaties on Time Immersion,") is creating considerable excitement here. An egotistical Methodist preacher is carrying it around on his circuit, abusing and ridiculing it, the author and the doctrine. We are following him and trying to vindicate *the doctrine* at least. We addressed a large and attentive audience last Sunday for about two hours, where he ridiculed on the Sunday before. The people say that the cause of truth is loosing nothing by the agitation. The offensive portion in the article on the New Birth, or rather the exposition of the instruments used by the popular Sects of Christianity.—The cry is, "Great is Diana of the

Ephesians. In my review I found brother Zigs extract "on the anxious bench" eminently useful, and would not have missed having it for five times the amount of the yearly subscription of the *Companion*. I should not be surprised, if this matter continues to be agitated here, it it will put a quietus to the bench and bench religion, and put the people to thinking solemnly upon the subject of christianity.—May the good Lord give speech to the truth.

B. F. MOOMAW.

Notice of Virginia District-Meeting.

Brethren of the first district of Virginia: At the request of the brethren, I inform you through this medium that Friday and Saturday before the second Sunday in April are appointed for the assemblage of the brotherhood—composing this District council; and it is desired that all the churches should be represented. The meeting will be held, if there is no preventive providence, with the brethren in Franklin county, Va.

B. F. MOOMAW.

Queries.

Will some brother explain what the Urim and Thummim of the Bible is? Exodus 28: 30. I mean what was it composed of, and what was it like? What does Elder G. W. Souderbaker say?

MARTIN NEHER.

Was Paul eligible to the office, either of Bishop or Deacon? To be answered in connecion with brother John McClintock's query current Vol. No. 2.

E. UMBAUGH.

DIED.

We need no privy determining circumstances with ordinary notices. We notice all alike, and we could not insert more with it.

In the Conemaugh branch of the Church, Cambria County Pa., February the 4th, brother HENRY D. GOCHNOUR aged 73 years, one month and 29 days. Funeral services by the brethren.

Also in the same branch, same day, WILLIE S., infant son of brother C. P. L. and sister Martha Jane Rogers, aged one month and sixteen days. Funeral services by the brethren.

They were both interred in the same graveyard and at the same time, in the presence of a large audience of people.

Also, in the same Church, February 8th, Sister ANN HILDEBRAND, wife of brother George Hildebrand and Step mother to the writer, aged 72 years and 12 days. She leaves a husband upwards of 80 years old, and several children to mourn over the loss of a kind wife and mother. Funeral services by brethern Beahnoo and Brallier.

STEPHEN HILDEBRAND.

Near Degraff, Ohio, January 16th, Mary A. Raylor, aged 19 years 4 months 14 days.—Disease, Typhoid Fever. She was daughter of bro her Samuel and sister Magdalene Raylor. The funeral occasion was improved by Elder Joseph N. Kimman and the writer — Text, 1 Peter 1: 24. J. L. Frantz.

Of inflammation of the bowels, in Indian Creek church, Iowa, in the 24th year of his age, MARTIN BAKER, son of Elder George and Elizabeth Baker. He suffered much, but bore his pains with christian composure. He prayed much, and called on the brethren to pray with him, and had a lively hope of his acceptance with God. He regretted that he had not united with the church previous to his illness. Funeral services by Eld. Sam'l. Garber and two hours to the largest concourse of people ever assembled here on such occasion, from the words "Blessed are the dead that die in the Lord."

May 4th, 1868, in the Elkhorn congregation, Somerset Co., Pa., sister SUSANNA FIKE, widow of Jacob Fike, deceased. Aged 73 years, 4 months, and 14 days. Funeral services by brother J. Beam Cover.

Nov. 6th, '68, in the Milford congregation, Somerset county, Pa., sister CATHARINE FIKE, wife of brother John Fike, aged 66 years, 7 months, and 17 days. She leaves a sorrowful husband and three sons and one daughter to mourn her death, all members of the church. Funeral services by brother Geo. Schrock, from Rev. 14: 13

C. G.

In the Ten Mile congregation, Washington Co., Pa., of disease of the head (Hydrocephaloas) Feb. 6th, JOHN A., son of brother George and Minerva WISE, and nephew of the writer; aged 1 year, 3 months, and 8 days. Funeral from Mark 10: 13.

In same place, Feb. 7th, 1869, sister ELIZABETH SMMERMON, in the 74th year of her age. Funeral text, Heb. 9: 27, 2

The above were both buried in the same burying ground and adjacted to the "Old Brick," Meeting house, on the same day.

JOHN WISE.

List of moneys received by the Treasurer of the Brethren's Publishing Company, from the 1st to the 15th of February, 1869.

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VOLUME V. TYRONE, PA. TUESDAY, MARCH 2, 1869. NUMBER 9.

A Literary Curiosity.

[illegible] curious specimen of ingenuity of arrangement [illegible] The initial capitals spell, "My [illegible] Christ." The words in *Italics*, when [illegible] Lord's

[illegible]
[illegible] Rest.
[illegible]
[illegible] known;
[illegible]
[illegible] choice.
[illegible]
[illegible]
[illegible] serve;
[illegible]
[illegible]
[illegible] of love
[illegible] flow.
[illegible]
[illegible] peace,
[illegible]
[illegible]
[illegible] nature,
[illegible] high.
Thy Saviour, Christ, and Love."

For the Companion.

Christ's Church.

We in our days often hear the question asked, where is Christ's Church? And we very well remember the time, when we first asked this question ourselves.—We, who have been brought up, as it was called, in Christ's church, after we had been sprinkled in our infancy, "confirmed" to that faith at some future time, after which all was done, and we came to a full understanding of the case, we could not help but ask the question: Where is Christ's Church? But we had a good reason for asking this question. Our reason was that we wanted to be in Christ's church or in some one in which there is salvation to be found. And so we [illegible] all the way we found that the [illegible] to the church, was setting [illegible] and more. But we kept on investigating [illegible] the Scriptures. After we considered these points and [illegible] our Lord says: "No man cometh to the Father but by me," and the Father is, where he wanted to live; turn of course, we ran to ask, Where Christ? The answer came: within his Church, for he has said, "I am with you always, even unto the end of the world." Then of course the next question arose, where is Christ's church? Here a good many answers came; one said here, and another there, but this did not satisfy. We wanted to build on the rock, and so we read a little more, we found that the Savior gave his disciples certain rules, how to establish and to regulate his church. These were something like this: "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Now of course we had the information how to find Christ's church, and to our great joy we found it at last. But we had a great many difficulties to overcome. Some of our best friends, and members of our association declared that if we would join such a church we could not be friends any longer. Others told us we had been baptized, and confirmed, and now if we do so, we would commit a great sin. But we remembered what Peter said:—"We ought to obey God rather than man."

And so we went to work and with help from above we soon found ourselves with Christ's [illegible] temptations and difficulties did not cease here by any means. Our former companions and friends still tried [illegible] believe that we acted wrong; even the preacher declared from the pulpit, that any man who would do so would have to answer for it at the great day! But we showed our friends that we were sincere, and now we must say, we have overcome all, and have many friends even among those who threatened to be our enemies. But the greatest consolation is, we shall have God for our friend at the great day, if we hold out faithful.

But brethren and sisters let us be in earnest. There are thousands of people who would be willing to leave the doctrine of men and come over to the Lord's side, if they only could be convinced of their error. It is so. It is hard sometimes to convince man after he has lived in error for a long time, but still let us do our part: let us be lights to them. O, I often fear that we are stumbling blocks to the world, and not what we ought to be.

There are many of us who have done like Abraham of old, left our father's house, and all our friends behind, and now rejoice in the cause of our Master. I often have thought, if we only could convince and persuade our own relatives, how fast would the church of Christ increase. But this seems to be impossible, yet still we should do all we can, so that when the Lord cometh, he may say: "Well done good and faithful servants." This should be our aim through all our life.

M. HADY.

Selected by C. P. L. Roberts.

Responsibilities of the Christian Home.

From the potent influence and moral stewardship of the Christian home, we may infer the responsibility.—The former is the argument for the latter. The extent of the one is the measure of the other. "To whom much is given of them much will be required." Our responsibilities are thus commensurate with our abilities. If the latter are properly devoted, we have our reward; if not, our curse. God will hold us accountable for the achievements we make by the abilities he has given us. If he gives us a field to cultivate, seed to sow, plants to train up, then we are responsible for the harvest, just in proportion to our agency in its production. If there is not a harvest of the right kind because we neglected to cultivate the soil, to sow the proper seed, and to train up the plants, then he will hold us accountable, and "we shall not come out thence, till we have paid the uttermost farthing." This is an evident gospel principle. Who will doubt its application to the Christian home? The family is such a field; the seed of good or evil the parents can sow therein; their children are young and tender plants, entrusted to their care; their mission from God is to "bring them up in his nurture," and to "train them in his ways." And where God gives the command, he also gives the power to obey.

If, then, by their neglect, these tender plants are [illegible] grow up in the crooked ways of folly and iniquity, and the leprosy of sin spread its dreadful infection over all the posterity of home; if, as a consequence of their unfaithfulness, the family becomes a moral desolation, and the anathemas of unnumbered souls in perdition, rise up in the day of judgment against them; or if, on the other hand, of the fruit of their faithful stewardship, blessings and testimonials of gratitude are now pouring forth from the sainted, loved ones in glory, is it not plain that a responsibility rests upon the Christian home, commensurate with those abilities which God has given her, and with those interests he has entrusted to her care?

Let us look at the objective force of this. The family is responsible for the kind of influence she exerts upon her members. Look at this in its practical light. There is a family. God has given children to the parents. How fondly they cling to them, and look up to them for support and direction. They inherit from their parents a predisposition to evil or to good; they imitate them as their example, in all things; take their word as the law of life, and follow in their footsteps as the sure path to happiness.

These parents are members of the church. * * * * Yet in this home no prayer is offered up, no Bible instructions are given, no holy example is set, no Christian government and discipline instituted, no religious interests promoted. But on the other hand, sin is overlooked, winked at, and the world alone sought.—These children behold their parents toil day after day to provide for their natural life; they notice the interest they take in their health and education, and the self-denial with which they seek to procure for them a temporal competency. And from all this they quickly and very justly infer that their parents love their bodies and value this world, and by the force of filial imitation they soon learn to do the same, and with their parents, neglect their souls, and kneel at the altars of Mammon rather than bow in prayer before God. And thus they go on from one step in departure from God, to another, until they die without hope and without salvation.

Tell me now, will not God hold these parents responsible for the ruin of their children? Will not the "blood of their destruction rest upon *them*?" Will not the "voice of that blood" cry out from their family against them? If, as a consequence of their negligence and of the unholy influence they exerted upon them, they become desperadoes in crime and villainy, and at last drench their hands in a brother's blood, and expiate their crime upon the gibbet, and from there go down to the grave of infamy, and to the hell of the murderer, will not their blood "cry unto them," and will not the woes and anathemas of Almighty God come in upon them like a flood?

Home-responsibility may be inferred from the relation of the family to God as a stewardship. We have seen that parents are stewards of God in their household, and that as such they are placed over their children; invested with delegated authority. God entrusts them to the care of their parents.

[illegible] impression, exposed to sin and ruin, entering upon a course of life which must terminate in eternal happiness or misery, with bodies to develop, minds to educate, hearts to mould, volitions to direct, habits to form, energies to rule, pursuits to follow, interests to secure, temptations to resist, trials to endure, souls to save! Oh, how the parental heart must swell with emotions too big for utterance, when they contemplate these features of their important trust. What a mission this, to superintend the character and shape the destiny of such a being! Such is the plastic power you exert upon it, that upon your guidance will hinge its weal or its woe, and your, therefore, will be the lasting benefit or the lasting shame.

What you are now doing for your children is incorporated with their very being, and will be as imperishable as their undying souls. As the stewards of God your provision for them will be "either a savor of life unto life or a savor of death unto death."

We have seen that God has given to you the ability and means of making them subservient to his glory, and hence from you he will require them as entrusted talents. If you have been unfaithful to them, your punishment will be in proportion to the wretchedness entailed upon your children. If, instead of the bread from heaven, you feed their souls with the husks of life, and lead them on by the opiates of bastard joys, if "when they ask of you bread, you give them a ston

or for a fish, you give them a serpent," will it not be more tolerable for Sodom and Gomorrah in the day of judgment than for you.

Thus therefore, you see, Christian parents how your responsibility is measured by the magnitude of those interests committed to your care, by the kind of influence you exert over them, and by the eternity of that good and woe which are consequent upon your unfaithfulness. Let me be an inmate to parental integrity. The day is rapidly approaching when you must give an account of your stewardship. Oh, what, if in that day you behold your children "fit for eternal burning," and remember that that fitness is but the impress of a parent's hand!

Though it is painful to lose a child here; bitter tears are shed; pungent agonies are felt; there are heart-burnings kindled over the grave of buried love. But oh, how much more agonizing it is to bend over the dying bed of an impenitent, ruined child. And especially, if, in that terrible moment, he turns his eyes, wild with despair and ominous of curses, upon the parents, and ascribes his ruin to their neglect! Let me ask you, Would not this part of that sad drama add to your cup of bitterness, give a fearful emphasis to all your sighs, and burning to your flooding tears? God would also speak to you, and say as he did to Cain, "the voice of thy" children's "blood crieth unto me!" "And now him art cursed from the earth which hath opened her mouth to receive thy" children's "blood from thy hand."

But the scene would not close at the death-bed of [illegible] bar of God. The maledictions of that ruined one would there be poured out with increased fury upon you.

"Parents of my home on earth! I am lost—lost forever! Soon I shall go where "the worm dieth not, and the fire is not quenched." Had you, in the home of my childhood, but instructed me, and been as faithful to my soul as you were to my body, I might stand here with a palm of victory in my hand, a crown of glory on my head, the joy of the redeemed in my heart, and with hosannas of praise upon my lips, rise upward to the untold felicities of God's eternal throne! But you did not! You fed my body, but you starved my soul, and left it to perish forever! Cursed be the day in which you begat me, and the paps that gave me suck! Cursed be the years that I lived under your roof—cursed be you. Oh, parents, such rebuke would have an undying worm in your souls; and would carry you down to the very depths of hell.

"This is no over wrought picture. It is but the real future prospects of that terrible scene which shall be enacted "in the terrible and notable day of the Lord," when every christian home shall be called to give "an account of their stewardship," and be dealt with "according to the deeds done in the body." And let me say too, that a similar and corresponding responsibility rests upon those children who enjoy the benefits of a faithful Christain home. They must answer to God for every blessing there enjoyed. If they turn a deaf ear and a cold heart to all the entreaties of their parents, and resist those saving influences which are brought to bear upon them, and as a consequence become outcasts from society and from heaven, then let me warn them that every prayer they heard at the family altar, lesson given, every admonition delivered, and every holy example set them, by their pious parents, will be ingredients in that bitter cup which it will take eternity for them to exhaust! Oh, children of the Christian home! think of this, and remember the responsibility of enjoying the precious benefits of pious, faithful parents. They will be your weal or your woe—your lasting glory or your lasting shame!

And, ye parents, be faithful to those little ones that are growing up "like olive plants around your table," so that in the day of judgment, you can say with joy, in the full assurance of reward: "Here are we, Lord, and the children thou hast given us!" And your reward shall be, Well done thou good and faithful servant! Enter thou into the joy of thy Lord!

Carnegie, Pa.

The Night of the Soul.

Sorrow sobers us and makes the mind congenial.—And in sorrow we love and trust our friends more tenderly and the dead become dearer to us. And just as the stars shine out in the night, so there are blessed faces that look at us in our grief, though before their features were fading from our recollection. Let no man dread it too much, because it is better for him, and it will help to make him sure of being immortal. It is not in the bright happy day, but only in the solemn night, that other worlds are to be seen shining in the long, long distances. And it is in sorrow—the night of the soul—that we see the farthest, and know ourselves natives of infinity and sons and daughters of the Most High.

Be Humble.

If thou art a vessel of gold, and thy brother but of wood, be not high minded; it is God that maketh thee to differ; the more bounty God shows, the more humility he requires; those mines are the richest which are deepest; those stars that are highest seem smallest; the goodliest buildings have the lowest foundation; the the more they should humble themselves; the more fruit, the lower the branch on which it grows; pride is ever the companion of emptiness. Oh, how full was the apostle, yet how low was his language of himself, least of all saints, last of all apostles, chief of sinners; no sufficiency to think, no ability to do; all that he is, he is by divine grace.

It is an awful thing to feel all that we possess continually wasting away, and at the same time to set our heart upon it, without inquiring after something more [illegible] and durable.

For the Companion.

Simplicity in dress.

BY C. H. BALSBAUGH.

It is as far as possible from the purpose of religion to deprive us of any thing that is really needful for our bodily comfort. Nowhere is such large, unrestrained liberty allowed as in the outworking of the life of Christ in the believer. The liberty of which the sinner boasts is a most cruel and ruinous bondage. To do what we know must be repented of, or for which we must suffer penal inflictions in hell, is a vassalage so pitiful, a perversity so shocking, that nothing but the deadening, blinding power of sin can account for it. Once naked in person, as the symbol of purity and necessary gravitation to God and holiness, man is to nothing more prone than extravagance and folly in the covering which God has designed as the concealment of our shame and the symbol of our fall. The loss of the robe of righteousness is followed by every device of decoration, that the genius of Beelzebub could invent. Man was set forth as the crowning handiword of Jehovah in the simple nudity of the Divine Ideal, and simplicity of apparel is a matter of the first importance in [illegible] the Divine Image has been restored. With the Christian, dress [illegible] a matter of indulgence, but a matter of shame on the one side, and a matter of joy on the other—shame that we have fallen into a condition that renders a covering necessary, and joy that a higher than our primeval glory is possible for us in Christ Jesus. When dress, in any of its aspects, gratifies a passion or desire which owes its origin to sin, we may know that we have departed from the simplicity that is in Christ. Under nothing is our depraved nature more restive than the restrictions imposed by Christ in relation to dress. To send an unregenerate person among his associates with all the indications of apparel that ought to distinguish the follower of Jesus, is to impose a yoke too galling for endurance. When we are separate from the world in principle and purpose, when by regeneration we are thoroughly brought into Christ's kingdom, and into the order of his life, having all our activities directed by the impulse of his being, we will avoid "costly apparel," and apparel of any quality or texture wrought up in fashionable style, as we would a cancer in the face, or the stain of some foul crime on the character.—God graciously vouchsafes covering for the body, but as soon as we lose sight of the Divine purpose in its appointment, it becomes a snare, assimilates us with the world, fosters the very spirit it is the great object of the Gospel to crucify, creates disturbance in the church, and renders our final salvation problematical, for we can never know unto what errors and scandals practical opposition to the Gospel will lead us. Every plea for departure from simplicity in dress by any member of the Church, is, in effect, a plea for the establishment of a principle which would have kept Jesus in Heaven, and left us eternally in our sins. No one can put upon his body an article of dress to gratify an innate love of display, or the love of approbation, or to meet the expectation or wishes of any who love the world, without doing violence to life of grace in the soul, and throwing an obstacle in the progress of the King of Saints. "The law of the spirit of life in Christ Jesus" demands rigid simplicity in attire, because of the universal and perpetual tendency of the heart to decorate the outside to the neglect of the one thing needful; and there is no more possibility of reaching Heaven without subjugating and disabling this tendency, than of subjugating it without an uncompromising excision of all that gratifies the lust of the eyes. The unhallowed indulgence in relation to dress that is allowed in the Church at the present day, is a sad indication of prevailing worldliness, and forebodes a season of darkness and trial not very distant. A sifting must take place, and God may place us, as a body, in the seive before we look for it, and blessed is he "whose seed remaineth in him."

Our dress is a matter of no little significance in our Christian influence. Where grace has laid the axe to the root of the tree, not leaving our will attached to the world by one fibre of pride, our liberty in Christ will be so "glorious," as to make simplicity in dress a voluntary, unconstrained expression of the depth and power of the Divine life in the heart. The evolution of the new life in this particular direction, has great significance with the unconverted. Sinners know very well, if they reflect at all, that the vanities with which they decorate their bodies are nothing but the efflorescence of sin; and

that where an opposite principle exists and operates in the heart, the external indications of sin must vanish, as certainly as the leaves and flowers and fruit of a tree must wither when the root is destroyed. The line between taste and fashion is so easily crossed, and the world is so ready to ascribe to the latter what we would avert belongs to the former, that it is not safe to leave too narrow a margin between us and them in the matter of external appearance.

When we contemplate the humiliation of the Son of God, and enter fully into the habit of His life, the one great object of the Divine Glory in the salvation of sinners will so absorb our entire being, that we will seek to make our personal appearance a means to promote the Divine purpose no less than our wrestlings in the closet. Christ was "in the form of God," and "thought it not robbery to be equal with God; but *made Himself of* NO REPUTATION." Here is the superlative difficulty of our degenerate nature. To make one's self of no reputation, is the essence of "pure religion and undefiled before God." "Let this mind be in you, which was also in Christ Jesus." All our privileges, all our mercies, even the most costly, yea, our life, and higher still, salvation itself, is the fruit of our Redeemer's abasement. "Of no reputation" was the only condition of rescuing humanity from the woes of the fall, even by Omnipotence. How much the desire to be of some reputation has to do with the selection and arrangement of our apparel, each person must decide for himself; but I think we may safely conclude that if the mind of Christ has the sway of us as it had of Him, there is no danger that we will be faulted for undue identity with the world in the matter of dress. The nature that requires such an example of humiliation and self-abnegation as Christ has given us from Bethlehem to Calvary, must indeed be hard to wean from the love of self, and cannot fulfil its stupendous mission, as the representative of Christ, until it "makes itself of *no* reputation," and *thus* gives expression to the mind of Jesus. Why should plain dress be a heavier cross than one of more showy appearance? A round coat, a plain bonnet, a hemmed cap, how intolerable to many is the narrow-mindedness that would make such trivialities indications of character. It makes no one holy, and imparts no character, to adopt the Brethren's costume; but the indwelling Spirit of Christ will not be without His essential concomitant, simplicity in dress, any more than Christ's assumption of our nature can take place without an unparalleled descent into humiliation and self-renunciation. The same personal ends are met by a plain as by a gaudy dress. The cross springs from our estimate of the views which others entertain of our singularity. If we make ourselves of no reputation, having it as our joy and glory to possess and exhibit the mind of Christ, we will be blessed far beyond what is possible in a wavering, divided state of mind. There is no settled peace until Christ becomes all in all, and this he cannot be until reputation expires in the death-groans of Him who was equal with God, and descended to the lowest depths of abasement for us. Let us not be ashamed to follow Him, for great is our reward in Heaven.

For the Companion.

"It is I."

Jesus calls our attention to himself. He says, Be of good cheer. Afflict[illegible] dresses you altogether strange? Can you not call to mind many a storm in which it has dispelled your fears and soothed your sorrows? Does not the history of the Church in all ages, testify to the wonderful deliverances Christ has effected for his people? Have not his followers always been tossed with tempests? yet has not the Lord delived us out of them all? How great the cloud of witnesses who testify to his constant care and unchanging love! How innumerable the multitude who have come out of great tribulation; and now clothed in white raiment, ascribe salvation to God and the Lamb! Yes, it is a voice which has never spoken in vain. Be of good cheer, afflicted disciple; think what he has already done for you. He groaned, bled and died for you and I.

You were lost, has he found you: an enemy, but he reconciled you; yes, it is I: be of good cheer. How often has he spoken to us in tones of tenderness; how have our "hearts burned within us" as he has "walked with us in the way." What peace, what joy, have we experienced while he has held converse with our souls! Has he not turned our mourning into melody, our night into day, and our tempest into calm already? We are told to cast all our care upon him, for he careth for us. Are we not perfectly safe then in such keeping, if we put our trust in him? Let us believe his promises, and there will be a great calm.

M. A. THOMAS.

Bellville, Pa.

Words and deeds are the issues of life.

For the Companion.

Nature's Rule.

When we cast our imaginary mind to the woodland forest, we may, with natural pleasure, behold the beautiful and compacted body of the oak, which is rearing aloft in the pleasant atmosphere a beautiful and stupendous top, that must be help in its proper place by the compacted body of the powerful tree, or be dashed, with violence, against the earth, by the powerful winds or impediments that may chance to result from the laws of nature.

The beautiful tree stands upon nature's soil, from which it has resulted, and it is upon that soil that all animate nature must depend for the support of vitality; and without a proper subsistence from this native earth all things would necessarily perish, and again return to the earthly material from whence they were taken.

When a tree is formed by the just laws of nature, it is not completed in one moment or hour, but the time of its growth will find no time to cease its augamentation, until nature has worked her end. Though it were once a small sprout, in the vernal season, that was attempting to rear aloft a few buds, it is now a powerful tree, strong in power, and large in size. The little sprout that was once to weak to hold the weight of a sparrow, is now too strong to be cast down by the strongest elephant. The buds that were once few and weak, are now formed into a large and stupendous top, and may serve as a resting place for the fowls of the

By the side of the large oak, may be seen one which is quite small, and growing with a wonderful rapidity, that it may be able to harmonize with the elder one; its body is smooth, while the top is small and beautiful. The younger tree wishes to equal the elder, that it may harmonize with nature. The old steady oak does not think to forsake its former mode of living, and adheres to the smooth bark and beautiful top of the younger, but continues in the philosophical laws of nature. Nature* must necessarily be the guide of all trees; and in that the younger is subject unto the elder. The Bible is the Christian's guide; and, in precise harmony with nature, teaches the same thing.

Man was once a child, too weak to support himself; but he gradually grew in "strength of body and mind," until his body was strong and compact, and able to rear aloft, a useful and stupendous knowledge. He walks upon nature's soil, and must necessarily depend upon its production for his vital support, that he may be able to lift his mind above every wind of doctrine that fails to harmonize with the word of God. He was not formed in a moment of time, but the time of his formation found no end until nature had finished her work. The body that was too weak to bear the weight of a dove, is now strong and powerful. The little mind, though once small and weak, possesses a wonderful magnitude, and may serve as a resting-place for the word of God. By the side of the grave old man may be found a smooth-faced boy, with an educated mind, and wishes to teach the old man the way of ethereal, scholastic or scientific wisdom, and lead him in his old days into the beautiful paths of charming lore, and thinks ill of the old father if he refuses to adhere to his counsel; thus he wishes to lead the elder, and in opposition to all nature, not being "subject unto the elder of the Church."

It is positively declared, in a hieroglyphic manner, upon the pages of divine nature, in precise harmony with the Bible, that "the younger shall be subject to the elder." These words are more immutable than the sublime rocks of Gibraltar; hence young friends! read the laws of nature, for God has written them with his pure hand: read the Bible, God has written it; the one is in precise harmony with the other, as the one God is their Author.

J. H. MOORE.

Urbana, Ills.

For the Companion.

Love the Lord.

"I love the Lord, because he hath heard my voice and my supplication. Psalm 116: 1.

When I lay covered with guilt, and the judgments of God pressed sore upon me, I cried in my grief, I trusted in God, my salvation, that he would hear me, if I would hear him. I heard his voice and he heard me, and gave ear unto my supplication; and shall not I bless his name forever? I shall if God will grant me grace, which he hath promised, and his words are "yea and amen." When Satan riseth up against me, endeavoring to be my overthrow, I speak unto the Lord who hath heard my voice, and he heareth me continually; he saith "I will hearken unto them that call upon my name." Oh that I could bless and hallow the great name of the Lord with more reverence. My heart is too faint, my tongue too corrupt to speak forth his praise as I ought. I love the Lord because he heareth my supplications and he hath promised to not send me away empty, if I ask of him.

MARY RORER.

Honey Grove, Pa.

PARENTS must never put away their own youth.—They must never cease to be young. Their sympathies and sensibilities should always be quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only government, firm and mild, but sympathy, warm and tender. So long as parents are their best and most agreeable companions, children are comparatively safe even in the society of others.

A good conscience is the best looking glass of heaven; in which the soul may see God's thoughts and purposes concerning it, reflected as so many shining stars

*The reader will please notice, that when I make use of the word *nature*, in this or any other article, it is done with the design of presenting its signification, as would have been appropriate when all things were formed by the hand of God.

Love the Brethren.

To love our brethren is a command from the blessed Savior, and I think it is too often overlooked by the brethren and sisters. I believe we should love one another, and to the world, as the people of the world, as we are to be a separate people from the world. Let us show by our walk, talk and conversation that we are the children of God.

A. C. KEMER.

Hartford, Ky.

"Bishop" as Pastor.

It has grown quite fashionable of late with many correspondents of the INDEX, and the supporters of other religious journals to give to ministers who have charge of churches the title of "Bishop." We do not object to the manner of speech. We merely protest against the use of the word as being unscriptural. Satan assigned the position of "bishop" to the lordly of the followers of the Lord Jesus. Under the pretense of the love of God, and of the brethren, he has introduced into the church the pride and ambition of the world. Instead of the humble servants of Christ, he has made them lords over God's heritage. Instead of the simple form of worship which was in spirit and in truth, he has substituted a pompous ritual, full of show and ceremony. Instead of the simple organization of the primitive church, he has introduced a hierarchy of bishops, priests and deacons. With the help of the world, he has succeeded in making the church of God a mere worldly institution, and has filled it with the pride, the ambition, the love of show, and the love of the world which characterize

For the Companion.

Remember the poor.

It is said, and truthfully too, that "the earth is the Lord's and the fulness thereof." This being the case, all should enjoy the bounties with which it is stored. We are not even our own, for we "are bought with a price." When mankind were miserably poor, and hopelessly lost, when no ray of light fell upon his pathway. God remembered them, and gave a gift. But the theme is old; still let us revert to it, and linger near for a short time. A messenger tutored from the celestial world brought the glad tidings of great joy to the nightly shepherds.—The glory of the Lord streaming from the opening sky, shed over the neighboring hills and valleys its Divine effulgence till they glowed like the ever-green shore of the home of the pure.—What a fit time for the gift! Darkness was covering the land, and moral darkness, like the pall of death had spread its wings over the earth. Man was sleeping the natural sleep, and the long sleep of death, dead in trespasses, and in sin. Can we conceive of anything more poverty-stricken, especially when we consider yet that from this state he was not able to wrest himself.

Let us keep this before our minds, and stamped upon our hearts as we proceed to the sequel.

We have many brethren increased in goods so much so that they are what the world terms rich; and we may add, "faring sumptuously every day." We have also many lacking wherewith to feed and clothe themselves. Viewing this from the stand point that "the earth is the Lord's and the fulness thereof," I think it is grievously wrong that there should be such a contrast. "Let them go and work, and save as I have done," we hear not unfrequently. Not thinking that they are highly favored of the Lord perhaps for the sole purpose of distributing to those who have not the means even to "go and work." The Lord has committed to every one talents, to some more, to some less. No one, I think, will object to apply those talents, to our opportunities of doing good. So the more that is committed to our charge, the more talents we have, and will have to give an account accordingly. The circumstance the Savior brought to our notice of the talents, they all improved, but the servant that received only one. Methinks a change has taken place, the ones that have the five and ten—probably thousands are the ones that are doing the hiding, hoarding up, storing up to enrich an heir—instead of depositing in the bank of the Lord; for "he that giveth to the poor lendeth to the Lord."

James in telling us what pure and undefiled religion is, among other things says: "to visit the fatherless and widows in their afflictions." And that pure religion will lead us to enquire into their circumstances, (I think this should be the intention of the visit,) and if bread is needed it will be supplied as abundantly as our prayers are offered; and bread will do more in such cases to send our prayers to the throne of the Most High, than our loud sounding words. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give not those things which are needful to the body; what doth it profit? Jas 2: 15. 16.

From the above quotations we have our duty in this respect; and learn also that it should not be confined alone to the Church, for there are widows and fatherless outside of the Church.—We read in the Prophet that the fast acceptable with God was "to deal thy bread to the hungry, and that thou bring the poor, that are cast out, to thy house. When thou seest the naked, that thou cover him." We may now learn a lesson to this point by turning back to the good gift. It was given without respect to persons—to all grades and colors. He was under no obligation. It was a *free* gift. So should our's be. They should be given where we are under no obligations to give, or where we will not get an equivalent some day either in labor or otherwise. Some will say "it is their own fault that they are so poor, and I cannot see that there will be any charity in giving." Poor deluded creature! Whose fault was it that man was so miserably poor, when God enriched them by *his* gift! The echo falls, *man's own fault.* So you would condemn God in his act of sovereign love.

While a hard winter is holding all nature in his embrace, consider well the poor. During the milder season they could fare without suffering; but now their "supplies are cut off," their

resources fail, and the suffering of many a poor heart God only knows.

"When wealth into virtuous hands are given,
It blesses like the dews of Heaven;
Like Heaven it hears the orphan's cries,
And wipes the tears from a widow's eyes."

I think I may safely venture the assertion that the unnecessary adorning of tables as well as bodies would furnish ample means to supply the destitute. How many things are eaten because they are delicious to the taste which add nothing to the comfort, or the support of the body, and are mostly costly. Consider the wines, and the liquors, drunk in many a household to make merry; and many other things that a common sense thought would dispense with. Fashion has also imposed a heavy tax on its subject. Many a loose, flowing ribbon—costly too—is affixed to play with the sports of the wind. "Costly handkerchiefs shaking out their perfumed odors." Trails sweeping the dust, and bodies tackled by planers to improve God's handiwork. In sum, with many others summed up, bring before us an impressive scene—a sad state of things. Still the world will follow its pernicious ways. The trappings of fashion to them has power to charm. But what is still worse, and more sad, is that Christians—Brethren—are disposed to cling to inconsistencies, because the world does. And through this the good cause is often left to beg from door to door.

JAS. A. SELL.

Mt Aburey's Fort, Pa.

For the Companion.

Learning to Swim.

"Launch out into the deep and clear water," said a father to his son whom he was trying to learn to swim. "I don't want to go so far out that I can't touch bottom," answered — son. "It is hard to learn to swim in that way; so come along out into the deep water I am, and I will bear you up on my arm, so you shall not sink," entreated the father. The boy believing his father was able and willing to shield him from all danger, did launch out boldly along side of him. Soon, to the surprise and delight of the boy, he had learned to glide along with ease through the deep waters. "Now," said he, "I don't care about touching bottom, for it is much easier to keep afloat in deep water, and I am glad I obeyed you; but what induced you to want me come into clear water?" "That I may see every wrong motion you make and correct it," said the father.

Many persons are in some respects, touching their eternal interest, like the boy spoken of above. They have a desire to learn to swim in the stream of salvation—Holy waters that Ezekiel saw. "For the waters were risen, waters to swim in, a River that could not (otherwise) be passed over." Chapter 47: 5.—For want of courage many will not even venture in, others are trying to learn to swim in the shallow, muddy waters where they can "touch bottom." In other words, keep close to the ways of the world—soiling their feet in the miry logs of sin, and causing their spirits to be continually be clouded by obeying the dictates of the carnal mind. Consequently never learn to swim right. Young Christian, (and the old also,) have firm faith in God; believe the Father when he says, "come out from the world; venture into the deep and crystal waters of Divine love—fathomless ocean—where he is ever ready " to give his angels charge over thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone." Psalm 91.

Once out into the deep you will be surprised and delighted to find how easy it is to keep afloat and glide along, safely surmounting every wave, and pass on through the surging billows and dashing breakers safe to the haven of eternal rest.

Sink or swim, is the destiny of us all. The careless and heedless,—*must sink*; and oh! what a sinking! Down, down, into the bottomless abyss of eternal ruin! Nearer, and nearer are they approaching the great whirlpool of destruction, whose drawings can almost be felt, and soon, yea, very soon, will the wicked be swallowed up in the mighty vortex of despair!

O, then let us "launch out into the deep" and learn to "stem the storm," resting in the strong arm of a loving Savior who is ever ready to clasp us in His arms and whisper in our ears, "Be not afraid." Who will not at once leave the shallow, muddy waters, and no more let the feet "touch bottom!" Who will not sever the last shred of satan's net that holds the soul to the earth, and boldly venture out into the deep river, and wide ocean, and in every respect become qualified and fitted for a voyage to that glorious land of bliss in yonder spheres above?

J. S. FLORY.

Fayetteville W. Va.

Activity in worldly things is not inconsistent with true piety.—Right industry, right enterprise, and right ambition in trade, do not stand in the way of religion. They are not only perfectly harmonious with it, but they are indispensible to it. I can scarcely convince myself of a lazy man's being a Christian.

"If Christians must contend," says Jeremy Taylor, "let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the world."

They who live upon God, in use of the creature, can also live upon him in the loss of the creature.

Christian Family Companion.

Tyrone City, Pa., March 2, 1869.

Feet-Washing.

Our brethren have been discussing this subject pretty freely during the last six months or more, and we wish the discussion might be brought to a close; more especially so now, as we wish to review several articles upon the subject, which lately appeared in some of our exchanges.

We desire a fair investigation, and a free interchange of opinion, upon all religious topics, and ever have, and we trust ever will maintain the freedom of our press to these for whose benefit it has been established. But as the liberties of the press must be protested so must profligacy be avoided. Error is as readily disseminated as truth, and is more prolific.

There is one point in which we think many of our disputants fail. That is, they stop to contend about points that do not reach the question at issue. This prolongs the discussion to a length not required by the subject under consideration. If we, who want nothing but the word of God, can find occasion for so many disputations upon the *manner of performing* the ordinance of Jesus, is it to be wondered at when others will attempt to reason away the command entirely? We do think that the better way to come to a unity of opinion upon a matter is by reasoning together, but we fear that in many cases that desirable end is entirely lost sight of, and gain is taken for godliness.

One very prolific source of words is repetition. The same ideas are repeated by the different contributors. If only original ideas would be advanced, and those clothed in brevity of expression, we should not tire of the discussion. We want all the light upon the subject that can be gathered from a legitimate source. We have our preference of the two methods of performing the ordinance of Feetwashing practiced among the Brethren, and we desire to grant the same liberty to others, because we recognize no essential difference between the two. For the purpose of order and system it is good that we should have a uniform custom and rule of practising this command of Jesus, and we shall ever hold ourself free to fall in with those who practice the *whole truth*.—*We* have subscribed to nothing but GOD'S WORD, and are bound by no other ties than those of Christian fellowship in the Church of God. I have washed my brethren's feet, and they have washed mine. I hope we will still continue to wash one another's feet, and that in doing so we may not fail to realize the true intent of the command. If a brother washes and wipes my feet, be it so: I have been washed. If one brother washes my feet and another brother wipes them, so be it, I have been washed. If I wash and wipe my brother's feet, I do well, I have washed feet. If I wash and my brother wipes, we do well, for we have washed feet: If I wash my brother's feet and wipe them with a towel, and yet "defile the flesh, despise dominion, and speak evil of dignities," and of those things which I know not, I have washed feet, but *I am not clean*.—We want such a practice, such an order, such an observance of the command of Jesus, as will *make us clean*, as will make us *humble*. The Lord designed it for our good, and any practice that comes short of that end, is not the *right way*. This is as true touching the ordinance as it is of all other religious exercises. The religion that consists in ordinances and ceremonies without renewing the mind, converting the soul, and controlling the entire man, is not the religion of Jesus Christ, any more than a profession of Godliness without obedience to the word is an evidence of the love of God.

We do not wish to cut off the discussion. If our dear brethren have a word of instruction to impart, we will find room for it. But in order that we may have some space to devote to the benefit of those who have no light in them, we hope *they* will be brief, and cull their essays of all unnecessary words.

Brother Christian L. Holsinger.

While in the cove, Saturday afternoon, 20th ult, in company with brethren J. W. Brumbaugh an J. L. Wineland we visited this dear brother, who is very seriously afflicted, as we think, with consumption. Here is a family that we recommend to the prayers of the saints. Eight children, the elder not over sixteen, and the father—to say the least—almost without hope. We have every reason to believe that brother Christian has set his "house in order," and he can say with Paul: "I have kept the faith," and he need only patiently wait until the Lord will call him home to receive his crown.

Meeting at Clover Creek.

On Saturday 21st ult., we met with the Brethren in public worship, at Brumbaugh's meeting-house, where formerly was our nighest regular place of worship. There was a good attendance and a good feeling, and we trust a favorable impression for the cause of Christ.—After preaching there precious souls took upon themselves the cross of Jesus, and were baptized. They were all sisters to our young friend whose remains we had laid it the grave the day previous. This we think is the true way of showing our respect to departed friends, by following their good admonitions. Although sorrow bore heavily upon them, yet we know that in a measure they could go on their way rejoicing. We know "that he who began a good work within them will also complete it, until the day of Jesus Christ;" and it is our prayer that the Father will draw many more to love his dear Son.

Big Words.

Our readers will have noticed that brother Ward has replied to our remarks upon big words, and that therefore it would be our turn. We had thoughts of several nice points that we might clear up to brother Ward, while reading his manuscript, and had noted them, but when we came to the close of his article, where he relieves himself of his Latin, and then took a calm thought over the general tenor of his reply, we were forced to the conclusion that brother Ward was only writing because he had been contradicted. The simple words that he places in his lesson of hard words from the *Companion* was one of the reasons that brot this conclusion upon us; as, "orbs, walking-encyclopedia, iota, relumed, heaven-piercing-top, lave," &c., but more particularly by his own practice in the very things he is writing against. We may again refer to the matter.

Business.

H. Ellabergen, Cambridge, Ind. The money is received. Thank you.

J. R. Holsinger, Mt. Morris, Ill. Your $10 came to hand but was not acknowledged.

Michael Herman, Brooklyn, Iowa. You are right, we think. You have now paid to No. 44, present Vol.

M. Forney, Parkersburg, Ills. We enter the names on book, and charge to your account.

David Bowman, Hagerstown, Ind. The order came to hand, but it was only through the Post Master that I learned who it was from. It was not the right way of doing business, and your P. M. should post himself a little better upon the Money Order business.

Barbara Shively, White Springs, Pa. Your paper has been regularly sent to Mifflinburg, where the back Nos. can be had, if you pay postage at your place and present the receipt at Mifflinburg P. O.

Wm. Hertzler, Elizabethtown, Pa. It cannot be our fault, as his paper is regularly sent with D. M. Snaveley's to Middletown. See that his postage is paid, and that he demands his paper at the office. If Snaveley's paper comes to hand Moyers cannot fail, as the name of the post office is printed on Moyer's paper. This is a plain case.

I Young, Carrollton, Ohio. The paper goes all right. What numbers are lost?

Ephraim Brumbaugh, New Baltimore, O. John Blocher's name is on our book, at New Baltimore, and is credited with $1 50 and we know no better than that it is all right. Will you please request the P. M. to preserve the papers carefully until the end of the first quarter, when, if not called for he will return them to us with bill of postage.

M. G. Domer, Buena Vista, Ohio. Did you send the money in your former letter?—No money has come to hand that we know of. We are sending the paper and you can remit $1.50

Hannah Knauff, Covington, Ohio. You will find the money credited to you in No. 50, Vol. 4. We acknowledge the receipt of money to the 52d No.

Joseph Longenecker, Uniontown, Md.—You are right; "Union, Iowa" should have been "Uniontown."

Death of Miss Camerer.

As noticed in our last issue, death has been among us and taken away from our midst, one whom we loved. We could give a long chapter of the pains and sorrows that the king of terrors has brought upon the *Companion* family, but we shrink from repeating them, and will only discharge the duties of paying our weak tribute of respect to one whom we shall ever remember with kindest regards.

Sallie K. Camerer was born September 28th, 1843. Her father's name was Samuel Camerer, and her mother's name was Catharine Klepser. Her parents resided near Martinsburg, this county, where we made the acquaintance of the family, and where her father died some eight years ago. Her parents were both members of the Church of the Brethren. Being dependent upon her own labor for support, and thinking she would prefer a calling which would afford her opportunities for improving the mind, she applied for a situation, and was most cheerfully accepted, having had a desire to offer her employment. She came to our home on the 11th of November, 1866, since which time she has been engaged in assisting to prepare this paper for its readers, and has been one of our most industrious assistants. A little over a year ago she met with a serious accident, by getting her hand into our old power press, by which she lost two fingers from the left hand; but after it was healed it did not seem to hinder her in type setting.

She was not a member of the Church but was indeed one of its *friends*. So circumspect was he walk before the world that many r

garded her as a member of our church. Not simply a church member for that would not require any peculiarity. She however felt the necessity of something more than morality, and hence had on several occasions almost become a Christian. In her first illness she avowed her profession to lead a life devoted to the service of God. When there was occasion for fears that she might not again recover, she deplored her condition in the most painful manner, and desired to be baptized; but for reasons which we will not mention she did not attain her desires. But from what we know of her life, and a conversation upon religion when on her death bed, we cherish a good hope that the Lord has taken her soul to rest.

She calmly breathed her last at a little after half past three on the afternoon of 18th ultimo, without moving a limb. Her age was 25 years, 4 months, and 21 days.

Her remains were conveyed to the house of brother George Ruderbaugh, her brother-in law, near Martinsburg, on Friday evening, and from thence to the Bethel, on Saturday at 11, A. M. where her funeral sermon was preached by brother John W. Brumbaugh, from the words: "We have no abiding city here," &c., and was followed by remarks by other of the brethren.—Thence to the grave-yard south of town, where we buried her by the side of her uncle John, who lies by the side of her father. Peace be to her ashes.

To her many relatives, friends, and associates, we say, O, improve with us, the solemn warning offered to all in this sad bereavement. May the Lord enable us all so to live that when death comes we may be prepared to say,

"Hinder me not—come, welcome death—
I'll gladly go with thee.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

DISTRICT MEETINGS.

Northern district of Indiana, March 25th, in Union Centre congregation, 7 miles southwest of Goshen.

Missouri and Kansas district, April 16th, near Plattsburg, Mo.

Middle district of Pa., April 26th, in James' Creek congregation, Huntingdon Co., Pa.

Western District of Pa., April 26th, in Elklick branch, Somerset Co., Pa.

District Meeting of East Pennsylvania.

The East Pa. District Council will be held with the Tolbenhacken church, in the Heidelberg meeting-house, Lebanon Co., 2 miles south of Myerstown Station, on Ascension day, (6th of May). The delegate brethren shall meet at said meeting house, at 4 o'clock, P. M., on the 5th, to make arrangements for next day.

Brethren from the East will go to Reading, and take the Lebanon Valley cars to Myerstown station, from whence they will be conveyed to place of meeting. Those coming should arrive at the station in the forenoon of the 5th.

CHRIST. LOMBERGER.

Rothsville, Pa., Feb. 22nd.

District Meeting of West Virginia.

The District Meeting for West Virginia will commence on Friday, April 30th, at Shiloh, Barbour Co.

Brethren wishing to stop with us on their way to or from the Yearly Meeting, should write to us.

DAN'L. AUVIL.

Kason, W. Va.

Brother Holsinger:—We had a little protracted meeting in the Newton branch, Miami Co., Ohio, commencing on the 6th of this month, and closing, I believe on the 10th. Brother Quinter, from Covington, labored for us with power. One of the citizens of the village got into great distress soon after the meeting closed and would be baptized. And when in readiness to go to the water, his old father—over 70 years old—came too. It caused much rejoicing, for we had about given up the old man. Nine members of his family have joined the church before him, and the tenth had made application.

HANNAH KNAUFF.

Dear brother Henry:—I feel like having a few lines in the *Companion*. When I take the *Companion* in my hand to read, I look to see if any of the dear sisters have any pieces in it. Oh how I love to read those good pieces It does me so much good to hear from my dear brethren and sisters in the Lord.—Dear sisters, you that are acquainted with me, both far and near, I would say, let us live faithful and pray for each other while we are in this world of sin and sorrow, that when we come to die we may meet in heaven where parting is known no more. I became acquainted with a great many kind and loving sisters while I was traveling through the Far West. I do not expect to see all of them again in this world I would say to all, I spend a great many lonely hours with my little children when my companion is away preaching. He started away last Monday: he is to be away 24 days. When the last hour came that we would have to part, oh how did my poor heart feel! I felt as if it were hard to part when I saw him giving his little children good-bye, and saw their tears streaming down their cheeks. What is all this for? It is to try to save poor sinners. Oh yes, I feel willing to do my part to have poor sinners saved. Oh what a thought that one poor soul should hear the voice, "Depart ye cursed into everlasting fire, prepared for the devil and his angels." Dear brethren and sisters let us do all we can to save sinners.

NANCY WISE.

Scenery Hill, Pa.

Dear Brother; I feel to sympathize with you in your afflictions, hoping the good Lord may sanctify them to your good and the good of others. "It is good for me that I

was afflicted," says the Royal Psalmist. (see Psalm cxix.) "yet no affliction," says an Apostle, "for the present is pleasant, but grievous, but afterward it bringeth the peaceable fruits of righteousness," and these fruits will be pleasant, and the more so, from the fact, as Bunyan, has it, if the bitter come before the sweet, it will only make the sweet sweeter.

"Our troubles and our trials here,
Will only make us richer there,
When we arrive at home."

And we sometimes sing in the language of another Poet:

"No chilling winds, nor poisonous breath,
Can reach that healthful shore,
Sickness, and sorrow, pain and death,
Are fear'd, and felt no more."

The state of my health is such, that I have found it needful for me to keep in doors for the last several months, hence, I have not assembled with my dear brethren as I have wont to do for the last 40 years or upwards; yet I am glad to know that our intercourse as brethren (in the ministry) has heretofore been such, that they can (as I think,) get along almost without me; but they frequently call to consult with me. On last Sunday I was permitted to meet with them once more for public worship; and since I met with them once, in order to pay the last tribute of respect to an aged friend, I have suffered some from the exposure.—The brethren have consented to hold meetings in this place for a season; some of our members cannot get out to our regular places of worship on account of the distance, and the state of the Roads, at this season of the year: our meeting Houses being 3, and 4, and 6 miles off.

The brethren of the Eastern District of Maryland contemplate meeting in *District meeting* on the *first Tuesday after Easter*, with our dear brethren in Middletown Valley congregation.

We contemplate meeting in Council at Pipe Creek, (preparatory to the District meeting) on Saturday the 6th day of March; when we also intend to make arrangements for our Spring Communion, to be held at the place where the Y. M. of 1857 was held. Some of our brethren are speaking about going to this year's Annual Meeting. They contemplate going by private conveyance, and stopping with the brethren by the way; several contemplate going in the same manner, and stopping to preach where the brethren have never preached. I would say to all of my dear brethren in the ministry, whenever you can do so, in going to or from the place of Y. M., try and do likewise. We have an example in the history of our Savior, when he went up to Jerusalem for the last time, he went by via, of Jericho, which was as some say, round about, but, by going that way, blind Bartimeus, *had his eyes opened*, "and followed Jesus in the way." And I entertain no doubt in case the brethren would consent, like the Master, to go around about way, that they might become instrumental in opening the eyes of at least some also. Brethren think of it. Yours as ever.

PHILIP BOYLE.

New Windsor, Md.

To the church in Fayette Co. W. Va.

Dear brethren and sisters; My mind often reverts to the time and place when and where we last enjoyed each other's association, and sweet fellowship one with another: and although we parted with grief and sadness, yet every remembrance of you brings joy and gladness to my soul. We parted but for a while and that too, with the bright hope that we would all one day meet again in the fond embrace of him who died for us. And while we are separated thus, let the watch word ever be, *onward and upward*, always remembering Lot's wife.

I am well aware of the fact that some think that we are among a wild and uncivilized people; but not so, we are in a fine and productive country, and in the midst of a kind and hospitable people, and especially do we rejoice to find ourselves surrounded by a group of kind brethren and sisters whose hearts are ever open and ready to respond to the cries of the needy. Others who are yet outside of the kingdom militant, have been our constant friends, ever ready to assist, and stood by us in every trouble, both in sickness and in health. May Heaven's rich blessings be theirs.

Now dear brethren and sisters, let us all be ever upon our guard, for we are told by the words of inspiration that the "adversary of our souls is going about as a roaring lion seeking whom he may devour;" and as your faith and zeal are spoken of where ever you are known, see that you abound in these christian graces more and more. And especially would I say to my young brethren and sisters, let no one despise thy youth—but be thou examples of the believers, and by your chaste walk and godly lives show to all your worldly associates that there is reality in the Religion of Jesus. Let not your seats be vacant in the house of the Lord, but ever be at your post, and in this way you will hold up the hands your speaker; you will thus be as bone and sinew unto him: yea, you will mightily strengthen his nerve, and give power to the word that is spoken. Let not the Lord's work stop for want of any thing that you can do. And to my aged brethren and sisters, I would say: the time is soon coming when you shall be gathered unto the fathers, and your hoary hairs shall no more be seen among us, to guide our youthful feet into the old paths, therefore in joyful remembrance of your wholesom counsel to me, I say to you, farewell for awhile. And to my fellow laborer, I would say, oft do I remember you, and the many toilsome marches which we took in company over mountain and dale that we might be instrumental in saving a soul from death. May God grant us grace still to persevere. Pray for me your weak brother.

A. HUTCHISON.

Centre View, Mo.

Brother John Barnhart, Urbana, Ills., under date of Feb. 19th, writes: "We are well pleased with the *Companion*, but we do think

there has been enough said on the subject of feetwashing. We think it would be more edifying if the brethren would write more on the great principles of the Christian Religion—Holiness, love, humility, self-denial, and many other bright examples of our Lord and Savior,—and warn against pride, and covetousness, and the many other evils that are surrounding the Church and destroying the very best principles of our holy religion. We know the word tells us that "without holiness no man shall see the Lord." Let us strive, then, to make the *Companion* an effectual auxiliary for the salvation of the Children of men."

One more Letter about the "Wolf."

Brother Holsinger :—Please state once more through the *Companion*, something about the "imposter," which I believe the brethren have rightly so called. The history which the brethren have given is correct. When here with us she gave her name as Anna Mohler, formerly Harshy. Said she resided near Chambersburg, Pa.; gave her age at 63; is tall; has black eyes and gray hair; has a long nose which she called 'a mark of benevolence;' is cunning and intelligent; talks fast, and reads both English and German. She also told my wife that she belonged to "no church;" but to me she was a Menonite.

We love to do all the good we can to strangers,—this belongs to Christians; but we found we had entertained a thief. This is written that the Brethren may not be imposed upon.

MARTIN SWANK.

Cerro Gordo, Ill., Feb. 17th.

Queries.

Who will give us an interpretation of the following words? "And he cast down the prices of silver in the temple, and departed, and went and hanged himself." Matt. 27: 5. "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst assunder in the midst, and all his bowels gushed out." Acts, 1: 18. "That he might go to his own place." Acts, 1: 25. An explanation is desired.

1. Where did Judas put the money?

2. On the death of Judas.

3. That he might go to his own place. What place has the Apostle reference to?

FRANKLIN FORNEY.

Will some brother give an explanation of the 23rd verse of the 20th chapter of the Gospel by John.—"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

ABRAHAM S. LEER.

From Brother Heyser.

The second anniversary of my sojourn in Georgia seems to me a suitable time to speak through "the *Companion*" to beloved ones who feel interested in the spread of the Gospel thro' the southern country. A review of the past two years brings to mind little else than trials and disappointments; and a look into the future, gives promise of excessive toil for head, heart, and hands, and the same checkered pathway while here.

But I try willingly to press onward if God's will be so. Seeing with an eye of faith the assembled Throng, and hopefully listen to hear the Savior say, "In as much as you did it to the least of these, ye did it unto me," I do not regret the undertaking. Though in doing so I was forced to sever many pleasant connections. And deprive myself of many blessed occasions of rejoicing among Brethren and friends.

Some have said my services were needed at home, but I have not considered the subject in that light, knowing that the place of one poor, weak, little one, is easily supplied where there are so many better as examples, and more capable as teachers.

I have not changed my views with regard to the duty of Christians, to occupy so vast a field of labor as is open in the Southern States. We may differ as to whether it were the best plan to work in slowly along the borders, or strike out into the midst of the field. To me it looks like this:—Throw a pebble into the edge of the Lake and you see the waves circling outward only; but throw it far out, and all around the element is in motion. Consequently I have dropped far out with plenty room all around. There is room for all, and still the cry would come, "The harvest is great but laborers few."

So we may differ as to the plan of working; and, in fact, one plan will not suit all classes or localities. In coming here, I tried to study the the most effective way to accomplish good; and a sojourn of two years has strengthened me in the belief that ignorance is the one great bar to the prosperous spread of true Christianity, especially among the colored people. They really want to be Christians; but so much as has been wrongly done, must first be undone, that I sometimes feel discouraged.

Where associations have been formed, and have gone into the work, with men and means, gratifying results have followed. But little can be done by a single individual, without money or friends in a strange land, who comes to preach sentiments unknown, and unsuited to the taste of the people.

Were it *man* alone who was to do the work,—one, even with the energy and ability of the great apostle, might well shrink from the task Jonah-like. But when we hear Jehovah's promise to sustain weak ones, we feel willing still to work and wait. With his support, and through the aid rendered by those interested in the work, we have been able to do what has been done. With grateful hearts we accepted what was freely offered and tried to use it as was intended, feeling very anxious to make the mission (if allowed so to call it) a self-sustaining one. I believed that here the most good could be accomplished by teaching School; But when compelled to relinguish it, tilling the soil seemed to be the only occupation for a stranger. An unfavorable season for crops, coupled

with other causes, interfered with our plans, and made me fear that a like failure the coming season would force me to abandon the mission.—I had been solicited by the citizens of this county to fill a clerkship, though undecided for a long time whether to accept or not. Seeing the position would bring me in contact with most persons in the county, and might open the way for future usefulness, I accepted the position so generously offered to me, more from that view than from any pecuniary reward that it would bring, hoping that the good Lord will hereafter direct as we trust he has in the past directed our footsteps in the path of duty. Our school is at present under the control and instruction of the American Missionary Association.

We have a flourishing Sabbath School, averaging about 150 in attendance. It is under the direction of two school teachers, my wife and and self, assisted by about twenty young colored men and women as teachers. As we dismiss the children we form the teachers and others to the number of about 40 into four separate Bible classes, and so do what we can to make the people familiar with the Scriptures.

Having been over-burthened during the past few months, I have not found time to answer all the communications that have been addressed to me, concerning inducements for brethren to settle here. Nearly all come too late to be of service, this year as all contracts are entered into and moving done at Christmas instead of April as at home; but I intend still to answer those inquiries, and will cheerfully give all the information I can, as I feel anxious to have brethren come here, and believe many could better their condition in a temporal point of view, and do more for the Master.

As ever in bonds of affection,

E. MILLS E.R.

Madison, Ga. Feb. 20th, 1869.

Brother Michael Forney of Parkersburg, Ills., says: "We have our meetings every Sunday, and sometimes two in one day. We had five additions by baptism last summer.—I trust my labor is not altogether in vain."

We trust, dear brother, your labor is not in vain, for the command is "Cast thy bread upon the waters." This we should all endeavor to do, and "*patiently wait*" for the manifestation of the Lord's part of the work, for one may plant and another may water, but God must give the increase.—E.

Brother James M. Hutchison of Lindside, W. Va. under date of Feb. 12th., writes: "I have been a reader of the Companion for twelve months. It has been a welcome visitor to our house. I think that all lovers of truth should be readers of the Companion as well as of the Bible. It appears to me to be a forbidden a against the influence of the evils of the adversary of souls. It brings to us the welcome news that sinners are being born of God, yea, receive that white stone, and in that stone a new name written that no man knoweth save he that receiveth it."

A Loud Warning.

Sometime in November, 1868, a woman who lived in —— Co., Ohio, died under peculiar circumstances. Last Summer the family to which she belonged, built a farmhouse. This house is the largest in the county, having thirty rooms, with an almost endless amount of fancy work; and it has been preached by some who know, that her whole heart seemed to be fixed on her house and the furnishing of it.

A few days before they were going to move into the house, she began washing; and not getting thro' with the work by daylight, she kept on after night. Her husband tried to dissuade her, but could not. He then helped her. About 1 o'clock at night she was so ill that they thought she could not live until day, but she lingered about a week with the strongest desire to get well. She had such a grasp upon the world she could not let it go until death took the power.

Although wealthy, it is said the needy stood a poor chance at her door, even for employment. O what a warning to those who set their affections on the things of this world! As the preacher said, she was like the rich man who said: "My soul take thine ease: thou hast much goods laid up for many days." But what was the answer?

NAME WITHHELD.

D I E D.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Champaign City, Ills., Feb. 15th, sister ELIZABETH RUBURT, aged about 50 years. Disease, Dropsy. Funeral services by the writer, from 1 Cor. 15: 22.

JOHN BARNHART.

In the Snake Spring Valley branch, Bedford Co., Pa., Feb. 15th, CATHARINE, daughter of brother George and Elizabeth HOOVER, aged 9 months and 12 days.—Funeral services by Elder Jacob Steel, from 1st Peter, 1: 24.

S. A. MOORE.

LIST OF MONEYS received for subscription, books, &c., since our last.

I Kulp, Graters Ford, Pa.	1.50
J. A. Miller, Bridgewater Va.	1.50
J. Bowman, Harrisonburg, Va.	1.50
H. E. Light, White Oak, Pa.	1.50
H. Newcomer, Beaver Creek, Md.	1.50
G. Wimand, York Sul. Springs, Pa.	.50
D. W. Wengert, Franklin Grove, Ill.	4.50
John Garsuch, Mt. Vernon, Ohio,	1.50
John Glick, Fall City, Nebraska,	1.50
M. Herman, Brooklyn, Iowa.	1.50
Peter Wise, Berlin, Ohio,	1.50
B. F. Connell, Brooklyn, Iowa,	1.50
A. Hutchison, Centre View, Mo.	1.50
J. Y. Heckler, Richland Pa.	1.50
P. Overholtzer, Polo, Mo.	3.00
A. Berkeybile, Delta, Ohio,	3.00
J. R. Holsinger, Mt. Morris, Ill.	2.00
D. Bowman, Hagerstown, Ind.	1.50
J. Friday, Davenport, Iowa,	1.50
D. Shæffer, Lancaster, Pa.	1.50
M. Deardorff, Y. S. Springs, Pa.	1.50
J. Hoover, Chambersburg, Pa.	.25
J. Seacrist, Hempfield, Pa.	3.00
G. Bair, Jr., Salemanstown, Pa.	1.50
J. Y. Keeny, U. M. House, Md.	1.50
P. Boyle, N. Windsor, Md.	1.50
W. H. Lichty, Waterloo, Iowa,	10.00
A. Ebersole, Sharon, Ills.	.50
J. Berkey, Goshen, Ind.	1.50
D. Anvil, Kason, W. Va.	1.50
M. Geier, Clear Spring, Md.	1.50
L. S. Snyder, Missouri Valley, Iowa	8.35
A. H. Cassel, Harrisville, Pa.	1.50
Wm. Sadler, Nankin, Ohio,	2.50
A. J. Myers, Ashland, Ohio,	2.00
J. J. Hoover, Barryville, Ohio,	2.65
G. D. Peterson, Quincy, Iowa,	1.50
J. W. Beer, Coral Valley, Pa.	10.50
J. D. Mast, Bremen, Ind.	11.40
Jacob P. Moomaw, Lexington, Neb.	1.50
Cash Shafer, Lappans X Roads, Md.	1.50
J. Barnhart, N. Hampton, Ohio,	.75
Seth Zug, Shafferstown, Pa.	1.50

Advertisements.

WE will admit a limited number of select advertisements at the following rates: One insertion, 20 cents a line. Each subsequent insertion 15 cents a line. Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Read the *Companion* and then read this.

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A NEW Hymn and tune book, containing 112 pages of choice hymns, set to music in character notes. Suitable for Sabbath Schools, Prayer meetings, and the Social Circle. Price 35 cents, or $3 per dozen. Sent post paid to any address. In writing to us, please state in what paper you saw this.

Address, RUBRUSH & KIPFER,
Singer's Glen, Rockingham Co. Va.

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Cheap Farm for Sale.

In Kosciusko County, Ind., 13 miles southwest of Warren, the county seat, and 2 miles south of Sevastopel. It is all under fence, and about 70 acres under cultivation, with Frame House and Barn, good orchard of apple, peach and cherry trees. Good spring and well. Good timber. Soil black sandy loam. Terms: $7 000, one-half down, the balance in two annual payments, with interest. Call on the premises, or address.

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Spring term of twelve weeks opens on the first Monday (5th) of April.

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WE hereby offer to all that may be afflicted with the dreaded disease of CANCER, the advantages of one of the most reliable remedies known. This remedy has proved to be successful in some of the most serious cases. All who wish to apply for it, should do so before the disease becomes constitutional and perhaps fatal.

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BOOKS.—"Pious Companion" 35 cents, postage 8 cents. "Parable of the Supper" 20 cents. "Remarks on Light Mindedness" 10 cents. Have also Neal's "Theology," and "Wisdom and Power of God." Address,
Samuel Kinsey, Dayton, Ohio.
48-4 ins.

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JOHN ELLIOTT, WM. STOKE,
D. T. CALDWELL.

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Send $7 for a hive, well furnished, and deed or right to make as many as you want to use for yourself. Also State, County, and town rights for sale, by S. B. Replogle, Martinsburg, Blair Co., Pa.

N. B. Territory west of the Alleghany Mountain has been sold.

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N. B. Country produce taken in exchange for goods, or sold on commission.
16-alt-tf

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NEW WINDSOR, MD

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Plain Cloth Binding, post paid	35
25 copies to one person, by express,	5. 0
Roan binding, red edges, post paid	50

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NEAD'S THEOLOGY, Post Paid,	1.45
" Wisdom & Power of God Post Paid	1.40
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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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For the Companion.

Prayer.

Fervent prayer is as necessary for the development of the spiritual mind of the Christian as that of air, light and food for the natural body. It is an indispensable auxiliary, tending to the promotion of spiritual life and activity; casting out fear, removing doubts, and thereby producing firm and relying faith in God's word. In connection with other graces, it has such an influence over the whole man as to model the body, soul, and spirit unto holiness, "without which no man shall see the Lord." By it the soul is drawn into such a close communion and intimacy with its divine Originator as to cause us to "walk with God." Without prayer it is next to impossible to stem the storms of life, surrounded as we are by the continued upheavings of opposing elements, where on every side is heard the continued commingling of horrid sounds and fascinating jinglings, emanating from an innumerable host that worship the "beast" and follow in the wake of him who "goeth about as a roaring lion." Prayer is the plaintive voice that moves upon the troubled waters and brings about a great calm. 'Tis the shield or rod that wards off the lightnings that flash from the dark and baleful elements of the world,—the heaven-ordained means whereby the muttering thunders of sin's doings are silenced. The pencil that clasps to the heart the vine of God's grace that reaches heavenward, and through which we draw continued supplies of vital essence from the very throne of the Eternal Father. The golden chain that links the immortal principle of man with Deity. The key that unlocks the store-house of heaven and causes God in the plenitude of his mercy to shower "holy manna all around." And by it kindred spirits are cemented together in one eternal bond of union and love.

Fervent and humble prayer is the "oil of gladness" that preserves the soul from rust, the body and spirit from all uncleanness. The sentinel at the door, ever ready to warn in time of danger. The valiant soldier that keeps at bay the legion of devils that seek to rob and plunder the heart. The spring of life from which flow the waters that quench the thirst of the fevered soul. The food that gives strength and vigor to "run the race." The bridle that curbs the tongue and so controls it that our "conversation be in heaven." The lever that removes "every weight and the sin which doth so easily beset us." The money with which we "buy" supplies for our lamps that they may be kept burning. And prayer is the precious "Philosopher's stone," that turns everything we touch into pure gold. Heaven treasures secure in the saint's store house in heaven, where no "thieves break through and steal"—fixes them as glittering gems in our "laid up" crown of glory. In truth 'tis the magnet that draws our affections and our hopes heavenward. It is the great renovating principle that influences and draws around us a pure and holy atmosphere, in which the soul to move, free from the soot and smoke that "goeth up" from the chambers of darkness.

That prayer, to the heaven-bound pilgrim, is of signal importance, none can deny. It is one of the most prominent features that characterize the scheme of redemption. To say nothing of what was done by prayer under the old dispensation we have sufficiency of evidence in the new to convince any and all of its essentiality. The Savior, though "without sin" how fervent were his prayers and how often did he pour out his soul in this way, in what an emphatic manner did he command his disciples relative to this duty. "Watch and pray" was the watch word then, most assuredly it should be the same now; "seeing we also are encompassed about with so great a cloud of witnesses." Oh how many, it is to be feared, are seeking to enter in at the "straight gate" and "shall not be able." How often do resolutions arise in the mind and promises are made to "walk worthy of the vocation wherewith ye are called," and as often fail by reason of indwelling sin. Is there not a cause; the sequel if made manifest doubtless would be a neglect of prayer or want of firm reliance in the promises. Some by way of paliation or excuse say "I cant pray," thus virtually saying, *cant be a christian*! when the invitation is to come "whosoever will let him take the water of life freely." What! cant ask God for what you need? rather die than beg of Him who has said "ask and ye shall receive?" 'Long ere the child can lisp its parents name it makes its wants known, and does the loving parent withhold its daily wants; or turn a deaf ear to its needy requests, because it cannot ask in plain and fluent terms? Verily no. Much less will our heavenly parent stay his hand, when it is declared "all things whatsoever ye ask in prayer, believing, ye shall receive" Matt. 21: 22. Though our petitions be in broken accents, or "groanings," He knows the heart and its desires. Often, in secret prayer, seek an interview with the Lord, and the weakest "babe in Christ" will be surprised at the rapid development of grace and power to overcome," be amazed at the at the prompt answers to petitions asked aright.

Not long since an aged man with whitened looks and trembling step a professed follower of the Lord from his youth, remarked to me, he was not gratified to pray in his family or in public! I told him he knew not what he could do, depending upon the Lord

until he made the attempt not long after, he said I have made the trial and succeeded! Now he prays in public, and regrets that he so long gave way to the flesh. Knowing the dangers that beset us on every side, can any one consistently neglect this important requirement of high heaven? May we all pray "always," that is have at all times a praying disposition, ever ready to give God thanks for all things. God forbid that any one having named the name of Jesus in true faith should ever have only the "form of godliness but denying the power thereof," which we may to some extent do by neglecting to often to lift up our hearts in prayer and thanksgiving.

J. S. FLORY.

Fayetteville W. Va.

For the Companion.

Kingdom of Heaven.

We frequently read in the Evangelists of the kingdom of heaven, a phrase in which the dispensation of the Messiah was revealed by the prophets in the Old Testament, particularly by Daniel, who mentions it as a kingdom which the God of heaven would set up and which should never be destroyed. Dan. 2: 44. The same prophet also speaks of it as a kingdom to be given with glory and dominion over all people nations and languages to one like unto the Son of man. Dan. 7: 13—14. See also Micah 4: 6—7. The Jews accustomed to their way of speaking expected the kingdom of the Messiah to resemble that of a temporal king, exercising power on his enemies, restoring the Hebrew monarchy and the throne of David to all its splendor, subduing the nations and rewarding his friends and faithful servants in proportion to their fidelity and services. Hence the early contests among the Apostles about precedency in his kingdom, and hence the sons of Zebedee desired the two chief places in it. According to the prophecy of Daniel this kingdom was to take place during the existence of the Roman empire, the least of the four great monarchies that had succeeded each other. And as it was set up by the God of heaven, it is it the New Testament termed the kingdom of heaven. It was typified by the Jewish theocracy & declared to be at hand by John the Baptist, and by Christ and his Apostles also in the days of his flesh; but it did not come with power till Jesus rose from the dead, and sat down on the right hand of the Majesty on high. Acts 2; 32—37. Then was he most solemnly inaugurated and proclaimed king of the universe and especially of the New Testament church, amidst adoring myriads of attendant angels, and the Spirits of just men made perfect. Then were fulfilled the words of Jehovah by David: "I have set my King upon my holy hill of Zion." Ps. 2: 6. This is that Spiritual, evangelical, and eternal empire to which he himself referred when interrogated before Pontius Pilate; and in reference to which he said: "My kingdom is not of this world." His empire indeed extends to every creature, for all authority is committed into his hands both in heaven and on earth, and he is head over all things to the church. But his kingdom primarily imports the Gospel church, which is the subject of his laws, the seat of his government, and the object of his care. And being surrounded by powerful opposers he is represented as ruling in the midst of his enemies.

This kingdom is not of a worldly origin or nature, nor has it this world for its end or object. It can neither be promoted nor defended by worldly power, influence or carnal weapons, but by bearing witness unto the truth, or by the preaching of the gospel, with the Holy Ghost sent down from heaven. Its establishment among men is progressive, but it is destined at last to fill the whole earth. Dan. 2: 35. Rev. 11: 15. The real subjects are only those who are of the truth, and hear Christ's voice, for none can enter it but such as are "born from above." John 3: 3—5.—Its privileges and immunities are not of this world, but such as are spiritual and heavenly. They are all spiritual blessings in heavenly things in Christ Jesus. Over this glorious kingdom death has no power. It extends as well to the future as to the present world, and though entered here by renewing grace, it is inherited in its perfection in the world of glory. Hypocrites and false brethren may indeed insinuate themselves into it here, but they will have no possible place in it hereafter, for at the coming of Christ the foolish virgins will be separated from the wise, (Matth. 25) for neglecting to take oil in their vessels with their lamps. They will not be ready to enter in with him to the marriage.

BENJ. BEEGHLY.

Hudson, Iowa.

For the Companion.

M. Neher's Query.

The "Urim and the Thummim," spoken of in Exodus 28: 30, according to my knowledge, means nothing else than "Light" and "Perfection." These words we believe were engraved in very beautiful letters on the breast-plate of judgment. And these two 'words Aaron was to wear in the breast-plate of judgment for the command was: "That they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord, continually. Ex. 28 30.

I will here also give an extract from "Smith's Dictionary of the Bible," page 971: "URIM means 'Light' and THUMMIM means "perfection." We are told that the "Urim and the Thummim" were to be on Aaron's heart when he goes in before the Lord. When Joshua is solemnly appointed to succeed the great hero-lawgiver, he is bidden to stand before Eleazar, the priest "Who shall ask counsel for him after the judgment of Urim, and this movement is to determine the movement of the host of Israel. (Num. 27: 21.) In the blessings of Moses they appear as the crowning glory

of the tribe of Levi: "Thummim and thy Urim are with the Holy One." (Deut. 33: 8, 9.) In what way the *Urim* and the *Thummim* were consulted is quite uncertain. Josephus and the Rabbins supposed that the stones gave out the oracular answer by preternatural illumination. But it seems to be far more simple, and most in agreement with the different accounts of inquiries made by *Urim* and *Thummim*, (1st Saml. 14: 3, 18, 19; 23, 2, 4, 9, 11, 12: 23: 6; Judges 20: 28: 2d Saml 5: 2, 3, &c,) to suppose that the answer was simply given by the word of the Lord to the high priest, (compare John 11: 51,) when he had inquired of the Lord, clothed with the Ephod and Breastplate. Such a view agrees with the true notion of the breastplate, of which it was not the leading characteristic to be oracular, but only an incidental privilege connected with its fundamental meaning.—What that meaning was we learn from Ex. 28: 30, where we read, "Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Now the Judicial sentence is one by which any one is either *justified* or *condemned*. In prophetic vision, as in actual oriental life, the sentence of justification was often expressed by the nature of the robe worn. "He hath clothed me with the garment of salvation." "He hath covered me with the robe of righteousness, as a bridegroom decketh him with ornaments, and as a bride adorneth herself with jewels." Isaiah 61: 10 is a good illustration of this. In like manner in Rev. 3: 5; 7: 9; 19: 14; &c., the white linen robe expresseth the righteousness or justification of the saints."

L. MILLER.

Lincoln, Pa.

For the Companion.

A letter to brother George Bateman.

DEAR BROTHER: I feel impressed in spirit to mingle my sympathies and emotions of the heart with your sore afflictions in the family circle. When the solemn message of the death of your dear companion in life, reached me, the cold chills rushed through my whole frame. In a moment, my thoughts reverted to the past, and opened to the mind's view the social and happy visits we enjoyed with each other, while you lived in the east. I remembered how pleasant, lively, and amiable sister Lydia was, and that her conversation was coupled with fear, being holy and chaste, which made her so attractive within the circle she moved.

Now she has gone to meet her Savior in the regions of eternal glory, to reap the reward of a sober, righteous and pious life. O why should we weep then? We know you weep not as having no hope of her future blessedness. But the ties of nature are strong, yet not so strong but the Almighty in his providential foresight can easily break it asunder, in a moment—a twinkling of an eye. There are chords within nature's attachment, which are very tender. These are closely watched with a father's, a mother's, a husband's, a wife's, a brother's, and a sister's care. When the withering hand of disease touches any of those chords,—what a painful anxiety does it soon occasion! and when death inflicts the fatal blow, a wound is made that earth cannot heal. If we had no hope of a future state, we would be, as the apostle Paul remarked, *of all men the most miserable.* When we think of the many mansions in our Father's house prepared for us all—dead and living—a happy consolation forces itself upon us; that "earth has no sorrows that heaven cannot heal."

I and my companion can somewhat appreciate your solemn and downcast feelings under your afflictions.—Last Thursday, (25 Feb.) we had to undergo the painful duty of following our little babe to its last resting place on earth, when the clods of the valley now hide its body from mortal view. Were it not that God claims his precious jewels to adorn his great Ethereal Kingdom, we would enter serious and grievous complaints. We try to resign our will to an all-wise providence with this holy consideration: The Lord gave and the Lord hath taken away; *blessed be the name of the Lord.*" We also have the consolation that Christ, the Savior, has received it in paradise, where no pains are endured, no tears shed, no sighs heard, no sorrows felt, and no wounds inflicted. Where roses are without thorns, flowers without brambles,—where spring is perpetual, and light without clouds. There the tree of life is blooming, rivers of pleasure flow, and flowers never fade. Myriads of happy spirits are there, replenishing themselves with the bread of life, and anointing themselves with the oil of gladness,—surrounding the throne of God with the perpetual hymn of Moses and the Lamb. Angels with golden harps sing praises there continually, and cherubims fly on wings of fire. Well might inspiration say, "Eye hath not seen, ear hath not heard, neither hath it ever entered into the heart of man, the things that God hath prepared for them that love him." When we look forth and behold the earth; it is pleasant, and filled with many delightful things,—for it is God's earth, and he hath done all things well. But heaven is far better. There we shall not grieve any more, nor be sick any more, nor do wrong any more. There, the cold of winter will not wither us, nor the heat of summer scorch us. There we shall meet all *good* men, and all dearly love one another; for "Love is heaven and heaven is love." Wherefore, my dearly beloved brother, let us not pine our lives away, but try to comfort one another with these thoughts.

S. B. FURRY.

MEANNESS.—How difficult it is to be of a meek and forgiving spirit, when despitefully used. To love an enemy, and to forgive an evil speaker is a higher attainment than is commonly believed. It is very easy to talk of Christian forbearance among neighbors, but to practice it ourselves proves us to be true christians.

For the Companion.

Feet Washing.

While Christians of almost every denomination profess to adopt the same Scriptures as the rule both of faith and practice, they yet draw, or seem to draw from the sacred volume conclusions widely different.—Many causes doubtless contribute to this effect; and none, perhaps, more than the corruption of our nature, which blinds the understanding, and hardens the heart; which, in one man, exalts itself against the humbling doctrine and truths of the Gospel, and in another refuses obedience to its self-denying precepts.—Still we find difference of opinion, which exist between those who do study with candor, the revealed "will" of our Blessed Lord.

This indeed seems to be the case with the Brethren in regard to feet washing. Since the controversy has been going on I have read with some interest the different views of my brethren and while each brother who has written on the subject has given his views as he believes to be right, I have thought, what a pity, a little band can not see eye to eye! But as such is the case, let us, above all things have CHARITY.

I have withheld my pen from writing on the subject of feet washing, and do not now write to agitate the question any more than it is. I would calm the agitation. When the committee visited us in November last, to confer with us, they requested that the subject of feet washing should not be agitated any more than it was to which I assented. But I wish to say to my Brethren, that no charge can be laid to the Philadelphia church for any trouble which has, or may arise about feet washing. To the best of my knowledge we never did contend with any of the brethren, who practice it differently from us. But when asked, why we practiced feet washing in the single mode, we did not refuse an answer. I feel to say further, I have been a member of the church for over thirteen years, and I never heard from a brother or sister, feet washing mentioned, (until about a year past) as differing from what is now (as I am informed) the general order of the brethren, (as we are told, "*as we are the minority*").

We have always practiced feet washing in the single mode. That is, that the one that washes wipes, and from which we do not want to change. "*We stand united,*" contending that it was the old way the brethren first practiced it at Germantown. (The mother church.)

Now as much has been said and written upon the subject. I do not think it necessary for me to add any thing more, for all that has been written upon it, has not according to my view, made it any plainer than the plain words of our Savior, as recorded by St. John. No command, in the New Testament is more plainly given to us than the command of feet washing. And is it not strange, nearly every denomination of professed christians throw it away entirely, as nonessential, and we that do obey the command, and practice it. understand the way it should be performed, differently? Now if such be the case, let us be careful that we give no cause for offense; but let us have that charity and that forbearance which alone belongs to every child of God, and if we cannot now see eye to eye, let us trust the matter in the hand of an all wise God, and with a prayerful heart, and with a full belief that what even is "His Will," will be done.

ISAIAH G. HARLEY.

Philadelphia.

For the Companion.

Feet-Washing.

TO BRO. BENJ. LEER:—There *is*, as you say, considerable "stress" put upon the words "one another" in the communication to which you allude. The scriptural proof that they deserve *all* that emphasis and much more, if possible, is at hand, and will be given.

The words "one another," as illustrated by the Savior in his example, *can* include but two persons in its performance. Christ, who washed *and wiped* each disciple's feet was the one, and each disciple was the other.

The words "one another" certainly *do* allude to wiping as well as to washing, because the Master says, "I have given you an *example*, that ye should *do as* I have done *to you*." Who can say the use of the towel is not included in this example or pattern?

The single mode of Feetwashing *is* a part of "The faith once delivered to the saints." The Savior, as proved above, delivered to his apostles; the apostles delivered it to the churches they established; and when the "man-child" was born, or primitive christianity was re-established by the Brethren, at Swartzenau in Germany, it was found by them in searching the scriptures with "much prayer and fasting," in the 13th chapter of the Gospel according to St. John.

After they had been driven to this country by persecution, they established the single mode of feet washing in the little church they organized at Germantown; and *we* still keep that ordinance as those "ancient brethren" delivered it to us. We do not however recognize any authority in those brethren to hand it down to us, aside from the word of the Lord; but we trace the power back to the great head and law-giver of the Church.

You ask, "Who was it that delivered the faith to the saints? Was it Germantown and Philadelphia, or even the ancient brethren of Germantown"? How you could draw the inference from the article you have criticised, that its author held any such idea is hard to understand. All that was intended to be shown by that communication were the facts mentioned above, that is, to prove that the single mode of feetwashing was instituted by Christ, and that the change to the double mode was never sanctioned by the mother church at Germantown.

A good opportunity is now offered to mention another fact. The change from the single to the double

mode *was* made, but there is no record in the proceedings of any Yearly Meeting to show that it was made by the authority of the body. The inference is that the Brethren thoughtlessly allowed it to creep in gradually until it came to be considered an order in the house of God. There is no doubt that it was at first, in a few instances, temporarily adopted to gain time when the brethren had, previous to the administration of this ordinance, spoken a good while, where there were a large number of communicants.

While the proof derived from the word of the Lord, in favor of the single mode is unanswerable, I have been seeking in vain for a word of scriptural evidence for the double mode. The theory of representation, upon which many place so much "stress," has no foundation at all either in the precept or 'example' of the Savior. Admitting that theory, for a moment, to be correct, Christ represented himself when he instituted feetwashing, but where was the representative of his church? He did not even intimate that he intended to establish such a theory, by calling on one of his disciples to gird himself, and represent his brethren in the act of wiping.

You say at the conclusion of your article, "We have a guide to go by which we hold in higher reputation," and intimate that those who advocate the single mode are "contentious." Now brother Leer, I for one do not wish to be contentious, but love the brotherhood so well that I would be willing to sacrifice anything but the truth to be in accord with them. Bring your scriptural evidence in favor of the double mode. I am open to conviction, and will gladly yield when convinced. Your proof must however not be based upon any theory or device, but upon "*Thus saith the Lord.*"

SILAS THOMAS.

Phila., Pa.

For the Companion.

The Unpardonable Sin.

Being left altogether by myself this Sabbath afternoon, and taking a Testament and commencing to read, I soon reached the place where our Savior speaks of sinning against the Holy Ghost. Matth. 12: 31.—Whilst reflecting on this passage, I concluded to give a thought on this subject, without criticising, or even referring to any of the articles written upon this subject, which made their appearance in the *Companion* some time since.

I for myself understand the Savior from the beginning of the 25th verse to the end of the 45th verse of the chapter, to be talking to, and concerning the Pharisees. The Savior had just performed one of his wonderful miracles, by which he proved so clearly to all that he was in very deed the Son of God. The performing of this miracle did not only show the power and goodness of the Son of God, and prove his heavenly origin, but it had its desired effect upon the minds of the common people. See verse 23rd. The Pharisees being the open enemies of our Lord, mortified at being the people convinced of the divinity of Jesus, on account of his mighty works, most wickedly, against all reason and better knowledge, attributed the miracles of Christ to the work and power of the Devil; whereupon the Savior, from the beginning of the 25th to the end of the 45th verses, addresses himself to those notorious blasphemers, in words which they cannot gainsay nor resist; showing to them the unreasonableness of their argument. Now I am persuaded that these hypocrites knew full well that it was not by Beelzebub that our Lord cast out devils, for we hear one who was a member of their sect, and a principal man among them, confess: "We know that thou art a teacher sent from God, for no man can do these works that thou doest except God be with him." Now those Pharisees, with the scribes, were learned in the Old Testament Scriptures. Which scriptures the apostle informs us, came by holy men, who spake as they were moved by the Holy Ghost. 2 Peter 1: 21. It will be seen then that whatever knowledge the Old Testament student of that day acquired by the reading of the Scriptures, was transmitted to him by the agency of the Holy Spirit. Inasmuch, therefore, as these hypocritical characters had the wickedness to ascribe to the wicked one that which they knew by the scriptures as well as what they were daily permitted to behold with their own eyes, to be the work of God. I conclude they sinned against the Holy Ghost. See 45th verse. But I do not understand that the power, or possibility of sinning against the Holy Spirit, is limited alone to the class of characters to whom our Savior was here addressing himself. I believe that such as had been cleansed from their former sins, may fall away, and commit the unpardonable sin. I do not believe, however, that in every case such as fall, do by so doing sin against the Holy Spirit; for it is well known that even under the Mosaic system, God manifested himself as a merciful God; and we have instances on record under that dispensation, where God pardoned the grossest of crimes upon genuine repentance. How much more will he not pardon the penitent sinner under the gospel dispensation, which is represented as a system of grace and mercy.

DANIEL MOHLER.

Rossville, Ind.

For the Companion.

"For all things are Yours."

Friendly reader, Christian brother and sister: I have been meditating upon the exalted position that the true christian occupies. And while meditating on the sublime promises of the gospel of our Lord, our mind reverted to the language that stands at the head of this essay. The apostle in this chapter (1 Cor. 3,) among other things brings to bear the fact that "the wisdom of the world is foolishness with God." Therefore saith he, "let no man glory in men; for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things

to come, all are yours; and ye are Christ's, and Christ is God's." What a beautiful illustration, setting forth to us that, possessing Christ and being possessed of him, we have the privilege of enjoying all things pertaining to the Church.

To illustrate farther: Paul, Apollos, and Cephas, were ministers; and the Corinthian brethren had the benefit of their united labors in the ministry: they no doubt labored very zealously in the cause, so that the brethren were much refreshed and strengthened. Just so we have the benefits of the labors of the ministry in this our day. And although our ministers are for the most part "local," or reside among us, yet we have the benefits of their labors. And in connection with this at times we also have the pleasure of a visit of some "strange" or foreign brethren, and they are permitted to enjoy the benefits of the united labors of the Ministry: sitting beneath the dripings of the sanctuary, and receiving wholesome admonitions, words of comfort and consolation, thereby becoming strengthened in the inner man. And just here we might say, that through the medium of our welcome periodicals, we have the privilege of hearing the brethren, from "far and near," speak words of comfort and consolation. Oh! how many hearts are made glad, through this means of grace. Truly when we consider the glorious Gospel Priviledges we enjoy in this land of Bibles; being permitted to worship God beneath our own "vine and fig tree," we may with propriety say, "all things are your's."

Again considering the matter from another standpoint; when we travel among the brethren where true Christians love prevails, although we may be many miles from our homes, yet all things that are necessary to make us comfortable, are ours. We are permitted to surround their tables with them, and enjoy the benefits of what they have provided. Yet more, we share their hospitality in being permitted to rest our weary heads on their downy pillows. Hence we repeat again "all things are yours, and ye are Christ's, and Christ is God's." In consideration of those facts, or in consideration of the fact, that we shall be permitted to enjoy the "life that now is," the Apostle may well say, "It does not yet appear what we shall be," but the fact that we are Christ's, and Christ is God's, inspires us with holy emotions; and we are assured that not only in this life "are all things yours," but that in the "world to come," we shall be "heirs of God and joint heirs with Christ," and thus be permitted to enjoy "all things," that God in the plentitude of his mercy has prepared, and holds in reservation, for all those that love and serve him.

Christian brother and sister, let us, O! let us endeavor so to live that we may be permitted to enjoy those blessings, and priviledges, that have been so dearly purchased for us, by and through the atoning blood of Christ: "who though he was rich, yet for our sakes he became poor, that we through his poverty, might be made rich." Unto his most holy name, be ascribed all praise, honor and adoration, now and forever more. Amen.

L. M. KOB.

Franklin, Iowa.

For the Companion.

The Commission.

"And he said unto them; Go ye into all the world, and preach the gospel to every creature. Mark 16: 15.

The text above given should make deep impressions to every reader, and particularly to the minister of the Gospel, as the commission was given by our Lord to the Apostles to go and preach *the* Gospel. Now the question is, Do we the Ministers of the Gospel fill that commission that was given by our Lord through the Apostles? I am fearful that many of us ministers come short of making full proof of the mission given to us: for this reason I take the pen to investigate the subject.

"And they went forth and preached everywhere, the Lord working with them." Mark 16: 20. Then turn to the "Acts of the Apostles," and we discover that they commenced the mission given to them by preaching the Gospel to the Jews and the Greeks, and as is declared in Acts 2: 46: "Continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart; again Acts 20: 7: "And, upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Taking these, with many other scriptures we might adduce, we come to the conclusion that it is filling the commission where there is an organized Church that only meet for worship once in two weeks.

I was much surprised when on a visit this winter to the state of Indiana, and found large, organized Churches with from one to three meeting houses in each branch, and only holding one meeting in every two weeks in each of those organized Churches. Could it be possible that the Lord has given us every first day of the week for to keep in honor to him, and a day set apart for worship, and yet we would only occupy half of the time. Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God. Acts 28: 30, 31: Paul was not only satisfied to preach on every first day of the week, but for two whole years at one place; and at other times he preached until midnight; and

again, until the break of day. We need not fear of preaching too often, when we see the necessity of it in order to convict the sinner to repentance. The Apostle Paul exhorted Timothy, and gave him the charge to "preach the word: be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4: 2.

This proves to a full satisfaction of my mind that in order to fill the commission, we must meet every first day of the week for to preach the Gospel. And less that that would be losing the time given to us to preach the Gospel to sinners, to convict and convert them to the Lord Jesus Christ.

JOHN F. EIKEBERRY.

Elm Springs, Iowa.

For the Companion.

Passing Time Away.

As this side of the sheet is somewhat soiled, I will pass some time in scribbling on it, whatever may occur to my mind. Even the foregoing words, "Pass some time," afford a subject for serious reflection. First, this being Sunday, and I not at meeting, the question is: Have I a sufficient excuse for my absence from the house of God? The inspired man of God Paul says, "Redeeming the time, because the days are evil."—And, an old adage says: "For satan has some mischief still, for idle hands to do." May I then always, when not engaged in active duty, ask myself, How is it that I am not engaged in something useful?

Such questions are well calculated to remind us of our duty, as well as of our folly; and are in accordance with divine practice. When Adam, our first parent, vainly tried to hide himself when he heard the voice of God in the garden, the Almighty, (though he well knew where the man was) called him saying, "Adam, where art thou?" I have no doubt but this interrogation was intended for the man's reproof, and not at all for information to the enquirer.

Again, when Elijah the prophet fled from the persecuting Queen Jezebel, and was in a cave on Mount Horeb, after the storm, the fire, and earthquake had passed, the Lord passed by in a still small voice, calling to the prophet: "What doest thou here, Elijah?" Doubtless to remind him of his weakness, and also of the power with which he had been endued: for, but shortly before, we behold the elements at his command; at his bidding the heavens withheld their rain; again at his command there was abundance of rain. But though I may no. be permitted thus to act with the seal of God, visibly to crown my labors, may I still, though in an humble sphere, so pass my time, "that I may give for every day some good account at last."

D. M. HOLSINGER.

For the Companion.

Warning to Talebearers.

Brethren: If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Gal. 6: 1.

Brethren, let us see how this command of St. Paul to the Galations is observed in this our day? I am sorry to say that I have frequently seen quite the reverse among those who call themselves brethren, and profess to be spiritually-minded. If a man is overtaken in a fault, or even if they hear some evil report of a brother; if they even themselves doubt its being true; they take every opportunity to circulate it abroad; and forget that the Scripture makes it their duty to go to their brother and, in the spirit of meekness, endeavor to restore him, or at least see if the report is true or not.

MOSES FRAME.

Elkhart Ind.

How Near is Heaven.

Christians sometimes look far away to Heaven; but that rest is not far off. The clouds that hide their shining worlds are thin, they are transient, and soon will obscure no more; the journey may end this hour; one short step may place the Christian in a ray of light; one dark hour may hang upon him; but the morning come and shade behind it. Day, bright, peaceful and eternal, succeeds it. A pang may be left for a moment, and flies away forever. A conflict, sharp and painful, may continue for a night but victory, eternal victory, ensues. How soon, oh! how soon she Christian's cares are over, his eyes no more suffused with tears.—Near at hand is the land of his pursuit. Hope cheers. How glorious the object that hope embraces! How holy its spirit? Who can contemplate the home that our Heavenly Father is fitting for His children, and not fear in his soul a thirst for its enjoyment! Well, these delights, the happy clime, those ever verdant plains, are not far distant.

Life's Troubles.—Wisdom makes all the trouble, griefs and pains incident to life, whether carnal adversities or natural afflictions, easy and supportable by rightly valuing the importance of and moderating the influence of them. It suffers not busy fancy to alter the nature, amplify the degree, or extend the duration of them, by representing them more sad, heavy and remediless than they truly are. It allow them no force beyond what naturally and necessarily they have, nor contributes nourishment to their increase.—It keeps them at a due distance, not permitting them to encroach upon the soul, or to propagate their influence beyond their proper sphere.

For the Companion.

The Wisdom of the Just.

"The mouth of the just bringeth forth wisdom."

Justice and wisdom are prominent features in the character of a child of God, and marks which distinguish the Christian from the children of this present world. Intrinsic justice is inflexible. Wisdom can be found by all who seek it aright. In judgment, wisdom may pity the ignorance of the ignorant, and still offer instructions, but justice will fulfil its mission, and faithfully execute its work. "The *just* man walketh in his integrity," and will be abashed by no means. A wise man is "not wise in his own eyes," but "the wise in heart will receive commandments," and obey them. Prov. 10: 8. Justice and wisdom must go together. Wisdom without justice will lead astray, pervert and confuse. But wisdom, tempered by the genuine presence of unyielding justice will accomplish exceedingly great results. These are attributes of our God, in whom they have infinite perfection. And since justice and wisdom are perfect attributes of our Heavenly Father, can there be anything more rational than that his confiding, adopted children should follow justice and wisdom in all their Christian action, life and deportment?

A just man may be known by his speech—his words. Some men speak to please others; some to please themselves; and some again speak they know not what. Of the latter class there are not a few. But the just man or woman knows what words escape the lips. There is a principle held by some that a man may as well speak his mind as not; but this principle, like many of the same hue, is untenable in its foundation and unchristian in its origin. One of old had wisdom enough to know whereof he averred when he wrote this line: "A fool uttereth all his mind, but a wise man keepeth it in." They that love and follow the Lord have the Lord's promise: "I will give you *a mouth* and *wisdom*, which all your adversaries shall not be able to gainsay nor resist." This is a precious promise to the timid, watchful follower of Jesus who desires to "live a quiet and peaceable life" in the midst of a perverse, presumptuous people. The unwise speak all they know, and when all is said there is so much airiness and immateriality that it is difficult to find the *terra firma* or substance. But the wise will speak wisely, and their speech will be "seasoned with salt." A wise man in his discourse "brings forth wisdom" for the good of others; but it is hard to remember continually that we are examples or giving example to our associates, no less outside the Church than within. God gives to his children that which is good in his sight, even "wisdom and knowledge, and joy," (Eccl. 2: 26.) but what a pitiful sight to see one of his children defend, with many words, some worldly principle, or partisan opinion! The Christian is taught of God who gives him wisdom and understanding, and therefore should be very mindful of the Source of such wisdom and understanding, and if God be not the source, self or sin must be.

In the Law-book of Heaven it is recorded that the resurrection of the dead is composed of two classes:—"The just and the unjust."

A just man, then, must be a living, hopeful, Gospel believer, who will exercise himself, "to have always a conscience void of offence toward God, and toward men." In this is contained the essence of true Christianity. He whose Christian character is thus framed, is a *just* man, and his words are words of wisdom, for "the mouth of the just bringeth forth wisdom." A just man is a *good* man, and a good man is a *wise* man. "A good man, out of the good treasure of the heart, *bringeth forth good things*;" this is one definition of a good man, given by our Savior. The person that answers this description, practically, is a just man. He studies to please God whether it be pleasing to his companions or not. Though those of his own company would declare their disapproval of so strict a manner of life, yet will he hold his integrity with God. The just man, however, will strive to please both God & man, but never at the expense of truth & equity. It is seldom that the just and wise are not well spoken of; and I have never heard else but *good report* of such of my brethren and sisters in our Brotherhood as are firm in the Faith, and live consistently with the holy, just and wise principles of our Gospel Christianity. May "every one that nameth the name of Christ," strive for the mastery over sin and self, and endeavor to lay before an observing world, a *life* blameless before God and the Angels, and which will bring to every ear nothing less than a "good report." To say little

and think much is better than to say much and and think little. Notice is taken of what we say as well as of what we do. Matth. 12: 36. If we live under the influence of what the New Testament teaches us, our "conversation will be as it becometh the Gospel of Christ." Just men are righteous men in God's estimation; hence they have righteous hearts and hopes, joys and fears, holy lives and godly conversation. Col. 3: 17. Children of this world may have deep learning, brilliant talents, and rank high in the Church, and yet be perverse. They deride the Gospel while they profess to uphold and obey it, and thus the cause of truth will suffer in its extension and acceptance. We must beware of the Lord's enemies. It would be well, in our associations with the world, never to tarry longer than duty requires, where our mouths cannot bring forth the wisdom of God. 1 Cor. 1: 18. "Think twice before you speak once," and "never suffer your tongue to outrun your wisdom." These maxims are good. "Beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." James 1: 19.

D. B. MENTZER.

Shall we meet again?

Through the many different circumstances in life, there is but little certainty as to how we are going to get along with anything we undertake to perform, which is of a worldly or temporal nature. It seems that disappointments fall to the lot of every one. The uncertainty of our intentions cannot well be avoided, from the fact that we are fallible creatures, imperfect beings, short-sighted, not knowing what to-morrow will bring forth.

There is always a time when friends must part. When we meet with friends and brethren and part with them, it is uncertain whether we will ever meet again. It is a great comfort and consolation to us to meet with loved ones after the absence of many years. Our conversation often goes back upon the pleasures we enjoyed together in riper years; but when the time comes for us to part from each other, O the thought! Shall we ever meet again?

It has been but a few months since we have had the happy privilege of meeting with friends and neighbors after some years of absence. It seemed like heaven on earth when taking the hands of my old fathers and mothers, and companions of my youthful days. It was a feast of fat things. But alas! dear friends and brethren, in a few days we leave you again, and shall we meet again? No, no never. Many of you I will never see in the flesh. Some have gone since I have been with you, and some others are almost ready to bid farewell to earth and its sorrows. Old fathers and mothers in Israel: we leave you, we bid you an affectionate farewell, we never expect to meet you here again in your earthly home. I cannot forget your kindness. If I cannot recompense you, my God will. He will supply your wants. "Thou shalt be recompensed in the resurrection of the just." We will long remember you, young brethren and sisters. Shall we meet again? Not here. Then farewell. I love you this God knoweth. Let us try to be faithful. A few more storms, then we will meet in our Father's house. "We have often sat together around the Communion board and communed with each other, and with our Lord Jesus Christ. But I have sat with many of you my last time. May we at last sit together around our Master's table and feast on the blessings and rich things of heaven.

Brethren, you who are commanded to feed poor, hungry souls with the bread of life, and clothe the naked with the garment of salvation, we bid you adieu. We do not expect to hear your voices again in the Mountains of the East, in defense of the Word of God. We say, go on: yours is a good work; by you the work of salvation is carried forward. With a tear we say, *farewell.*

Brethren, remember the tender vine that is just making its appearance in Missouri. We take our last survey of our native home—the Knob Creek meeting-house, where our souls were first blessed, where we have oft obeyed the form of doctrine delivered to the Saints, and where we first learned to love all men and to do unto others as we would be done by.

SAMUEL C. BASHOR.

Old Things.

Give me old songs, those exquisite bursts of melody which thrill the lyres of the inspired poets and minstrels of long ago. Every note has borne on the air a tale of joy and rapture—of sorrows and sadness.—They tell of days gone by, and time has given them a voice that speaks to us till life shall end; as I "launch my boat" on the sea of eternity, may their echoes be wafted on my ear, to cheer me on my passage from earth.

Give me old paths where I have wandered and culled the flowers of sweet friendship in the days of "Auld Lang Syne," sweeter far, the dells whose echoes have answered to our voices, whose turf is not a stranger to our footsteps, and whose rills have, in childhood's days, reflected back our forms and those of our merry school fellows, from whom we have parted and met no more in the old nooks we loved so well. May the paths be green in my memory forever.

Give me the old house upon whose stair we seem to hear the light footsteps, and under whose porch a merry laugh seems to mingle with the winds that whistled through the old elms; beneath whose branches lie the graves of those who once trod the halls and made the chambers ring with glee.

For the Companion.

Explanation as requested by Brother Arch Holland.

The passage to be explained is found in Paul's letter to the Hebrews (7: 3.) and reads thus: "without father, without mother, without decent, having neither beginning of days nor end of life, but made like unto the Son of God; abideth a priest continually."

Now from the preceeding verses of the same chapter, we see that the apostle has reference to Melchisedec as being without father and without mother, &c. It has been a great question among the learned men, who this Melchisedec really was, some concluding that he was God; others, one of the holy angels; and others that he was Christ. But according to my humble opinion by what I have learned from the Scriptures, he was only a mortal man, but a priest of the Most High God, and a type of Christ and of his priesthood. It was in the capacity of a priest that Melchisedec met Abraham when returning from the slaughter of the kings and received tithes at his hand. See Gen. 14: 18—20.

Scripture tells us nothing of his father or mother, nor of his genealogy, his birth or his death. He stood alone without predecessor or successor until Jesus Christ, the great antitype, made his appearance, who was also a priest, appointed of God after the order of Melchisedec, (See Psalm 110: 4,) and not after the order of Aaron, which priesthood was claimed by generation. No one could become a priest of Aaronic order but by birthright of father or mother of decent from Aaron, and according to Jewish History, name of father and mother, date of the priest's birth, how he served in that capacity, and date of his death.—And such names as Melchisedec, and his father and mother, could not be in the record of priests, because he was a priest at the time when he met Abraham when returning from the slaughter of the kings, when Aaron was yet in the loins of Abraham for generations before the Levitical Priesthood was established. He was without father and without mother, without beginning of days or end of life, and having no decent from Aaron; neither had our Lord Jesus Christ, for it is evident that our Lord sprang from the tribe of Judah of which tribe Moses spake nothing concerning priesthood. Heb. 7: 15. so we see that Christ was a priest after the Levitical Priesthood was abolished.

Now Paul does not claim Christ's priesthood after the order of Aaron, but after the order of Melchisedec, the type of Christ, who was born of a woman in order to become a man. So we believe of Melchisedec, that he had a father and a mother in order to become man and king of Salem which was the ancient name of Jerusalem, where Melchisedec was "King of Peace" when Abraham was a stranger in Canaan.—So Melchisedec was a type of Christ in humanity; and secondly as to his divine nature as being in the highest sense without any of these limitations. We should therefore notice carefully that the Apostle describes Melchisedec, the type in terms which in the full meaning holds good only in Christ the great Antitype.

JOSEPH BERKEY.

Scalplevel Pa.

———:o:———

For the Companion.

Long prayers and repetition of words.

In No. 5 of this vol. I noticed an article under the above heading, and it appears that our beloved brother has not altogether understood the language of our Master, as recorded by Matth. 6: 7: 8. He left the latter clause of the 8th verse almost unnoticed, as he noted the words, "O Lord, our Heavenly Father." It appears these words of the 8th verse were taken into consideration in the repetition. The text has no reference to these words (above stated.) "Be not ye therefore like unto them: for your Father knoweth what things ye have need of before you ask him."—This has reference only to asking of the Lord, such things as we wish him to give, as he knows our wants; therefore no repetition is required. But I must still agree with the brother to a certain degree, concerning the words noted. Bear with me Brethren.

ELIJAH BERKEY.

Scalp Level, Pa.

———:o:———

One Drop at a Time.—Have you ever watched an icicle as it fromed? You noticed how it froze one drop at a time, until it was a foot long, or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water is but slightly muddy, the icicle looked foul, and its beauty is spoiled. Just so our characters are forming; one little thought or feeling at a time, adds its influence. If each thought be pure and right, the soul will be lovely, and sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.—*Selected.*

———:o:———

Prayer, to make it accepted, requires neither genius, eloquence, nor language; but sorrow for sins, faith and humility. It is the cry of distress, the sense of want, the abasement of contrition, the energy of gratitude. It is not an elaborate string of well-arranged periods, nor an exercise of ingenuity, nor an effort to the memory; but the devout breathing of a soul struck with the sense of its own misery, and of the holiness of Him to whom it is addressed.

———:o:———

Some men think religion bears the same relation to life that flowers do to trees; that the tree must grow through a long period before the blossoming time. But the Bible represents religion not as the latest fruit of life, but as the whole of it—beginning, middle and end.

Christian Family Companion.

Tyrone City, Pa., March 9, 1869.

Apprentice Wanted.

We wish to employ a young woman, a sister in the Church preferred as an apprentice to the printing business. She should have a good common school education, and should not be under 16, nor over 21 years of age, and must be neither ashamed nor afraid to do work. If a stranger, she must furnish recommendations of character. Apply in the applicant's own handwriting, giving age, size, weight, condition of health, reference, &c.

No More Back Numbers.

We can no longer send back numbers of this volume. By the time this reaches our readers we will be entirely out. A few odd numbers, and very few, are preserved for those who may fail to get theirs. Those wishing them should order them soon.

The *American Ecclesiastical and educational* Almanac for 1869 has been received.

It gives an abstract of the proceedings of all the important Church Assemblies in America and Europe, the operations of the Religious, Missionary, Temperance and other societies, the Progress of religious Liberty, the preparation made for the coming General Council of the Roman Catholic Church and for the coming General Assembly of the Evangelical Alliance, the important movements in the Mohammedan world and a large amount of other information on great religious movements of the year.

(Price 50 cents. Published by F. Gerhard, 15 Dey Str.—(Post Box 4001), New York.)

Those Premiums.

According to our proposition March first, instant, was the time for closing the competition for the premiums offered for the largest list of subscribers to the *Companion*. They have been footed up and are as follows:

	No. of Subs.
John R. Holsinger, Mt Morris, Ills.	64.
C. G. Lint, Meyers Mills, Pa.	64.
J. L. Wineland, Clover Creek, Pa.	42.
Stephen Hildebrand, Johnstown, Pa.	42.
Franklin Forney, Stony Creek, Pa.	36.
A. H. Snowberger, Huntington, Ind.	29.

It will be seen that the competitors for the first and second premiums are a tie. As we claim the right of being judge in the matter we have decided to send each of them the premium offered; viz; to the first two, a copy of Bible Dictionary and to the second two a bound copy of Vol. 3, of *Companion*. Brother Forney will receive a copy of Debate on Immersion; and all these brethren, with all others who have so liberally used their influence and time in our behalf, have our warmest thinks.

Error.

It the advertisement of brother Bechtelheimer, last week we said "Warren" instead of WARSAW. It is corrected this week.

Book Orders.

Those who have ordered Plain Sheep and Arabesque Hymn Books, Debate on Trine Immersion (Quinter and McConnell, and Christian Harp, will please have patience. We are out, and expect a supply shortly. We solicit no orders for the debate on Trine Immersion for the present, the edition being exhausted.
Hymn Books have since arrived.

Business.

Hannah Knauf, Covington, Ohio. Brother G. W. Wine has kindly sent us the address of the brethren in Pocahontas, and we will now forward the paper to them.

L. H. Dickey, Fostoria, Ohio. The fault is not at this office. Perhaps we can supply lost numbers for file if informed.

H. S. Jacobs, Congress, Ohio. We will send the *Companion* for the balance of the year to the sister for the money sent. We have no knowledge of having received a former letter from you with one dollar. What was the money for?

Daniel Metzler, Locke, Ind. The address was changed and the paper sent to New Bremen, where the numbers can be gotten.

Jacob Christner, Indian Creek, Pa. We have no knowledge of receiving letters from you. At what date did you send the letter which should have contained the money? and how? We send the paper hoping all will be made right.

John Martin, Washburn's Prairie, Mo. We charge you $3.75 (for the three copies from the present time) to be paid some time during the year.

Adam Hollinger, Bermudian, Pa. The address of brother Lerew is "Pappillian, Sarpe Co. Nebraska." Your letter containing money must have been received in Jan.—You can see it acknowledged in No. 4. It is all right now.

Thos. M. Haley, Westminster, Md. Will you please say in what numbers the acknowledgements appeared. We have no account of more than one in our books. We want to make all right as far as we possibly can.—Will send you paper from now until No. 25.

Anonymous, New Holland, Ind. You speak as one having authority, yet we cannot take your voice without your name.—Back up your assertions by your honor.

J. T. Lewis, Elmira, N. Y. You have now paid to No. 7, Vol. 6, as indicated thus: "6—7."

H. F. Long, Millerstown, Pa. Please have patience with us. We do not profess to answer questions of the kind. It is not part of our duty. If we can find time to do so, we should take pleasure in giving you all the light in our power. If your query turns up again, and is suitable for our columns we will lay it before our readers, and perhaps some of our contributors will answer for us.

E. Mishler, Yellow Creek, Ills. The duplicate check has been received. How it occurred that it was not acknowledged, we are unable to account for.

John Tucker, Perry, Ind. The price of the "Debate on Trine Immersion," postpaid, is $1.25. What shall we do with the 15 cents?

Mary I. Kingery, Mt. Carroll, Ills. Please send on the answer that we may prove it, and if the answer is found to be correct we will insert. We will publish no more puzzles until we have the solution.

For the Companion.

Oneness in Christ.

"For by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." 1 Cor. 12 : 13.

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God : and if children, then heirs, heirs of God, and joint heirs with Christ ; if so be that we suffer with him, that we may be also glorified together." Romans 8 : 15—17.

From the above scripture we can learn our relation with God and with his Son Jesus Christ; and also from the scripture we learn that God has always had a people upon the earth, and he has always given them a law, with life and death set before them, and men could choose which they would. In olden time the Lord chose Israel to be a special people unto himself, above all people upon the face of the earth : and he gave them commandments, and statutes, and judgments ; which he commanded them to keep, that if they would hearken and do them, the Lord would keep the covenant and mercy which he sware unto their fathers, that he would love them, and bless them, above all people. But if they would mix among other nations, and serve other gods, his wrath would be kindled against them. They were not even to inquire how the nations served their gods, and were not to sow their vineyards with divers kind of seeds, lest the fruit of their seed which they had sown, and the fruit of their vineyard, be defiled. And they should not wear a garment of divers sorts, as of woolen and linen together ; and were commanded, that if there arose matters of controversy within their gates, they should "come unto the priests, the Levites, unto the judge that should be in those days, and inquire ; and they shall shew the sentence of judgment", "and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand or to the left." And God has yet a people upon the earth, and has sent his only Son into the world; and he has brought a law, his Father's will, which if the children of men observe and do, they may live forever. Now Paul says, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and confirmed unto us by them that heard him." Heb. 2 :2, 3.

Now if by "one spirit" we are all baptized into "one body," why not all walk by the same rule ? And as the children of Israel were to go to the priests, the Levites, to get sentence, or judgment, in matters of controversy, etc., so the Church of Christ is not left without a directory. The 13th chapter of the Acts of the Apostles is the gospel rule and order of the Church of Christ to settle differences and dissensions in the Church. We learn that there were brethren sent by the Church to Jerusalem with their matters of disputation, and were received of the Church, and of the Apostles and elders ; and we learn they gave judgment in the matter.— Then it pleased the Apostles, and elders, with the whole Church, to send back chosen men, and also a written decision, in which, when they had read, they rejoiced for the consolation. Now according to the gospel rule, we have our council meetings, where the elders, and the Church meet in council, and give judgment in matters of controversy and differences of understanding, we hope in the fear of God ; and these decisions are written down and sent back to the whole Church to satisfy and make an end of that controversy. Now when these decisions are read, do we "rejoice for the consolation?" I fear not ; but many murmer that it is not as they wished; they will bear no cross, nor deny themselves according to the gospel, and as it were, scorn government, and go and do as they did before.— Under the law in the Church of Israel, that man had to die, who presumptuously disobeyed the judgment of the judge ; and "How shall we escape if we neglect so great salvation?" The Apostle says we "have been all made to drink into one Spirit." Why is it when we have all drank into one Spirit, which Spirit, the Savior says, "shall guide us into all truth," that we walk in so many different ways, for Christ says "I am the way." Then all other ways are evil, and the Spirit that will lead us into any other way than where the Savior went, must be an evil spirit, for John says, "He that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John 2: 6. But in these last days we frequently see our Brethren dressed in the uniform of the world, appear in the style of the world, and attend political meetings and elections, contrary to the counsel of the Church

and above all, contrary to the gospel, which is our salvation, if we obey it from the heart.

Here we see mixed seed sown in our fields, and in our vineyard, and thereby many are defiled. As the church of Israel were not to inquire after the nations, so the Church of Christ must come out from among the world, and be "a separate people, a chosen generation, a royal priesthood, a holy nation." The Savior commands us to watch, and pray always. Do brethren pray in the Spirit, on their way to political elections, that the Lord would direct their steps aright?

Now dear sisters, I must write a few lines unto ourselves, for we are as often walking out of the narrow path as the brethren. If we would watch our walk and conversation better, we might be the means of keeping our husbands and brethren out of many errors. The Apostle's advice is that we should be teachers of good things, and our adorning should be that of a meek and quiet spirit, which is in the sight of God of great price. The Church of Israel were not to wear garments of divers sorts, as of woolen and linen together. So also the Church of Christ is forbidden to wear the world's apparel, and mix that abomination—pride—with our religion, and thereby spot our robe of righteousness, and defile our souls with these vanities.—Dear sisters, let us avoid these indulgences of self, and of the flesh, and clothe ourselves with meekness and humility; and let us nourish that inward purity of heart, from which all outward holiness proceeds. Self-denial and a separation from the world in all its allurements, is a sincere test of our profession in the faith of Christ; and if we live the religion and faith of Christ, we must live in self-denial, and take up our cross, as our glorious Redeemer has given both precept and example. We are living in a time that men and women can be called Christians, and be right with the world in all its vanities and inconsistencies. In some districts of the Church we see sisters wearing hoops, and fashionable nets, the world's covering; but no plain cap, the elders and the Church have (we believe) through the influence of the Holy Spirit decided for a covering for the Christian women. The Savior says, "the tree is known by its fruit," fruit does not grow in the heart, but on the branches, where it can be *seen*. Christian fruit must be external and visible, as well as internal and spiritual. The Savior says, I am the true vine: ye are the branches. Now if we are branches of the true vine, we must bear fruit unto the vine. Hear the Savior's prayer for us, shortly before he was crucified: "Neither pray I for these alone, (the Disciples,) but for them also which shall believe on me through their word: that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John 17: 20—23. Who that profess the name of Christians, can read this prayer without reflecting in their own hearts, to see and know whether they are in union with God and the Lord Jesus Christ, and with the Church which is the Body of Christ? We should take heed unto ourselves, lest we be found like unto the Church of Sardis. Rev. 3: 1—5. Oh brethren and sisters, if we walk worthy to be clothed in that white robe, we will all be in uniform, for there will be no spotted garments there.—Therefore let us labor to obtain that robe of righteousness. When God had commanded Jacob to arise and go to Bethel, and dwell there, and make there an altar unto God, Jacob said unto his household, and to all that were with him: "Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." Dear brethren and sisters, if it were necessary for the people of God to put away their idols, and change their garments, when they went to build an altar to God, is it not more necessary to put away all our idols, and change our garments, that we may have "boldness to enter into the holiest by the blood of Jesus?"

SARAH RUPEL.

North Liberty, Ind.

THERE is a transcendent power in the example which we set before others. We reform others unconsciously, when we walk uprightly.

CORRESPONDENCE.

Announcements.

DISTRICT MEETINGS.

Northern district of Indiana, March 25th, in Union Centre congregation, 7 miles southwest of Goshen.

Missouri and Kansas district, April 16th, near Plattsburg, Mo.

Middle district of Pa., April 26th, in James' Creek congregation, Huntingdon Co., Pa.

Western District of Pa., April 26th, in Elklick branch, Somerset Co., Pa.

Fist district of Virginia, Friday and Saturday before second Sunday in April, in Franklin Co. Va.

East Pennsylvania district, in Tolbenhacken branch, Lebanon Co. Pa., 2 miles South of Myerstown Station, 6th of May.

District of West Virginia, at Shiloh, Barbour Co., April 30th.

Eastern district of Maryland, Middletown Valley congregation, first Tuesday after Easter.

Notice of District Meeting.

The District Meeting for the second District of Va. will be held, the Lord willing, in the Beaver Creek meeting-house, on the 7th and 8th of May. Brethren coming through the Valley on their way to Annual Meeting, are invited to be with us at that time.

By order of the Elder.

G. W. WINE.

Dear Brother Henry :—I hereby give you a brief sketch of our visit to Pennsylvania. Myself and wife left home on the 7th of Dec. Arrived at Dayton, Ohio, on the 9th, and remained four days. Visited a brother-in-law, and in consequence of having no knowledge of the brethren in these parts, we had but two meetings in Liberty, in the United Brethren meeting-house. Much interest manifested in the word preached. We then took our leave for Millerstown, on the Penna. Central R. R. In this congregation (Lost Creek) we remained several weeks. Associated with the brethren at a series of meetings held at Free Spring meeting-house (9 in number). We also had quite a number of meetings besides through the congregation. I then visited the lower congregation in Cumberland Co., and the brethren in Tuscarora Valley, having left my wife to visit among her friends. We then proceeded to Lewistown congregation, remained about a week; thence to Aughwick, remained another week. Then took the cars westward. Stopped over night with brother Henry Holsinger. We were much disappointed however, in not meeting him at home; and finding the young woman scorching with Fever, (As noticed in *Companion*, No. 7.) we felt it an imposition to remain in the family over night; and would have gone to the hotel, but the loving entreaties and countenances of sister Holsinger and brother Mentzer (Assistant Editor) constrained us; and they have not only our thanks and good wishes, but we try to remember them at a throne of grace in their afflictions.

We then resumed our journey westward, in company with brother John Emmert and sister Hannah How, and safely arrived at Burnettsville, 12 miles west of Logansport, Ind. Remained with the brethren 5 days; had interesting meetings.—I would here say, in general, on our visits, good interest was manifested in spiritual things. The brethren strongly contending for for the faith, notwithstanding we saw none baptized.

Once more we resumed our journey homeward and arrived home on the 11th of Feb., and found all well, for which we try to be very thankful to our heavenly Father, in whose hands our lives are. On the 12th we started for Mount Carroll, Ill., by request of brother C. Long, to a church meeting: where a brother was to be chosen to the ministry.—The lot fell on brother Joseph Switzel; hope he will manfully and courageously respond to his call.—We spent a week in the Carroll and Hickory Grove congregations.

ENOCH EBY.

Duncannon, Ills.

Dear Brother; I have lately seen a good many that seem to be well pleased with the *Companion*; I therefore thought it no more than my duty to inform you what I think of it. First,--I must say, that I have been a reader of it ever since the seventh number of first volume.—Further, I must say, that I could hardly be better pleased with it than I am at present. I would not be without it for twice the amount it costs. It does what it claimes to do; it cheers me on my way to Zion. I have often tried to encourage others to take it. The reply *sometimes is*, "I have the Old and New Testaments to read." This we know that they have the Scriptures, and well would it be if they would read them; but while they study how to accumulate wealth, they are neglected as well as the *Companion*. Some even consider it a great evil in the Church; and, according to their expressions, would immediately prohibit you from printing it, had they the power to do so. They think, and even say, that it is the *Companion* that causes the discord and disunion in the brotherhood at this time; but all hath never discouraged me yet.—In conclusion I would say to you, dear brother, go on; dont be discouraged in a good cause; if the Lord is with you, who can be against you? So fare you well.

J. D. NEHER.

Rossville Ind.

Brother Holsinger; My heart says amen to what brother Forney and brother Smith say about prayer or social-meetings; as brother Smith says he wants some more said on the same, I feel like trying to help to advance the good cause, having enjoyed the happy privilege of attending such meetings for 12 years, and having often felt that it was a little heaven on earth to be there. Brother Forney and brother Smith have enumerated the blessings attained, but there is still another.—All backbiting, malice and evil-speaking, is banished from the circle of those who meet regular in such exercises. If any meet with hatred, they cannot hold it: satan is made to flee. And it is common for those who get entangled in Satan's net, to absent themselves or take a back seat; and after a while confess their faults with sorrow.—When a member's seat is vacant without a just cause, and the inquiry is made about it, the answer is common: "they have got into a difficulty." But then is the time they ought to come to get help and com-

fort. We are commanded to exhort one another, and to confess our faults one to another. Brother Smith says some are opposed to such meetings. We know some Elders and Ministers, who are; but how will they account to God in the day of judgment for the prayer and exhortations they have hindered; the luke-warmness of some, and for the blank leaves of God's book of remembrance, which the Lord keeps for those who often speak together of his name. Some say the sisters must keep silent, for Paul says so. Sometimes things take place in churches that the brethren can best settle alone; but what was the use of Paul saying a woman shall cover her head, when praying or prophesying, if she was always to keep silent. Although I am too weak to understand Paul exactly, I am sure that he did not mean for them to keep silent in praymeeting, because he says they shall ask their husbands at home; and the exercises of prayermeetings are in such simplicity that even a child can understand them. We are glad there are still some who are not afraid to declare the *whole* counsel of God.

HANNAH KNAUFF.

About the German Hymn Book.

Brother Holsinger:—I sent you a short communication some weeks ago, but nothing having as yet appeared, I came to the conclusion that it had not come to hand, and as it regarded a matter in which the Brotherhood is concerned, I shall make mention of it a second time.

A request to last Annual Meeting to have a selection made of German hymns, to be added to the English, caused the Standing Committee to appoint four brethren for that purpose. It being understoodby this committee was to meet on Christmas at brother Henry Kurtz's, I, as one of that Committee, repaired there, but being disappointed in meeting brethren Wetzel and D. M. Holsinger, conversed with brother H. K. about it; he being of opinion that it required longer time than I thought, and that the selection would have to be presented to next Annual Meeting for adoption, which I thought was not the case. Now, as I left and mingled with the brethren in North Eastern Ohio, from that time to this, I have found my mind established, since all that spoke their mind expected to see the selection printed and added to the English at the earliest date possible. Many have kept back from purchasing books in the hope of soon to being furnished with what they looked for. All said that they had full confidence in the selected committee to make the selection of hymns.

So I thought to inform the brotherhood at large how this matter stands, and at the same time inform the committee of the mind of brethren as stated above. As I do not expect to be at my home before April next, I wish to inform those concerned that I expect to be here near Louisville, in Stark County, Ohio, till Monday, 8th of March; then with the brethren near George town then, by the 15th, near Pierceton, Indiana; then from the 22nd in my former home near Milford, Kosciosko Co., Ind., till after the District Meeting of Northern Ind.—Brethren of the Committee know where to address me, if they feel inclined to do so.

Yours in love,

F. P. LEHR.

Lewisville, Ohio, Feb. 27th.

Changes of Addresses

H. D. Davy, Casstown, Miami Co. Ohio. Formerly his address was Mt. Vernon, O.

Jacob P. Moomaw, Fremont, Dodge Co. Nebraska. Formerly of Sidney, Iowa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

On the 24th of January, in the Tulpehocken church, Lebanon Co. Pa., MARY ELIZABETH, daughter of brother Jesse Y. and sister Barbara HECKLER, aged 1 year, 7 months, and 15 days. On the 27th the corpse was conveyed to Skippack, and interred in the Brethren's burying ground, when the occasion was improved by brother Henry Cassel.

JAS. Y. HECKLER.

In the Middle Creek branch, Somerset Co. Pa., Sept. 28th, 1868, sister SUSANNA SCHROCK wife of brother Jacob C. Schrock; aged 54 years and 15 days. Funeral services by brother Josiah Berkly, from Rev. 14: 13.

In the same church, February 20th, sister DINAH SCHROCK, wife of brother Christian Schrock; aged 50 years, 10 months, and 13 days. Funeral services from Rev. 14: 13, by brother Josiah Berkley and the writer.

TOBIAS MEYERS.

In the Coldwater branch, Floyd Co. Iowa, Jan. 24th, DAVID ADAMS, son of friend Samuel and sister Adams, aged 11 months, and 2 days. Funeral sermon preached by the writer, from Matth. 19: 14.

JOHN F. EIKENBERRY.

In Upper Conowago branch, Adams Co., Pa., Jan. 29th, SAMUEL BROWN, son of brother George Brown, aged about 30 years. He leaves a wife and two children, and an aged father to mourn for him, with many friends.

ADAM HOLLINGER.

In the Yellow Creek congregation, Pa., February 23rd, ANNA FRANCIS, infant daughter of brother Samuel B. and sister Mary Ann FURRY; aged 2 months and 28 days. Her suffering in sickness appeared to be great, but she fell calmly to sleep leaving her corpse almost as natural as life.

The bereaved parents have our sympathies in their afflictions, and we would offer them consolation in the thought that though little Anna will not come to them any more they may go to her. Their family though young, has been broken, and can no more be restored in this world. One of its members has gone to the spirit world, and there alone can the circle again be completed. Death has its sorrows, but in this case it was a bright side: A member of the family—and a fit representative—in the kingdom of glory! What an honor!—EDITOR.

In Waynesboro, Franklin Co. Pa., Dec. 24th, 1868, AMMON B. HOOVER, son of friend Daniel Hoover, aged 1 year, 11 months & 8 days. Funeral services rendered by bru. D. F. Good and J. F. Rohrer. "And they shall be mine," saith the Lord of hosts, "in that day when I make up my jewels."

D. H. FAHRNEY.

LIST OF MONEY'S received for subscription, books, &c., since our last.

D. S. T. Butterbaugh, N. Manchester,	6.00
J. K. Reiner, Line Lexington, Pa.	3.00
H. S. Jacobs, Congress, Ohio,	1.00
W. Lindley, Kokomo, Ind.	1.30
D. M. Fike, Meyers Mills, Pa.	.75
J. Beeghly, Accident, Md.	3.00
J. L. Frantz, Degraff, Ohio,	1.25
F. G. McNutt, Shannon, Ills.	1.00
Moses Frame, Elkhart, Ind.	.75
D. Rothrock, Hazel Dell, Ill.	1.00
S. Hildebrand, Mineral Point, Pa.	1.50
T. Meyers, Gebharts, Pa.	1.50
A. Bechtel, Ankneytown, Ohio,	1.50
J. D. Neher, Rossville, Ind.	1.00
John Zigler, Bowmans Mills, Va.	.20
S. Book, Shade Valley, Pa.	1.00
John T. Lewis, Elmira, N. Y.	3.00
Jacob L. Myers, Genesee Grove, Ills.	13.50
S. D. Hamm, Astoria, Ills.	1.50
D. S. Miller, Polo. Ills.	.75
L. Andes, Lincoln, Pa.	1.25
Evan Nearhoof, Warriors Mark. Pa.	3.00
Abm Stamy, Ridgeview, Pa.	1.00
Jacob L. Miller, Gebharts, Pa.	3.00
John T. Quinn, McAlevys Fort, Pa.	1.50
J. W. Harshberger, Dayton, Va.	1.50

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Christian Family Companion.

VOLUME V. TYRONE, PA. TUESDAY, MARCH 16, 1869. NUMBER 11.

Peace in Heaven.

The above exclamation, recorded by Luke 19: 38, was made upon that important occasion when Christ, the King of the Israel of God, rode into Jerusalem, and his disciples sang Hosanna, shouting, "Peace in heaven, and glory in the highest." The above words appear only once in the New Testament: and we consider them full of meaning. They imply, perhaps more than they clearly express. We consider they express, [illegible] peace in heaven, which implies that peace was not in heaven. — Though an unfavorable state of things, [illegible] where all is holy," seems to be quite doubtful, yet after duly investigating the scriptures, we come to the conclusion, that such was really the case. And to prove this we need only consider a few points.

Omitting to detain ourselves with the cause which brought "sin and death into the world and all our woe," we pass on to the time when God separated from the world for himself a people. But his people rebelled against him: and God was angry against them insomuch that he slew them in the wilderness. However he spared a few who had been faithful, and about the body of one of those, Michael, the arch-angel, disputed with the devil, when contending with him, being greatly displeased, he said "The Lord rebuke thee." Now, from this we may well conclude, if Michael, one of the brightest arch-angels in heaven, and no doubt one of the highest in authority, was displeased at the rash, crafty, and contemptuous conduct of the adversary, when contending with him, that there must have been a breach of the peace, or a dissatisfied state of things in the heavenly world.— And it seems still more likely that such a state of things existed there already immediately after, if not before the fall of our first parents, whom God had created in his own likeness, for his own glory and honor.

But it appears as if the design which God had was frustrated, and the glory and honor which was due to him, was usurped, or stolen by the father of lies. And furthermore, the Lord sent prophets and wise men into the world, "of whom the world was not worthy," "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." But "they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented." And during the endurance of all these fiery trials of the enemy here in this world, they were also accused "before our God day and night." Rev. 12: 10. Now we might well ask, How could there be peace where the proved and approved were continually accused?

But we read further, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," who "*made peace* thro' the blood of his cross, by him to reconcile all things unto himself; by him, I say whether they be things on earth, or things in heaven." Col. 1 : 20. Now, if things in heaven needed reconciliation, it is another evidence that there was a breach of the peace in that bright abode. Thus we think it is clear that there was an unpeaceable state of things in heaven, and that the most precious being in heaven was required to descend a little lower than the angels, for the suffering of death, that he might conquer death, and do all the wonders which he did, to restore peace and reconcile all things unto himself.

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

Reflections on the Second coming of our Lord.

"For the the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first." 1 Thess. 4 : 16.

In entering upon a slight investigation of this subject, I do not propose to proceed in the way some have, that is, to tell you the day and hour our Lord will come again. But I do propose to tell you the day and hour that you and I should be ready to meet him —that is, "To-day"—"Now." Of all the events that have taken place since the creation of the world, and the formation of man, I look upon the second coming of Christ as second to no one. Because it is the winding up of one of the most glorious dispensations that ever has or will be given to men. It is one to which even the most inveterate enemies of Jesus will at last have to bow the knee, and confess to the glory of God. It is also an event that is much desired to take place by those that "love his appearing," for it is to them he is going to appear the second time "without sin unto salvation." To such an one I believe there will nothing be lost through the fall. What he lost in Adam he will gain in Christ. It will also be the announcement of one of the most glorious reigns of peace that was ever known or ever will be on the face of this earth. "A thousand years" of peace and harmony.—His coming will also be the announcement of the end being nigh at hand of those that would not have him "reign over them,"—that would not "obey the gospel."

"For the Lord himself shall descend from the heavens with a shout, with the voice of the archangel:—We may notice from this reading that he does not come in the manner he first came—in great humiliation. But now it is with a shout, with the voice of the archangel, and with the trump of God." We notice in the ancient mode of warfare it was customary for for the contending armies to make an attack with a shout, and the trumpet was also used upon such occasions. Saith the Revelator,—"And the armies which were in heaven followed him upon white horses." Thus we behold our Lord coming, (instead of a babe wrapt in swaddling clothes, lying in a manger,) upon a white horse clothed in a vesture dipped in blood. And he hath on his vesture, and on his thigh, a name written: "KING OF KINGS AND LORD OF LORDS."

Let us now consider and reflect for a moment; imagine ourselves standing with heaven's artillery in full view of us; and then all hopes of our deliverence cut off from the fact that we have failed to comply with all the requisites of the word of God. And now it appears before us arrayed with vengeance. No mercy now.—Too late. Too late. Our blood soon will help to swell the stream that will "flow to the bridle bits of the horses." And our bodies seemingly not worthy of a burial; the fowls of the air will feast thereon. Oh! wretched state indeed of that man that will set at naught the counsels of high heaven, and will put off his return to God till it is too late. Further says our subject: "The dead in Christ shall be raised first." There may be a short interval between the rising of the dead in Christ and the time that "we which are alive and remain" at his coming "shall be caught up to meet the Lord in the air." Here I think we come to the "midnight cry." See Matth. 25 : 6. "And at midnight there was a cry made: Behold the Bridegroom cometh: go ye out to meet him." We find that from the time the cry was made to the time it was announced the door was shut, (the wise virgins having entered in) it was of too short duration for the foolish virgin to set his house in order, and be ready to go out and meet his Lord. For, saith the 10th verse, "And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage and the door was shut. Hence, then, how great the absurdity of him who not long ago was traveling among us announcing the Midnight cry as being something over twenty years in the past, and the coming of the Lord in the past, thus greatly advertising himself not as one of the signs of the "last days:" a false prophet.

I believe the "happy gate of gospel grace" is not yet shut. But I know not how soon it may be. So I think it would be wise of us to be making good use of "to-day"—"Now" "Watch ye, stand fast in the faith quit you like men, be strong 1 Cor. 16 ; 13.

F. G. McNUTT

Shanon Ills.

For the Companion.

On Matthew III.

In this chapter we have "the voice of one crying in the wilderness; prepare ye the way of the Lord, and make his paths straight," who "had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey." John kept down "to men of low estate,"— strictly no sup

flaity in either his food or raiment. "Then there went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." It is supposed by some that John's mission was not under the Gospel, but under the Law, to prove the contrary, I will refer the kind reader to what brother Mark says on this subject.

"The beginning of the Gospel of Jesus Christ the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee: &c." The German says: "Dies ist der anfang &c." "This is the beginning &c."

By comparing our popular Christianity with the facts above, we find a great difference. At John's Baptism "they went out:" popularly "they come in, or are carried there:" there it was performed "in Jordan," here "in a house," there they "confessed their sins," here they are generally *sinless and senseless*," in matters of religion.

Not all that went out were baptized, for "when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of Vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." John was an ultra and straight reward preacher. If there was any one wrong he told him his fault, Herod not excepted. He never said, "I dont mean anybody"—"I hope there is no one here," &c. No: he preached repentance to rich and poor, high and low, king and slave. Like Christ, "unless ye repent ye shall all likewise perish." Like Stephen, "Ye stiffnecked and uncircumcised in heart and ears, you do always resist the Holy Ghost: as your fathers did, so do you." Like Paul, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord."

Peter Cartwright, a noted Methodist preacher, once preached at a certain place, and during his sermon Gen. Jackson entered. The preacher there regularly officiating secretly advised him "to be careful as that was Gen. Jackson;" to which he replied at the top of his voice, "who is Gen. Jackson? If he dont get converted he will be lost as well as any sinner!" The Gen. praised him for his courage remarking "if he had a well equipped army with officers sufficient of his type he were able to take Old England." The [illegible] usually concerns ministers, and as they generally are a wise [illegible] of folks, and as "a word to the wise is sufficient," further comment seems unnecessary. I will close abruptly by asking the prayers of the right sort.

GEORGE BUCHER.

Carroll, Pa.

For the Companion.

What is the Urim and Thummim.

This query I noticed in *Companion* Vol. 7, page 111 and caused me to examine the subject with care. The querist wishes to know what the Urim and Thummim is like and what it is composed of. I will try to sum up this in a few words; but if I should fail I ask pardon of my readers and of God.

In the first place we notice this to be a breast-plate of judgment. I need not state what material this was made of. Exodus 28 will answer the requirements. I will give an explanation of the same kind, providing we should read part a sentence found in the 11th verse of the same chapter.

"Foursquare it shall be, being doubled a span." This would give us to understand something different to the Bible. The correct way to read it is, "Being doubled, a span shall be the length thereof," instead of a double span.

As I promised to be brief, I will conclude. I do not wish my brethren and sisters to think that I wish to teach them. But we must go hand in hand to the mark of our high calling in Christ Jesus.

ELIJAH BRUBEY.

[illegible], Pa.

TO-DAY AND TO-MORROW.—To-day we gather bright and beautiful flowers—to-morrow they are faded and dead.

To-day a wreath of leaves shade us—to-morrow, sear and fallen, they crumble beneath our tread.

To-day the earth is covered with a carpet of green—to-morrow it is brown with the withered grass.

To-day the vigorous stalks only bend before the grain—to-morrow "the land is taking its Sabbath after the toil."

To-day we hear sweet songsters of meadow and forest, the buzz and hum of myriad insects; to-morrow—breathe softly—all nature is hushed and silent.

To-day a stately edifice, complete in finish and surroundings, attracts the passer by—to-morrow a heap of ruins mark the site.

To-day there are cattle on a thousand hills—to-morrow they fall in slaughter.

The fashion of the world passeth away. But let Christ dwell within us, and though we may pass away like the faded leaf and the sapless stalks, we shall "arise to newness of life,"

[illegible]

We are too apt to regard every one's life much more uncertain than our own.

For the Companion.

Light.

There is no branch of natural science more deserving of our study and investigation than that which relates to light. It unfolds to our view many grand and magnificent objects. If air, which servesas the medium of sound and the vehicle of speech, enables us to carry on an interchange of thought and affection with our fellow men, how much more extensively is that intercourse increased by light, which presents the images of our friends and other objects! We will consider in the first place, the light that "rules over the day," which is the SUN.

The sun acts as the vicegerent of the Almighty, who has invested in that luminary the power of giving light, life, and motion to all the beings susceptible of receiving impressions from his radiance. When the Sun's rays illumine the eastern sky in summer, after a night of darkness and tempest, there is nothing which so strikingly displays the beneficial and enlivening effects of light. All appears gloom and desolation in our terrestrial abode until a faint light begins to whiten the eastern horizon. The flowers expand their buds and put forth their colors; the birds awake to melody; man goes forth to his labor; the sounds of human voices are heard, and all appears life and activity as if a new world had emerged from the darkness of chaos. This splendid luminary whose light embellishes the whole of this lower creation, forms the most lively representation of Him who is the source and center of all beauty and perfection. "God is a Sun"—the Sun of the moral and spiritual universe from whom all the emanations of knowledge, love and felicity descend.—He dwells in light inaccessible, and full of glory."—The glory of God enlightens the Celestial City. Its inhabitants are represented as the "Saints in light." It is declared that "their sun shall no more go down," and that "the Lord God is their everlasting light."—When man in his present state of existence, chained down "as it were" to his terrestrial mansion here below, attempts to form conceptions of such amazing magnitudes as the magnitude of the vast luminary I have been referring you to, the imagination is overpowered and bewildered in its boldest efforts,and gives way before it has realized the ten thousandth part of the idea which it attempted to grasp. And as such things can not be comprehended in this life, it goes to show that man is destined to an immortal existence, where his faculties will be enlarged and the boundaries of his vision extended, so as to enable him to take a large and comprehensive view of the wonders of the universe. The Sun which enlightens our day is but one out of countless millions of similar globes dispersed throughout creation, some of which may far excel it in magnitude and glory. I will say to you, dear reader, whether you are young or old, the first and main thing for you and me to do is, to examine our selves,and see if we are ready to face death. If not we should be up and doing: we should get into Christ who is the light of the world. He that followeth Him shall not walk in darkness, but shall have the light of life. "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." If that is once done, & we come to die in that state, we will be in such a state as to comprehend what I have hinted at above. I will close on this part of the subject by saying, what a glorious idea, then, does such an object as the Sun present to us of the grandeur of the Deity, and the energies of Omnipotence! There is no single object within the range of our knowledge that affords a more striking and august emblem of its Great Creator.

> "Great source of day, best image here below
> Of thy Creator ever pouring wide.
> From world to world, the vital ocean round,
> On nature write, with every beam, his praise."

We will consider in the second place the light that rules the night, which is the MOON.

Of all the celestial bodies, the telescopic view of the moon presents the most interesting and variegated appearance. We perceive as it were a map or model of another world, resembling in some of its prominent features the world in which we dwell, but differing from it in many of its minute arrangements. It bears a certain analogy to the earth in some of the Mountains and vales which diversify its surface, and which we have reason to believe was created for good and wise purposes. For whatever may be the arrangement or construction of the moon, we know that it forms a most beautiful and beneficial appendage to our globe. When the sun has descended below the western horizon, the moon lights up her lamps in the azure firmament, and diffuses a mild radiance over the landscape of this earth. She pours her lustre on spacious cities and lofty mountains, glittering on the ocean, the lakes and rivers, and opening a prospect wide as the eye can reach, which would otherwise be involved in the deepest gloom. She is the beauty of heaven, the glory of the Stars, an ornament giving light in the high places of the Lord. In the Moon we behold a display of the parental care and beneficence of the Almighty Being who ordained "the moon and stars to rule the night" as an evidence of his superabundant goodness, and his mercy which endureth forever.

While the apparent revolution of the Sun marks out the year and the course of the seasons, the revolution of the Moon round the heavens marks out our months, and by regularly changing its figure at the four quarters of its course, subdivides the months into periods of weeks and thus exhibits to all the nations of the earth a "watchlight," which every seven days presents a form entirely new for marking out the shorter periods of duration. I will close my remarks on the second luminary, for probably some of my brethren and sisters will think I am writing just to be heard from. I wish to make this statement to all before whom this may be placed for perusal: when I contemplate upon the goodness and kindness of my Redeemer, I can not

express it to you in fewer words, to bring to your what I wish to present. There are many grand and magnificent things in this our Lower world. We hear it said by some who profess to have entered the Church militant that this world is nothing but trouble and vexation. Such language I consider unbecoming for any Christian professor to utter. We must have our intellectual capacities fixed on such things which will not lead to the utterance of such language. We all have our cross to bear: let us bear it with christian fortitude, for we have striking evidence of Divine benevolence, which appears in the construction of the animal system, in the constitution of the earth and the waters, and the atmosphere, and the variety of beauties and sublimities which adorn the face of nature, all of which proclaim in language which can scarcely be mistaken, that the Creator has a special regard to the happiness of his creatures. Yet, the scriptures uniformly declare that man has fallen from his primeval state of innocence and has violated the laws of his Maker,—that "his heart is deceitful above all things and desperately wicked,"—and that "destruction and misery are in his ways." Observation and experience also demonstrate that a moral disease pervades the whole human family from the most savage to the most civilized tribe of mankind.

I will call your attention, to prove the above, to the United States of America from 1861 to 65. Meditate for a moment, dear reader. There are thousands of reflecting minds to day paying silent tribute to ones whose remains are beneath the sod of some battle-ground. Where is the grand army of the Potomac? Thousands of them passed from time to eternity by the hands of their fellow-men. A world inhabited by agents as we are, and of the description I have given, would display in physical constitution certain indications of its Creator's displeasure. This is what we should naturally expect from a consideration of those attributes of his nature with which we are acquainted. Accordingly we find, that amidst all the evidences of benevolence which our globe exhibits, there is not wanting certain displays of "the wrath of Heaven against the kingdom and righteousness of men," in order to arouse them to a sense of their guilt and to inspire them with reverence and awe of that Being whom they have offended. But to the subject of light.

There is a subject I wish to speak of and that is the RAINBOW. The vivid colors which gild the rising and setting Sun must necessarily differ from those which adorn its noonday splendor. Variety of atmospheric scenery will thus necessarily be produced, greater than the most lively fancy can well imagine. The clouds will sometimes assume the most fantastic form, and at other times will be irradiated with beams of light or covered with the darkest hues will assume a lowering aspect prognostic of the thunders roar and the lightning flash, all in accordance with the different rays that are reflected to our eyes, or the quantity absorbed by the vapors which float in the atmosphere.—Light which embellishes with so much magnificence a pure and serene sky by means of innumerable bright starry orbs which are spread over it, sometimes in a dark and cloudy sky, exhibits an ornament which by its pomp, splendor and variety of colors, attracts the attention of every eye that has an opportunity of beholding it. At certain times when there is a shower either around us or at a distance from us in an opposite quarter to that of the sun, a species of arch or bow is seen in the sky, adorned with all the seven primary colors of light. When we contemplate the works of the Supreme Ruler, particularly the scenery of the heavens, the mind is irresistibly inspired with sentiments of admiration and wonder, to the vulgar eye as well as to the philosophic. The heavens declare the glory of God. Their harmony and order evince his wisdom and intelligence; and the numerous bodies they contain, and the astonishing motions they exhibit on whatever hypothesis they are considered, demonstrate both to the savage and to the sage the existence of a power which no created being can control. In the language of the poet, I will say,

"View the amazing canopy,
The wide, the wonderful expanse;
Let each bold infidel agree,
That God is there, unknown to chance."

"Let there be light" and light was. I will affirm here, and I think it is in full accordance with the truth, that the efflux of light in the dawn of the morning when a rainbow is visible after a dark and cloudy night, is even more magnificent and exhilarating than at the first moment of its creation when the Lord gave the commandment. At that moment there were no spectators on earth to admire its glorious effects, and no objects such as we now behold, to be embellished with its radiance.

The earth was a shapeless chaos, where no beauty or order could be perceived. The mountains had not reared their heads, the seas were not collected into their channel, no rivers rolled through the valleys, no verdure adorned the plains, the atmosphere was not raised on high to reflect the radiance, and no animated beings existed to diversify and enliven the scene. But now when the dawning of the morning scatters the darkness of the night, it opens to view a scene of beauty and magnificence. The heavens are adorned with azure, the clouds are tinged with the most lively colors, the mountains and plains are clothed with verdure, and the whole of this lower creation is arrayed with diversified scenes of beneficence and grandeur, while the contemplative eye looks round and wonders. Such then are the important and beneficent effects of light which every moment diffuses its blessings around us. Hence we my say the Divine Being is metaphorically represented under the idea of light as being the Source of knowledge and felicity to all subordinate intelligences. "God is light and in Him is no darkness at all," and he is exhibited as "dwelling in light unapproachable and full of glory, whom no man hath seen

or can see." I will use the language of the poet Milton:

"Hail, holy light! offspring of heaven's first born,
Or of the eterna', co-eternal beam!
May I express thee unblamed? Since God is light,
And never but in unapproached light,
Dwelt from eternity, dwelt then in thee.
Before the heavens thou wert, and at the voice
Of God as with a mantle didst invest,
The rising world of waters dark and deep,
Won from the void and formless infinite."

I would treat upon the subject of the stars, but suffice for the time. I will now say, dear reader, if you are in Christ Jesus, I am of the opinion that if you leave this world in that condition, the time is coming when you can continually behold all the magnificent sceneries which I have spoken of and probably countless millions more. But if you are outside of the pales of the Church, you have no promise, and I am of the opinion that as the saint beholds the beautiful sceneries, you will behold the reverse. Let as all so live that if our spirits shall wing their way from this earthly scene, we may look upon the cross and pass on to glory. Amen.

WILLIAM GUMP.

Muncie, Ind.

For the Companion.

Who must Yield, man or God?

A LETTER TO A RENEGADE.

Your letters are invariably interesting, although I can never read them without laceration of heart. Were it not for the faint hope of effecting a little good by our correspondence, I could not consent to its continuance. The honor of the Almighty, the rectitude of his Government, and the veracity of his Word, no less than our eternal destiny, are involved in the principles that underlie the points at issue between us.—All you say in relation to your personal difficulties, which are indeed many and formidable, is wholly irrelevant. The principle on which hinges the work of God for us in his Only Begotten, and which is the basis of all our activities in a saving relation to him, is neither ascertained nor supported by our personal history. On the contrary, all that can possibly befall us, or enter into our experience, from the dawn of responsible life to the grave, must find its adjustment by a principle that is universal as the race, and immutable as God. Your very isolation is of itself sufficient, without further argument, to demonstrate your antagonism to the arrangement of God for our appropriation of the benefits of redemption. The principle that originated all the sects and isms in Christendom, lies at the bottom of your individualism. The will of Heaven was done by incarnate Deity to prepare a ground of salvation, and out of him came the will of God for us *to do*, as well as the righteousness of *the will done*. The Theanthropic constitution that made the living and dying of Jesus available for our righteousness, also gives absolute authority to every commandment that proceeded from him. His human form was not more essential to the work he accomplished, than the work itself, in its precise form, was essential to the embodiment of the life that was the impelling cause of all. Such a life being at work, such a form must follow. And while he was making atonement, so as to make salvation possible, he was at the same time giving precepts and commandments as moulds for the life we get by faith in his atonement. His vicarious sacrifice could not take another form any more than Deity could take upon himself the nature of angels, and redeem us. No nature above or beneath man would do. The assumption of humanity was not arbitrary, but an absolute necessity. And the manifestations peculiar to so strange a union between characters so diverse, were determined by laws as fixed as any in the universe. The same is true of his life in the believer. As soon as we repent and believe, and are grounded on the basis provided in the atonement, the life thus imparted runs into the mode of expression prescribed in the Gospel as naturally as water descends through the force of gravitation. It may be hindered by self-will, but meeting with no obstruction, it will unfold itself according to the Divine order, as certainly as the river finds its way to the ocean. And if another mode is adopted under the impulse which eternal realities beget, no life will flow into the mould thus made, save that which is natural. The graee of God appears to all men, and the sense of deep necessities and urgent wants is awakened by the convicting grace of God; but when the peace that follows trust in the atonement is not succeeded by the form of life which is the outgrowth of the atonement, our faith in Christ will be of no more avail than faith in Tom Thumb. If man can be recognized, or retain his identity, by clothing himself in the form of a tree or elephant, then, and not till then, may it be shown that the scheme of

redemption recognizes a principle that allows the Divine life in the individual believer to shape for itself a mould independent of that in which the life of the God man expressed itself.

Feet-washing, the Lord's Supper, and the Communion, you hold as glorious privileges, even going so far as to denominate them "*the grandest themes of the sublime plan of salvation.*" This broad, unqualified confession you supplement with the astounding declaration that "*to forego these life-instilling privileges is yet no sin.*" If there is such a thing as inconsistency there is no possibility of reconciling your premises and conclusions from fairly coming within the scope of its definition. If to neglect what is so important as to be properly designated "*the grandest themes,*" of what is above all other things "*sublime,*" is "*no sin,*" then, by parity of logic, sin is nothing but a myth, and not a syllable of the Bible has sufficient authority to command respect, or awaken fear. If these ordinances are so "glorious," so exalted as to merit the high honor of being entitled "the grandest themes of the sublime plan of salvation," and yet their non-observance be "no sin," on what principle can a *minor* transgression be culpable? If disregard to the "grandest themes" is venial, how can God in justice punish *any* violation of his law? These ordinances are privileges indeed, but they are much more. They are not optional, as you plainly intimate, but they are *solemn, imperative commandments*; & no man can omit them without incurring the displeasure of the eternal, infallible Righteousness in which they have their authority. No one can reject these ordinances, and claim to be a christian, without maintaining a principle that must have its root in the caprice, inconsistency, and self-contradiction of God.—All ordinances are in themselves lifeless. But they are of Divine origin, and symbolize the spiritual vitality of the renewed soul; and as all life *must* have expression, we are as powerless to institute the *symbols* as we are to generate the life. Your rejection of the institutions that symbolize the "grandest themes in the sublime plan of redemption," is to cut yourself off from the provisions of grace, and recommend to us a God who is neither wise nor just, and a salvation which is too incongruous to be worth procuring.

He that said, "*love the brethren,*" also requires the "*feast of love,*" which is a material and sacramental embodiment of the other. He that shed his blood for us, also said, "*take eat,*" and "*drink ye all of it.*" The same principle that required *him* to do the *former*, required *us* to do the *latter*. From this obligation there is no escape. If there was no alternative for God but to be bound by this principle, or leave us to our ruin, it is the consummation of folly in us to expect salvation in the repudiation of it. If we may with impunity reject what is "grandest," and most "sublime," we may disown all that remains, and yet be as acceptable to God as if we had observed all. Is this reasonable? Can any sane person plead for a principle that stands vitally connected with such woful consequences? The liberty which you take, were it consistent or allowable, and exercised by all intelligent creatures, would inevitably result in disintegration and universal anarchy. God would be as impotent in the control of his dominion as if he were a creature himself. You have power to use your hand as you please, but you lack the power to give it the shape of an ox's foot. The one results from your will, the other from the involuntary operations of life. The ordinances are as much the product of Christ's life, as your hand has its shape from your own life; and to omit or reject them is to come in direct and hostile collision with the Eternal.

I call Heaven and earth to witness that with kindly feelings I make these strictures; but I cannot for a moment admit the correctness of your position, without embracing the cheerless conclusion that the Bible is the "grandest," fable, the most "sublime," imposition that was ever concocted. If you reconsider the whole ground from the Godward side and not from the standpoint of your personal history, you will not question the validity of a single ordinance, any more than you will the righteousness and veracity of Jehovah.

C. H. BALSBAUGH.

In whatever you engage, pursue it with steadiness of purpose, as though you were determined to succeed. A wavering mind never accomplishes anything worth naming. There is nothing like a fixed, steady aim. It dignifies your nature and insures you success.

"Rashness is the fruitful parent of misfortune."

For the Companion.

Novels.

The word novel has several definitions; the one we expect to attack and expose to the best of our ability is as follows: "A fictitious tale in prose."—Webster.

As our country is teeming almost to an unlimited extent, with such reading matter, and as it is sown broad-cast, at a very cheap rate too, so that it is within reach of nearly every person, and as they are gotten up with great skill and made very interesting, especially to the young; we believe it to be the duty of all truth-loving people to remonstrate in the most earnest terms against all such soul-destroying and time-killing matter.

We read in Psalm 117: 2:—"The *truth* of the Lord endureth forever." Ps. 119: 30:—"I have chosen the way of *truth*; thy judgments have I laid before me." John 7: 28;—"And I am not come of myself but he that sent me is *true*." John 1: 9:—"That is the *true* light that lighteth every man that cometh into the world." 2 Cor. 1: 18:—"But as God is *true* our word toward you was not yea and nay." Rev. 3: 7: "These things, saith he that is holy, he that is *true*, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth."

From the above and numerous other quotations, which we might cite, we learn that one of the characteristics of God is TRUTH. Then, whatever is in opposition to truth, is in opposition to God. And to be in opposition to God is to be in league with the opposite of God, which is satan. And as novels are the opposite of truth, it follows that they must belong to satan and and the kingdom of darkness; and whoever indulges in novel-reading, indulges in that which belongs to the kingdom of satan, and encourages the practices of said kingdom, and is the means, perhaps, of sinking precious souls to the realms of darkness. John, the Revelator, in giving a list of those, who are excluded from the Holy City, finds the novelist or "whosoever loveth and maketh a lie" in that unfortunate class.—Here, (John 22: 15,) we find the novelist classed with the dogs, sorcerers, whoremongers, idolaters and murderers; and yet we find many professed christians poreing over novels, who would shudder at the idea of even being seen in company with participants of either of those abominable practices! And yet, such will undoubtedly be their company in a future state of existence; at least they will all be without the City, and that not only for a few days, months or years, but forever.

No one should be willing to spend time on such matter, until all that is true is fully explored and comprehended. We have enough truth in Revelation, Nature, Science and History, to occupy the most prolific mind, though it should remain on this earth as long as Methusalah did.

Dear reader, are you using your influence to counteract this evil? If not, let me entreat you to do so.

Parents, what kind of reading matter are your children perusing? Let me entreat you as one who has had the care of many precious minds to furnish them with something more wholesome than novels. We would suggest, that either of our Christian periodicals would be a happy change. The young mind is active and vigorous, and will not be idle; and if it is not furnished with healthy food it will feed upon trash, or what is worse—poison. You, who are willing to spend five, ten, or fifty dollars for the improvement of your stock, and consider it well invested, please do as much for the immortal part.

W. R. DEETER.

Granville, Ind.

For the Companion.

Sabbath School.

I wish to impress on the minds of our brethren and sisters the beauty and necessity of Sabbath-schools.—How beautiful to see children array themselves in modest apparel, on Sabbath morning, and go to Sabbath School, there to read, sing, and to worship the true and living God! What is more beautiful than to hear a band of children singing songs and making melody in their hearts! It reminds me of that heavenly choir when God shall gather his children together to sing songs to him through the endless ages of eternity. And how needful it is to teach them of God's love and goodness in this benighted age, since the surrounding influences of this age are so apt to call them from the paths of virtue and goodness. We can be the means of storing their minds with scriptural lessons which are truly noble, and which will never be erased from their minds. Is it not much better to teach them lessons from the word of God which will be the means of strengthening their intellect, dialect and de

pursuit in a graceful manner, than to permit them to be loitering over the fields, sporting, fishing and hunting, on the Lord's Day. I am forced to believe that our brethren and sisters are too backward in taking hold of this great and noble work. Why is it that we cannot have Sabbath-schools throughout the brotherhood? which I claim is the working of soul salvation. We might all say: What can I do? Brethren, we all have something to do. We all have a talent to improve, and I think there is no better place to improve it than at Sabbath School. We may be the instruments of winning souls to Christ. And he says, search the scriptures for in them ye think ye have eternal life, and they are they which testify of me. I know no better place to search the scriptures than at Sabbath-school where we can exchange views by asking questions which strengthen the mind as well as the inner man. I know from experience that it is the means of children reading and studying the scriptures. I always found it better to study a sabbath school lesson than to be reading some story book. I participated in a school last summer, and I know there was good done, for we taught nothing but the true Word of God. Some may think this is a new thing, but it has been carried on by the brethren in the East for a number of years; and if it is right for them to carry on this noble work, it is right for us in Illinois.

Christ said to the Pharisees and Sadducees, "Think not to say within yourselves that ye have Abraham for your father," and Christ called them a generation of vipers. Let us not harbor the thought that if we are only members of the Church, we can sit down upon the stool of do-nothing and be saved.

Look at a report of the Huntington (Ind.) Sabbath school carried on six months only, and there were fifty souls added to the Body of Christ.

Dear brethren and sisters I entreat you as one that feels for sinful mortals, to look at this work as it *is*.—Not with blasphemy and prejudice, for 'tis a matter worthy of serious consideration. If we repudiate or condemn this institution, we may be the means of keeping souls from the fold of Christ, and eventually their minds will be stored with corruption, cultivating a spirit of carnality which is not subject to the laws of God, neither indeed can be. Raise your children in the nurture and admonition of the Lord. I have the fond hope that the brethren and sisters will establish schools, for there is danger of our lambs being caught in the snare of the sectarians, (and not become brethren and sisters,) especially in this vicinity. The sabbath school is a grant of the A. M. to which we should be subject as professors of christianity in its primitive purity. "Suffer little children and forbid them not to come unto me for of such is the kingdom of Heaven."

MARIA A. KUM.

Cherry Grove, Ills.

Who gives of his superfluity does good to others; who gives of his necessity does good to himself.

Piety.

Piety is demonstrative and enthusiastic, but its real power for demonstration and its flaming fire of enthusiasm are its secret, winning attractiveness. Piety is magnetic, not repulsive. Piety loves and is beloved, not scorns and is disregarded. Piety goes out, but better than that, it draws in towards itself those like itself, and those who would become like itself. And to such piety, be it remembered, God always opens the way for the manifestation of its Divine efficiency. It accepts its orbit from God, and when he says work, it pitches its tent, strips its arm bare and begins. He always opens the way. To one he says, "Work here, in this lowly spot, under this shadow, unseen by man; and like the labor of the mother, the reward is found in the fingers of her son, lying cold and dead on the field, as they clasp the precious Bible, pointing to the precious passage, "Thy rod and Thy staff they comfort me." "Work there," says he to another. "Lay foundations. Lay them out of sight. Put them down in the depths of the sea. Pile upon them fields of gravel and mountains of rock. Toil on. The structure will rise; not in your day, perhaps, but it will go up. Your fellows will call you visionary; no matter for that. Let it only be a firm foundation for some pyramid of human beneficence."

Study the Bible.

Life is short and art is long. In the secular sphere it is conceded that the powerful minds are those who rigorously confine themselves to one department of thought. Newton cultivated science and neglected literature. Kant wrought in the quick-silver mines of metaphysics for fifty years, and was mighty happy in his own work. These made epochs, because they did not career over the whole encyclopedia. And the same is true in the sphere of religion. The giants in theology have dared to let many books go unread, that they might be profoundly versed in Revelation.—And the mighty men in the practical religion, the reformers, the missionaries, the preachers have found in the distinctively evangelical elements of Christianity, and their application to the soul, enough to employ all their powers and enthusiasm.

JESUS A HIDING PLACE.—What a beautiful appellation is given to our Savior! How rich and full of meaning! What a strong hold to run to in time of trouble! What a refuge wherein to flee as the storms of life beat hard upon us! What a filial confidence does it encourage, mingled with child-like simplicity! A little child wearied with its petty cares, runs to its fond mother for rest—as trials come too severe to endure alone, fears enlarge to its own weakness—how soon throbbing heads find a resting place in the mother's warm embrace! Faint emblem of the Christian's refuge.

The most powerful way of teaching truth is to show what it has done for you.

POETRY.

Selected by JOEL YOUNG.

"Standing Idle." Matt. 20: 3.

Standing idle in the market!
While the Lord hath work to do;
See! his vineyard needeth tending—
Room to work for me and you.

Oh, go forth, 'tis early morning:
"Work to-day," the Master saith;
Train the fragile vines and tendrils—
Work in patience, work in faith.

Standing idle at the noontide!
See the Master draweth nigh:
Go ye also in my vineyard,
Work, for yet the sun is high.

Standing idle! shades of even
Gather over hill and plain;
Yet go forth, go forth to labor
While the beams of day remain.

Work for all in his great vineyard—
None too feeble, none too weak;
But the Master finds some duty,
If his blessed work we seek.

Standing idle! while one sinner
Lives to heed a warning voice;
If to one afflicted brother
We can say, "Poor heart, rejoice!"

Oh, go forth with strong endeavor,
Now to do your Master's will:
'Tis to-day he calls his lab'rers;
Oh his earnest work fulfil.

And when even comes, the Master
Gives each lab'rer his reward—
May we feel the blest assurance,
That in faith we served our Lord.

Gratis, Ohio.

Selected by MOLLIE BILBREY.

Life.

"My days are swifter than a weaver's shuttle." Job 7: 6.

My vanished years,
Oh whither are ye fled?
Weak, human tears,
Oh, wherefore are ye shed?

The time must fly,
Dear friends must pass away;
Soon, too, must I
Depart as well as they.

Death, dread decay,
Grim darkness and the worm,
Soon, soon will they
Demand this mortal form.

Swift as a dream
My moments pass away;
Brief my years seem
As twilight's latest ray;

And briefer still
Each fleeting day shall seem
An hour until
Fades out life's transient dream.

Why, then, complain
At any suffering,
Toil, care, or pain
Which this short life may bring?

If there be aught
Worth ceaseless care to win
It must be sought
Beyond this world of sin.

Beyond the range
Of earthly toil and strife,
Beyond this strange,
Sad dream that we call life.

Treasures worth more
Than all this world can give
Are held in store;
Seek these, my soul, and live.

Hudson, Ill.

MISCELLANEOUS.

"Father, Come home."

This popular song, which has moved so many hearts in this country, has been received with equal favor in Europe, and *The Stationer* gives an account of the singing of it in one of the music-halls of London. There was a stage, with gaudy drop scene, orchestra, etc. After various performances this piece was announced. The account says:

"Presently a female came in front of the curtain, amidst great applause, and commenced, 'Father, dear Father,' etc. Every word was distinct, and she sang the ballad with great feeling. In order, however, to fully describe the scene which followed each verse, it is necessary to give little Mary's song:

'Father, dear father, come home with me now,
The clock in the steeple strikes one! (Gong.)
You promised, dear father, that you would come home
As soon as your day's work was done.
Our fire has gone out—our home is all dark,
And mother's been watching since tea,
With poor little Benny so sick in her arms,
And no one to help her but me.

Hear the sweet voice of the child,
Which the night winds repeat as they moan,
O! who could resist the most plaintive of prayers?
Please, father, dear father, come home.
Come home, come home, come home,
Please, father, dear father, come home.'

"At the conclusion of the last line the drop scene drew up, disclosing the father sitting at the door of a public house, in a drunken, bemuddled state, with pipe and pot before him. Little Mary was trying to drag him from his seat, at the same time pointing to a curtain behind, as she took up the refrain from the lady, and touchingly sang, 'Come home,' etc.—This other curtain was now drawn aside, disclosing a wretched room with a sickly-looking boy in her lap, and in the act of feeding him with a spoon. Simultaneously with the drawing of the curtain the lime-light was brought to bear upon the tableaux, giving them a truly startling effect. After a moment or two the act-drop came down, and the lady proceeded:

'Father, dear father, come home with me now,
The clock in the steeple strikes two! (Gong, gong.)
The night has grown colder, and Benny is worse,
And he has been calling for you.
Indeed he is worse, ma says he will die,
Perhaps before morning shall dawn,
And this is the message she sent me to bring—
Come quickly, or he will be gone.

Hear the sweet voice of the child,
Which the night winds repeat as they moan,
O! who could resist the most plaintive of prayers?
Please, father, dear father, come home.
Come home, come home, come home,
Please, father, dear father, come home.'

"The act-drop rises again, and now the child has hold of the pewter pot, trying to take it from the drunken parent, and, as she continues the last two lines, 'Come home,' etc. the other curtain is drawn aside, and we next see the child stretched out on its mother's lap, and as it just raises its little head and falls back with a gasp, with the lime-light reflecting strongly upon it, there was a reality about the whole terrible to view. Sobs were heard from all parts of the hall, coming from the female portion of the audience, while tears trickled down many a male cheek. Even the lady who sang the song was affected, and could scarcely proceed with the third verse:

'Father, dear father, come home with me now,
The clock in the steeple strikes three! (Gong, gong, gong.)
The house is so lonely, the hours are so long,
For poor weeping mother and me:
Yes, we are alone—poor Benny is dead,
And gone with the angels of light!
And these were the very last words that he said—
"I want to kiss papa—good night?"

Hear the sweet voice of the child,
Which the night winds repeat as they moan,
O! who could resist this most plaintive of prayers?
Please, father, dear father, come home.
Come home, come home, come home,
Please, father, dear father, come home.

"Again the drop arose, disclosing little Mary on her knees, appealing to her father, who, with pot elevated, is in the act of striking her with it, as she sings, 'Come home,' and then the back curtain draws aside showing the mother praying over a child's coffin. But now the sobs burst out still more freely, and two

females were carried out fainting. The scene was truly harrowing and we gladly turned our eyes away.

"An additional verse was sung about "Poor Benny being with the angels above. The drop rose; the father, sober now, is weeping over the coffin with the mother, and little Mary, on her knees, singing, Home, home, father, dear father's come home!" At this moment the curtain was drawn aside, and little Benny is suspended over the coffin with wings, smiling down upon them and pointing upward. The father falls forward on his face, the act-drop descends, and for a few minutes all is hushed save the sobs of the females.

"'There!' said a working man by our side, as he heaved a sigh of relief, 'Mr. Spurgeon never preached a better sermon than that!'—an expression to which we assented and then left the hall."

A Poor Memory.

There are various reasons why some persons have a poor memory. They may have overworked their brain, and exhausted the energies of the nervous system. A majority of the people tax their mind to the utmost, and instead of reinvigorating themselves after exhaustion, continue their labors until their systems are deranged by excessive mental application, and the brain loses the power of receiving or retaining the impression made upon it. Many have disqualified themselves for labor by overcharging their brains with more than they can do. It requires great pressure of mind, much firmness and decision of character for an ardent and enthusiastic person to take rest when duty presses upon him, and opportunities for labor multiply, and frequently continues in business till sickness entirely disables him from pursuing his calling.

Inactivity of mind is another fruitful source of a poor memory.—However strong and vigorous the mind may be, originally, unless exercised, it is like gold and silver laid away in a napkin, which soon becomes tarnished, though if used daily, they would be bright for years.

Irregularity of life is another reason for poor memory. If persons are subject to extremes, sometimes getting up early and sometimes late in the morning; if they indulge in excesses of any kind, or trifle with their organization so as to impair its power, they cannot expect to have clear ideas on any subject—especially a good memory. It is important to live systematically and methodically if we would wish to preserve the brain in a good condition.

Dissipation spoils the memory.—When the nervous system is overstimulated with alcohol, tobacco, opium, or by anything that excites the brain, the result is unfortunate. It may increase the brilliancy for a time, but soon the constitution becomes affected by the over stimulation, and the mind will be consequently more dull and obtuse than ever.

Saving for Old Age.

No one denies that it is wise to make a provision for old age, but we are not all agreed as to the kind of provision it is best to lay in.—Certainly, we shall want a little money, for a destitute old man is indeed a sorry sight, and suggests to every one the suspicion that his life has been foolishly, if not wickedly spent. Yes, save money, by all means. But an old man needs just that particular kind of strength which young men are most apt to waste. Many a foolish young fellow will throw away on a holiday a certain amount of nervous energy, which he will never feel the want of till he is seventy; and then, how much he will want it! It is curious, but true, that a bottle of champagne at twenty may intensify the rheumatism of three score. It is a fact, that overtasking the eyes at fourteen may necessitate the use of spectacles at forty instead of eighty. We advise our young readers to be saving of health for their old age, for the maxim holds good with regard to health as to money: waste not, want not. It is the greatest mistake to suppose that any volation of the laws of health can escape its penalty. Nature forgives no sin, no error. She lets off the offender for fifty years, sometimes, but she catches him at last; and inflicts the punishment just when, just where, just how he feels it most. Save up for old age, but save more than money; save health, save honor, save knowledge, save the recollection of good deeds, and innocent pleasures, save pure thoughts, save friends, save love. Save rich stores of wealth which time cannot diminish, nor death take away.

A Word to Young Men.

Wishing and sighing, imagining and dreaming of greatness, said William Wirt, will not make you great. But cannot a young man command his energies? Read Foster on decision of character. This book will tell you what is in your power to accomplish. You must gird up your loins and go to work with all the indomitable energy of Napoleon scaling the Alps. It is your duty to make the most of time, talents and opportunity. Alfred, King of England, though he performed more business than any of his subjects, found time to study.—Franklin, in the midst of his labors, had time to dive into the depths of philosophy and explore an untrodden path of science. Frederick the Great, with an empire at his direction, in the midst of war, and on the eve of battle, found time to revel in the charms of philosophy, and feast on the luxury of science. Napoleon, with Europe at his disposal, with kings in his ante-chamber, at the head of thousands of men, whose destinies were suspended on arbitrary pleasure, found time to converse with books. And young men, who are confined to labor or business even twelve hours a day, may take an hour and a half of what is left for study, and this will amount to two months in the course of the year.

God hears the heart without the words, but He never hears the words without the heart.

The Bible.

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless.

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains everything needful to be known or done.

It gives instruction to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and wife as mistress of the table—tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience to children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master—commands the subjects to honor, and the servants to obey, and the blessing and protection of the Almighty to all that walk by its rule.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the former, and a husband to the latter.

It teaches a man to set his house in order and how to make his will; it appoints a dowry for his wife, and entails the right of the first born and shows how the young branches shall be left.

It defends the right of all, and reveals vengeance to every defaulted, over-reacher and trespasser.

It is the first book, the best book.

It contains the choicest matter—gives the best instruction—affords the greatest pleasure and satisfaction that we ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; it brings the best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the way of glory.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to Him, and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short it is a book of laws to show right and wrong; a book of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all lies and comforts all errors; and a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestial and infernal worlds, and the origin of the angelic myriads, human tribes and devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that ever was produced; the best will that ever was signed.

To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion; it is the schoolboy's spelling book and the learned man's masterpiece.

It contains a choice grammar for a novice and a profound mystery for a sage.

It is the ignorant man's dictionary, and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own interpreter.

It encourages the wise, the warrior, the swift, the overcomer, and promises an eternal reward to the excellent, the conquerer, the winner, and the prevalent. And that which crowns all is, that the author is without partiality, and without hypocrisy.

"In whom there is no variableness or shadow of turning."

Good Rules for All.—Profane swearing is abominable. Vulgar language is disgusting. Loud laughing is impolite. Inquisitiveness is offensive. Tattling is mean. Telling lies is contemptible. Slandering is devilish. Ignorance is disgraceful, and laziness is shameful. Avoid all the above vices, and aim at usefulness. This is the road in which to become respectable. Walk in it. Never be ashamed of honest labor. Pride is a curse—a hateful vice. Never act the hypocrite.—Speak the truth at all times. Never be discouraged, but persevere, and mountains will become mole hills.

The Difference.—The young lady who rises early, rolls up her sleeves, and walks into the kitchen to get breakfast, or assist in doing so, and afterwards, with cheerfulness and sunny smiles, puts the house in order without the assistance of her mother, is worth a thousand parlor beauties, who, from want of exercise, almost die of laziness. The former will make a good wife, and render home a paradise; the latter is a useless piece of furniture, and will, to the annoyance of the household go whining to her grave.

In matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution—to be undetermined where the case is so plain, and the necessity so urgent; to be always intending to lead a new life, but never to find time to set about it.

If the Spring put forth no blossoms, in the Summer there will be no beauty, and in Autumn no fruit. So, if youth be thrown away without any improvement, riper years will be contemptible, and old age miserable.

Christian Family Companion.

Tyrone City, Pa., March 16, 1869.

The way to our next Annual Meeting.

It is desired that some of our brethren in Virginia give the best route to the place of next Annual Meeting, from Harrisburg. Whether by way of Baltimore, Washington, &c., or Hagerstown, Winchester, &c. We want the best route by railroad. We wish, also, an outline of a route for private conveyance from Blair, Huntingdon, Bedford, and Somerset counties, by way of Cumberland or vicinity. Invitations and directions from brethren along such route or routes, are now in order. The editor of the *Companion* contemplates going in that way, passing through Somerset county, providing we can get a traveling companion. We want a preacher by all means, and prefer one who would be willing to do more than the half of the labor. One who has a horse and buggy of his own would supply a want in that line. We would be willing to start by the middle of April, and therefore we should have an early response. Other brethren contemplate going in the same way and have an interest in the above.

Meeting at Conemaugh.

On Saturday evening, 6th instant, the Brethren at Conemaugh, Cambria, Co., Pa., commenced a series of meetings.—Elder Grabill Myers and ourself assisted them in the work. Meeting on Saturday, and Sunday evening, Monday evening, Tuesday forenoon and in the evening. We left for home on Tuesday afternoon. The meetings were all well attended, and good order observed, and a deep interest manifested by the members and the congregation. The Brethren have a good place for meeting right in the town of Conemaugh, having an interest in a union meeting house. Ministering brethren passing over the Pennsylvania Rail Road will receive a warm reception by stopping off at Conemaugh, and will have an opportunity for preaching at short notice.

We trust there has been planting and watering done during the meeting, and we wait for the blessing of God to give the increase.

One Dollar Subscribers.

We not unfrequently have applications from our agents to send the *Companion* to some poor person for $1.00, and sometimes for 75 cents. Now, to settle this question, we will say that we will grant every such request. We cannot refuse, no more than we could refuse bread to a starving brother; but we are not certain that we can afford it. Our increased expenses in publishing the enlarged paper, with improved machinery, would seem to require a rigid adherence to the rules of economy. Nevertheless, our ideas of charity forbid a refusal of requests like those referred to. We say, then, let all who know of persons who really want to read the *Companion*, and are actually not able to pay full price for it, obtain their dollar and send it with their names. But we would propose, that, before you send it, you give your rich brother or sister, if you have any, an opportunity of paying the other 50 cents. A great many would no doubt cheerfully respond, and some perhaps are waiting for an opportunity of doing good in that way.

To our Agents and Friends.

Brother Daniel Smith of Hagerstown, Indiana, after giving us a list of names of subscribers, maks the following suggestions:

"These, with the others I sent you, I obtained by introducing the subject to them. * * * * I have learned by experience that if brethren will make it a point to speak to persons upon this matter they will almost invariably take the *Companion*.—Your agents too often make up a club at the end of the year and then stop."

We have no doubt much might be accomplished by keeping the interests of the *Companion* constantly before the people. For our sakes we could not expect such untiring efforts and continued labors, but for the sake of the spread of the "good news of glad Tidings," we could ever ask it. Brethren, wherever you have an opportunity of gaining a foothold for the Truth, in a family or neighborhood, by getting a subscriber to the *Companion*, see that you do it. We ought to have at least as much zeal for the cause of our Master, as men have for their own doctrines and institutions.

Although we can no longer furnish full sets of the volume, we see no good reason why we should not add new names to our list. We will send the balance of the year at the rate of three cents a week. Reckon the number of the weeks to the

end of the year, from the time you order and send us three times as many cents. Or if preferred send $1.50 and it will pay until the same time next year. There is no reason why our subscription list should not reach 4000 by the close of this year. We *think* we could stand it.

Answers to Correspondents.

LUCINDA RANCK, Hancock, Md. Yes; we will send the *Companion* and *Phrenological Journal* as before, for $3.50.

"Friend of the *Companion*." Come, now, if you are a "friend of the *Companion* and a lover of the Truth," let us know where you live and what is your name. If you love the Truth you should not attempt to hide from it behind our back.

J. Shank, Greencastle, Pa. You are right. You have paid to No. 42, Vol. 6. The mistake was made on the old books. We wish all subscribers would thus explain our faults.

Jacob Bahr, Orion, Wis. We will send the paper to I. D., commencing with No. 10, and charge $1.25 to your account.

Elias S. Jones, Wolf Lake, Ind. 50 cents in addition to what brother M. sent will pay to end of present Vol.

Catharine Bolinger, Marmaton, Kansas. $1.25 for remainder of the year.

J. Brillhart, Chatfield, Ohio. Right. Excuse us.

John Nicholson. You have sent us $3.00 as we perceive. Her subscription commenced with Vol. 3, No. 11, hence expires with the present number. $1.25 will pay for balance of volume.

Wm. S. Shepherd, Bulls Gap, Tenn. We have no record of any credit in your favor, except for the $1.50 sent by brother Sharp. But if you have positive recollections of having sent it, and we corrected the error in name, then we "give in."

M. Bashoar, Mifflinburg, Pa. The money was received and the paper has been sent.

TOBACCO. We have no doubt that some persons have quit the *Companion* just because we have taken a stand against the use of tobacco. Others have forsaken us because we have advocated reform in other things. So it goes. Not every member that is received into the Church can be retained. Some soon get tired of such a pious life, and would rather go back to the world, where their hearts are. That is not the fault of the church. Because persons come into the church who love to do evil is no argument that the church should tolerate that evil. So we occasionally get upon our list a person whose desires for tobacco are stronger than his desires for religious knowledge; and of course what he loves most he will keep longest.

We are not so radical upon the tobacco question. We think nobody ought to be *compelled* to quit using it, and especially not if he can be *persuaded* to do so. But we think every-body *can* quit it, and every one that has not used it over fifty years ought to quit it; every poor man, and every one who is in feeble health, *ought by all means to quit it*. Every brother of the Church, who loves his brother as himself, ought above all others, abstain from the use of tobacco. Others need not be so particular, but we who kiss each other ought surely manifest love enough to divest ourselves of everything that is offensive to our brother, and especially when it is at the same time injurious to ourselves—or at least unnecessary. Above all others the Brethren ought to discard tobacco. Our religion would appear to demand it. We ought to be cleanly, and we ought to avoid superfluity.

We have said nothing about the sisters using tobacco, and would not if we did not fear that we might be accused for partiality, if by no one else by our own reflections.—Our sisters ought not to use tobacco by any means. We are willing to bear with our old mothers, if they *can't* quit it, but any young woman who will use tobacco after reading this admonition really depreciates her character in our estimation.

"How are you to quit it?" Easy enough. We'll tell you how we did it. Humiliating as it is, we confess that we chewed tobacco for fourteen years. Being diseased, as we think, beyond the reach of the medical aid of man, we began to pray the Lord to interpose his power and heal us. We received in reply a suggestion that if we would cease to violate the laws of health it might be so.—The use of tobacco was suggested to be one of those violations. We assented, and accordingly dusted our pockets, rinsed our mouth, and said: "By the grace of God I will use no more tobacco." We prayed the Lord to help us carry out our resolution, and he did. To-day we have no more desire for a chew of tobacco than we have for a dose of salts. We quit it because we thought it was a sin to us. Our health is certainly better than when we used the weed.—Besides we have a clear conscience, which is no small consideration.

We rejoice to learn as we travel among our brethren, that our efforts are not in vain. Many of our dear brethren have told us that they have yielded to our persuasions and now rejoice in being freed from the bondage of tobacco. Brethren, and especially all young brethren, we entreat you to heed our advice. Do quit it right now. Just say "I WILL;" and you will be surprised to find how much relief you will feel. Then be an honest man, keep your word sacred, and you will never regret it. Adopt every measure that leads to *health, freedom, purity* and *happiness*. If you have not yet adopted this rule, do it right now, and commence at once to carry it out.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

DISTRICT MEETINGS.

Northern district of Indiana, March 25th, in Union Centre congregation, 7 miles southwest of Goshen.

Missouri and Kansas district, April 16th, near Plattsburg, Mo.

Middle district of Pa., April 26th, in James' Creek congregation, Huntingdon Co., Pa.

Western District of Pa., April 26th, in Elklick branch, Somerset Co., Pa.

First district of Virginia, Friday & Saturday before second Sunday in April, in Franklin Co. Va.

East Pennsylvania district, in Tolbenhacken branch, Lebanon Co. Pa., 3 miles South of Myerstown Station, 6th of May.

District of West Virginia, at Shiloh, Barbour Co., April 30th.

Eastern district of Maryland, Middletown Valley congregation, first Tuesday after Easter.

Second district of Virginia, 7th and 8th of May, in Beaver Creek meeting-house.

Notice of District Meeting.

The district meeting for the Eastern district of Ohio will be held, the Lord willing, in the Bolivar branch, in Tuscarawas Co., near Bolivar, 9 miles south of Masilon on the Pittsburg and Ft. Wayne R. R. on the second Tuesday before Whit Sunday, being the 4th day of May next.

Any one desiring information will address Elder Conrad Kaylor, at Bolivar, or Elder John L. Swihart at Richville, Stark Co. Ohio.

JOHN HUNSAKER.

Western Maryland District Meeting.

The District meeting for the Western District of Maryland will be held, God willing, on the 13th day of April, at the Broad Fording meeting-house, 6 miles west of Hagerstown, Md.

CHRISTIAN KEEFER.

Brother Reuben Young, Camden Ind., says: "Some of the brethren plead poverty; and at the same time

are taking a political paper. Some refuse to subscribe on the ground that it is paying for preaching. I think it would be better to pay for this kind of preaching and then put it into practice, than to read political papers, and have worldly affairs their main topic of conversation, not only at home, but even at meeting. It seems strange that some brethren will refuse to take the *Companion* and *Visitor* because there are expressions and sentiments in them that ought not to be, and at the same time be taking a strong Democratic or Republican paper. It always seems to me that what we like the best we pay the most attention to."

CEDAR CREEK BRANCH }
March 1st. 1869. }

Brother Henry:—Perhaps a little church news will not be amiss to you; and if you think that it will be of any interest to the readers of the *Companion* you may publish it.

The brethren of the Cedar Creek branch met in council on the 20th of February. Though the day was stormy, still the meeting was well represented. Our speakers have a large territory to travel over and as there is a great demand for preaching the gospel in its primitive purity. The brethren concluded to have four regular places for preaching; and as there are but four speakers in our branch, and two of them young in the ministry, there will be two of them to fulfil the appointments for one month, and then they are off for one month; then the other two take their places for a month; and thus you can see that the two that are off can preach the word in destitute places, and thus spread the gospel where it is seldom preached and then only in part.

I often hear the ministers tell their members to be obedient to the commands and testify to the love of God; but so far so good. But is that all that is commanded of men? Do they not know that nothing short of strict obedience to the gospel will ever gain a home in heaven for them? Well I would say to them that are outside of the Church of the true and living God, be obedient to the commandments. If they should appear simple to you, remember they are the commandments of God and must be obeyed by you if you expect to be happy.

JOHN TUCKER.

Perry Ind.

Brother Holsinger:—While reading *Companion*, No. 8, I noticed an article selected by sister Snowberger, treating on the evil of using tobacco in church, which I thought was very suitable, and I take this method of thanking sister Snowberger for clipping said article from the paper and having it published in the *Companion*. Hope it may do good. I do think that some of our brethren are guilty of using too much tobacco while at church, saying nothing outside of the house of worship. A hint to the wise should be sufficient.

STEPH. HILDEBRAND.

Johnstown, Pa.

"Idle Words."

Brother Holsinger:—Some of the brethren have given us several interesting articles on "Big Words."—Will some of them be so good as to give us one on Idle Words? Such for instance as "Good La's; My Mercy; Good Gracious;" and others of the same class. All of which in my opinion are substitutes for more profane words. Our Lord has given us a text which would be a good foundation for such an article.

E. WILLIAMS.

Sister Catharine Bolinger, Marmaton, Kansas, under date of Feb. 28th writes: "I would like to have it (the *Companion*) for we do not have much preaching here. We have not had any preaching since the last of September when brethren Enoch Eby and Daniel Deardorff were here and preached for us, and also baptized two candidates for baptism. Now you have an idea of how lonesome one gets without preaching."

Brethren, here is a field for gospel labor and gospel laborers.

Dear Brother Henry:—In my article of "Church news," some time ago, I made an error *unknowingly*. I should have stated that brethren Jonas Harley of Montgomery Co., and Jacob Booz of Bucks Co. were also with us at two of our meetings, who also labored to sustain the cause of our Savior, and to encourage us on our way Zion-ward.

Yours in love.

LEVI ANDES.

Lincoln, Pa.

Queries.

In reviewing the *Companion*, I find, on pages 70 and 100, present volume, an article concerning John the Baptist and the Prophet Elijah, intimating that they were the same person. Was not Elijah the prophet born of a woman, and had a natural body and a soul? And was not John the Baptist born of a woman and had a natural body and a soul? The question is: Will they sit in the kingdom of God with one soul, or will they each one have a soul? Will brother Crosswait answer?

S. GOUGHENOUR.

Conemaugh, Pa.

Change of Address.

The address of brother Abraham Sell will hereafter be Hamilton, Caldwell Co., Missouri, instead of Kingston, Mo.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Departed this life, February 13th, brother SAMUEL MILLER jr., son of brother Sam'l. Miller, sr., in the Upper Cumberland District, Cumberland Co. Pa., aged 29 years, 3 months, and 23 days.

Brother Samuel Miller like many others delayed the day of grace to a late hour, which he regretted much on his sick-bed. By his earnest request he was taken from his bed carried to the water and baptized, about two weeks before he died. Shortly before he died, he solemnly warned his brethren and sister and former associates not to delay their day of grace as he had done, but to become reconciled to God in the days of their health. He then gave directions concerning his funeral, chose the text from which his funeral sermon should be preached &c., and fell asleep. Funeral services by brother Daniel Hollinger and the writer, from Rom. 6: 12, 13.

DANIEL ECKERMAN.

Visitor please copy.

Feb. 18th, in Benton Co. Iowa. SUSANNA M. KNAPP, wife of Martin Knapp, and daughter of Brother Emanuel, and Sister Mary Fike. Aged 19 years, 11 months, and 24 days. Funeral services by the writer and John Allison of the River Brethren Church. Text From 1 Thess. 4 : 16.

Visitor Please copy.

W. J. H. BAUMAN.

LIST OF MONEYS received for subscription, books, &c., since our last.

Joel Flory, South English, Iowa.	1.50
H. B. Brumbaugh, McConnelstown, Pa.	30.00
D. Wolf Jr. Myersville, Md.	.75
R. F. Myers, McVeytown, Pa.	.75
S. T. Bosserman, Dunkirk, O.	1.50
M. McCloughan, Wolf Lake, Ind.	.75
Elias Beeghly, Dayton, Ohio.	2.00
A. B. Wallick, Breedsville, Mich.	1.50
Adam Brown, Hampton Pa.	1.50
Reuben Grabill, Litiz, Pa.	1.10
John Tucker, Perry, Ind.	1.40

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WE will admit a limited number of select advertisements at the following rates:

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Each subsequent insertion 15 cents a line.

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BOOKS.—"Pious Companion" 35 cents, postage 8 cents. "Parable of the Supper" 20 cents. "Remarks on Light Mindedness" 10 cents. Have also Nead's "Theology," and "Wisdom and Power of God." Address,

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4-4 ins.

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Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME V. TYRONE, PA. TUESDAY, MARCH 23, 1869. NUMBER 12.

Coming late to Meeting.

We could not receive that as good fruit which does not outlast the time of maturity; neither can we nominate that as Christian endurance which does not survive the season of trial. That is true endurance which brings us to do the right, notwithstanding any circumstances. It is written on the pages of Divine revelation that the Christian's trials are not greater than the ability to bear them. If we cannot hold fast the profession of our faith in *any* trial, and in *every* temptation, there need be given no better evidence that we are not in the element we should be, and not in the relation to Christ that we should be. And though our temptations are none other than "such as are common to man," yet "God is faithful," and will not suffer us to be tempted any more that we shall be able to bear or escape. How wise the arrangement which the All-wise has made! No more than we are able to bear! Yes, if we hold our integrity with God, and stand up in His cause as we ought, he will surely not suffer us to be overcome, for we are his, and we look to him, and he will care for his own alway. O rejoice, ye who are tempted for "the Word's sake," rejoice, for ye suffer in a noble cause.

Personal Christianity does not consist in *talking* of Christ and making a *profession* his of name; but in *obeying* and *following* him "whithersoever he goeth." We may be necessitated to go quite far down the valley of humiliation, and deny ourselves of many things near and "pleasant" to us; but "the Spirit and the Bride say, Come;" and it is not only our prerogative to come, but our needful and imperative *duty to walk* in the foot-marks of Jesus. As soon as we find that we are walking in the way of the perversion of the word of God, or in the broad road of disobedience, the best thought we can possibly conceive, is, to leave the ways of perversion and disobedience; and the best act that we can perform, is, to take the right way, and walk in it. Jesus has uttered these words and they are written: "I AM THE WAY:" him we should follow in Spirit and [illegible] compromising with no temptation, but pressing forward for "the prize," and "he that endureth to the end shall be saved."

To accomplish this, will require no little energy and determination of soul, for Jesus has many who follow him in the calm of Christian feasting and enjoyment, but flee from him at the approach of the storm. Nerve and genuine resolution are essential to enable us to endure to the end. *We* must overcome, for if we *be* overcome, the victory is not ours. The world is wicked; the enemies of Jesus are carrying on their work of destruction all around us; the most expert in all the legions of the ruler of darkness are placed in mysterious ambush on either side of our pathway; and the fuming bombs of Apollyon's works are roaring and exploding over and in the rear of the army of the Lord. Not a few of those whom we deemed as the chosen of God, have fallen victims to the destroying elements around us. But I am of the opinion that in all the regions of Apollyon's em-

pire, there is no power to destroy, or hurt, or harm them that are followers of good. 1 Peter 3: 13. "The eyes of the Lord are over the righteous," and "the face of the Lord is against them that do evil." Seeing that we have like promises as those of our spiritual relations who have passed on before us, let us take courage, ye that love the Lord, and hasten onward, striving with true Christian endurance to "fight the good fight of faith."

"He that endureth." This suggests the idea that there is something to be endured. Man's return and entrance into Eden will not be found so easy as it was to come out. Man is fallen; and to regain his exalted primeval position requires no meagre effort, and no "inch of time;" but it does require a riveted confidence in, and an earnest grasp of the Unseen Hand, and a full resignation of the *whole* of life to the will and service of God. Many temptations can be avoided; and if we feel the real import of the words, "Lead us not into temptation," we will avoid many a temptation. Asking our Heavenly Father that he would not suffer us to be led into temptation, would imply that we have fears of temptations, and that we have an eager desire to avoid all that is possible. Our temptations are presented in divers forms: sometimes in the form of trial; at other times, of persecution; and again, of sore affliction. The causes of these may be natural or spiritual. The natural are more easily detected than the spiritual. The enemy of our profession is wonderfully shrewd, and cunning, and skillful. By his artful seductions, he has succeeded in taking many from their posts. His attacks are numerous and various. Do not presume, O ye who have risen with Christ from the baptismal grave, that the true and faithful followers of Jesus shall be

"* * * * carried to the skies
On flowery beds of ease."

If our crown in this life be a "crown of thorns," we know that so it shall not always be. Christian endurance will enable us to endure all things, "esteeming the reproach of Christ greater riches than the treasures in Egypt." "He that endureth" temptation, as gold does the refiner's fire, shall lose nothing but what the gold does, namely, the dross. In the most severe and trying temptations, the believer will have consolations, for he knows that his sufferings will have an end, and that, "he that endureth *to the end shall be saved.* And as these things are not everlasting, they shall not be so distressing, but what we shall be able to bear them, and endure them to the end. 1 Cor. 10: 13.—What a commingling of bitter and sweet! The bitter to make us better, the sweet to give us a foretaste of joys unrevealed. Who would not put the world in his rear, and set his face toward Zion, for the joys held in reservation for the believer "that endureth to the end?" Trials here, joys hereafter. But we need now to watch and pray: we need to run with patience. Go on, faithful one, go on, for your "crown of thorns" shall be exchanged for "a crown of righteousness."

D. B. MENTZER.

Tyrone City, Pa.

For the Companion.

Thoughts by the Wayside.

"Two things well considered would often prevent confusion and strife; first, to have it well ascertained whether we are not disputing about terms rather than things; and, secondly, to examine whether that which we differ in is worth contending about."

To write for the press now-a-days, to submit an article to the glare of public scrutiny, to be read and commented upon by an enlightened and intelligent people, when the critic's eye is ever open to detect an error, however minute, and the fault-finder is ever on the alert to superinduce, if possible, confusion and controversy, is indeed hazarding a great deal.

It has been said, and perhaps truthfully too, that "the pen is mightier than the sword;" and certain it is that he or she who wields the weapon skillfully for challenge or defence does accomplish much for weal or for woe.

And if this small and silent instrument of destruction, that is so easily handled can become "mightier through God, to the pulling down of the strongholds of Satan," let those who employ it for a righteous purpose use it valiantly. And if there is a certain prospect of becoming victorious in the struggle for right through its aid and influence, the position should never be resigned until the battle is nobly fought and the victory fairly won, when the whole christian armer will perhaps be laid aside together by the order of our greater Commander.

In writing as in fighting, there is always a design and "merit has its own reward." In all cases, causes must precede effects; and in order to obviate the latter, the former must of necessity be removed. It becomes us at all times to be careful not to mistake rashness for "zeal in a good cause," lest in our undue haste to overtake and subdue the prejudices of an enemy, we may blunder over and seriously wound the feelings of a friend. When we take an understanding view of the whole matter, comparing probabilities with results, and calculate the amount of evil that is wrought in this way by the pen, as well as the press, by those even who profess to be the heirs of heaven and immortal glory, we feel like burying our one talent deep down in the depths of obscurity; but silence and inactivity will excuse no one. "Occupy until I come," is the injunction of our king. Exercise and improvement are enjoined upon all who engage in the Master's service. We are just as accountable for thinking and speaking as we are amenable for writing, and will have to render a strict account of all that we have, and all that we are, in that "great day for which all other days were made."

The silent language of the pen, as it speaks in unheard accents to the heart, and moves unseen upon the troubled waters of conscience, often reminds us, by its measured process in its steady, onward course, of the effects produced by the tiny pebble that was chosen from the brook by the shepherd boy who kept his father's flocks in Bethlehem, to slay the mighty giant; and of Sampson's folly too, in yielding in an unhappy hour to the solicitations of a designing woman. Thus he became shorn of his strength in manhood's prime and was forever after blind. While we pity the weakness of the stronger, we admire the determined will of the weaker one, and desire to imitate his example, to remain undaunted by threats and oppositions, until, like David, we have accomplished the word that is given us to do. And when that Savior who was born of David's line, "shall appear the second time without sin unto salvation," "that we may also appear with him in glory," is the prayer of the writer.

M. J. C. ECKER.

Walnut Bottom, Pa.

Idleness is the key to beggary.

"Love not the world," says the Beloved Disciple. Pride, Vanity, and Self-gratification, are elements or "rudiments of the world," to which the disciple of Jesus must become dead, for the things of the world are at enmity with the things of God. From Paul's letter to the brethren at Colosse (II. 8 and 20,) it is evident that Paul, the missionary to the Gentiles, not only believed, but *taught* the contrariety of the rudiments of the world and the principles of Christ. He taught that to follow the world was to forsake Christ. Blessed is he that *standeth.*—Æ

———o———

Christian believers should be quick to hear the counsel of brethren, and should allow it great weight. He who tosses his head and sets himself up as an independent thinker, and boasts that he has no master, will usually turn out a heretic in doctrine and schismatic in practice. And since every true Christian loves to be guided by his brethren, it follows of course that "the brethren" should give their counsel freely, and responsibly to any brother that asks it. "Yea–all of you *be subject one to another.*"—1*st. Ep. of Peter* v. 5.

———:o:———

If you love, love more. If you hate, hate less — Life is too short to spend in hating any one. Why war against a mortal who is going the same road with you? Why not expand the flower of life and happiness by learning to love? Your hands may be hard, but your heart need not be. Your form may be bent or ugly, but do you not know that the most beautiful flowers often grow in the most rugged, unsheltered places? The place, the home of love. Not that there is no love in the mansion, but somehow if we are not very careful, business will crowd all there is of beauty out of the heart. This is why God has given us Sabbaths and Saturday nights, that we may leave business in the office and have a heart cleaning.

———:o:———

The Test of Love.—"I do love God," said a little girl to her papa one day, when he had been talking to her about loving God. "Perhaps you think so."—"Oh, I do, indeed I do, papa." "Suppose, my child, you should come to me, and say, "Dear papa, I do love you," and then go away and disobey me—could I believe you?" "No, papa." "Well, dear, how can I believe that you love God, when I see you every day doing those things which he forbids? You know the Bible says, "If ye love me keep my commandments."

———:o:———

As the worst of my sins are pardonable by Christ, so are the best of my duties damnable without him.

For the Companion.

The Natural Man.

"But the natural man receiveth not the things of the Spirit of God: for they foolishness unto him: neither can he know them because they are spiritually discerned." 1 Cor. 2: 14.

Since there seems to be a diversity of opinion concerning the above text, we will try to give what we understand to be a true scriptural definition of the term "natural man." What idea does the apostle wish to convey by this term? Evidently his "natural man" is a character just the reverse of the one whom he calls spiritual, in verse 15. This we would infer from the construction of the language. The subject is continued by using the disjunctive conjunction "but;" this conjunction, grammarians tell us, continues a subject by expressing opposition of meaning. According to the use of language, then, a natural man must be just the opposite of a spiritual man.

The apostle, in addressing weak believers, or those who had made little advancement in christianity, says: "And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, as unto babes in Christ. I have fed you with milk, and not with meat; for ye were not yet able to bear it; nay, nor even now are ye yet able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and do ye not walk as men?"

It must then be a person who has made considerable progress in the Divine life; who walks not after the flesh but after the Spirit; whose life is hid with Christ in God, that properly is entitled to the appellation of spiritual.

The opposite then being true with regard to the natural man, he must be one who has advanced in the science of nature. That the apostle does not select his "natural man" from among those who are in a rude state of nature, whose faculties have not been cultivated by learning and study, and polished by an intercourse with society, as some seem to think, we believe can be made plain.

There are three states or conditions in which a person may be placed. First, a state of nature. From this he may rise or fall. He whose mental or physical faculties have not been distorted by vice, or purified by grace, properly occupies the former. Such may, and many do, indeed, possess many amiable and noble qualities; to prove which we need but refer to some whose names shine brightly on the pages of history.—One of these names, a name which every true-hearted American delighteth to honor, is that of Washington. We are aware that many award to him a high position in the Christian ranks, but as the weapons of his warfare were not such as Paul tells us belong to the Christian armament, we dare not assign him such a place. But his many noble and excellent qualities, his pure patriotism, his fatherly care for his soldiers, his indefatigable labors, all preserve for him an enduring monument in the hearts of his countrymen. There are others whose characters are perhaps equally as beautiful, and whom we cannot think of but with respect and admiration, such as Cyrus, that wonderful man, whose name was pronounced by the spirit of inspiration more than one hundred years before his birth: Socrates the philosopher of Greece: Kosciusko, the hero of Poland, and many others whose names we cannot mention.—These persons were beautiful indeed, and we are willing, yea glad to give them all the honor that belongs to them; but when we view them in the light of the blessed gospel, that perfect standard of excellence, we must say they come far below that. They are models, indeed, of human greatness; but the christian looks for a higher model. This perfect pattern we find in Jesus Christ, and in him alone. In him concentrates every grace, and every virtue. His character as far transcends those whose characters we noticed above, as Deity transcends human nature.

The gospel also, is as far superior to the systems of morality, as taught by men, as is its blessed Author superior to the authors of those systems. That they taught many excellent things we cannot deny. Who can help being struck with the beauty and sublimity of some of those ancient systems, especially the Platonic system.

It has been said, and perhaps truly, that "Philosophy is the noblest stretch of intellect which God has vouchsafed to man." But, continues the same author: "If it had not been for revelation, we should have known no more of the Deity than the Heathen philosophers knew before:" and to what did their knowledge amount? They felt the necessity of a First Cause, and they saw that that Cause must be intrinsically good; but when they came to systems, they never went farther than the point from which they first set out, that evil is not good, and good is not evil.

Let us now take a brief view of christianity, and then we can see the contrast between it and the noblest systems of heathenism.

"Nowhere except in the Scriptures," says Watson, "have we a perfect system of morals; and the deficiencies of Pagan morality only exalt the purity, the comprehensiveness, the practicability of ours.—The God of the Bible is holy, without spot; just, without partiality; good, boundlessly benevolent and beneficent; and his law is the image of himself, holy, just, and good." "Behold," says one, "Christianity in its native form, as delivered by its great Author. See a picture of God as far as he is imitable by man, drawn by God's own hand. What beauty appears in the whole! How just a symmetry! What exact proportion in every part! How desirable is the happiness here described! How venerable, how lovely is the holiness! "If" says Bishop Taylor, "wisdom, and mercy, and justice, and simplicity, and holiness, and purity, and meekness, and contentedness, and charity be images of God, and rays of Divinity, then that doctrine, in which all these shine so gloriously, and in which nothing else is ingredient, must needs be from God. The infinite superiority of Christianity, its pure spiritual character, and the lofty tone of its precepts, place it so high that it cannot be

appreciated by those who are in a state of nature." No matter how great may be their mental acquirements, or how many virtues they may be in possession of, yet if they lack "the one thing needful," they must be ignorant of that wisdom, in comparison to which all other wisdom is insignificant. "For," says the apostle, "after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This sublime wisdom God saw fit to reserve; and when the time came he himself delivered it to the human family; and as the world by wisdom could not find it, so the world by wisdom could not receive it, for said he who first revealed it: "Except a man be born again, he cannot see the kingdom of God." Again "Blessed are the pure in heart for they shall see God." From the above Scriptures we are to understand that we must be spiritual, we must be pure, before we can comprehend the things of God. Paul tells us then in exact agreement with the above: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." They are foolishness unto him from the very same reason that Paul's preaching was foolishness; they could not comprehend it; and how natural it is for persons to pronounce a thing foolishness, which they do not understand. Examples of this are abundant.

All great discoverers have had to encounter the same intolerant spirit. Christopher Columbus, Galileo, William Harvey, Eli Whitney, Mr. Kingsley, Robert Fulton, and many others have endured this kind of persecution. The learned men of Greece and Rome, could not through their philosophy comprehend that blessed gospel which Paul so ably declared, and as he came not to them with excellency of speech of man's wisdom, as his preaching bore no marks of metaphysical reasoning, but was uttered with plainness and simplicity, so that the most illiterate could understand; they would not receive it, but denounced it as foolishness. But Paul being thoroughly convinced of the rectitude of his conduct, and the intrinsic value of his doctrine was not daunted at their opposition, for although "Christ crucified" was a "stumbling-block to the Jews, and to the Greek, foolishness," yet says he "Unto them which are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God." Knowing this, this great moral hero exclaimed in spite of all the ignominy that was attached to that cross, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Having shown, or at least tried to show what kind of character the Apostle alluded to, by his term "natural man," and that he took him from among those whom the world hold in the highest repute for their natural parts, their learning, and their religion; we will now try to show, the great contrast between such an one, and an humble christian. The latter is influenced by entirely different motives; his knowledge is of an entirely different character, and proceeds from an entirely different source. It influences not the head only, but also the heart. The latter must be changed, before the former can be instructed by that heavenly Teacher who is sent to impart that wisdom which cometh from above, & is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality without hypocrisy. The child of God, though he may not have made much advancement in literature, though he may be ignorant of the sciences, yet if he enjoys a spiritual union and communion with God, his knowledge is greater, far greater than the highest flights of human genius. What encouragement is this! Here is wisdom which is far beyond the reach of human intellect, and yet is attainable by all. The sage and the unlettered rustic, must receive it in the same way, by the tuition of the Spirit of God.—The spiritual only can receive his instructions; for the apostle says not only that the natural man doth not receive the things of the Spirit, but that he *cannot* receive them. What wisdom is here manifested, what love, what tender care for the downtrodden of earth, in this way, more than in any other, all can be brought on an equality; the high brought down, and the low exalted. No wonder that it drew from our blessed Savior a prayer of thanksgiving: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." "The secret of the Lord is with them that fear him; and he will show them his covenant."

MATTIE A. LEAR.

Hudson, Ills.

Thoughts for Reflection.

The current of time is swiftly bearing us along the journey of life, to its final goal! Not one moment stays its course, but, *onward*, *onward*, is the voice of its murmurings, as they faintly die away! Let us earnestly engage with its action, continually casting garlands of life's flowers along the strand, that may be gladly gathered by our fellow comrades, as they linger on the way. Let us stamp our foot-prints on the sands of time, worthy of imitation, which, perhaps, may encourage some disheartened pilgrim—friend, sojourning with us on earth's rugged pathway! Soon the tide will cease to flow! Our frail bark is launched. And whence the final port? On the sunny banks beyond Zion's Jordan, to strike the golden lyre and join the heavenly chorus,—or, in the dismal vale of eternal night, where there is no *peace*, but "wailing and gnashish of teeth! Let us cautiously heed its rapid flight, that we be not found in a listless demeanor, suddenly awakened to the sad realization of its final flow into the *Ocean* of *Eternity!*

Never defend an error because you once thought it to be true.

For the Companion.

On Preaching the Gospel.

It is to be feared that too many preachers of the Gospel in this our day, do not feel nor consider the great responsibility that rests upon them, as watchmen or shepherds of the flock; but are like the prophet Isaiah said: "They are shepherds that cannot understand, they all look to their own way, every one for his gain from his quarter." Isaiah 56: 10.

A profession of religion at the present day has indeed become popular. Men are not called good citizens unless members of some church, professors of Christianity. Hence we see in our large cities, large and fashionable houses built, with their tall steeples reaching perhaps higher to heaven than their prayers do. "May we not enquire," why is this? The answer is, because the Gospel is preached without the cross: "whosoever will come after me," says Jesus, "let him deny himself, and take up his cross and follow me." Now this self denying doctrine, if preached, would not be so well received. But on the other hand, church members are allowed to follow all the fashions of the world, attend theatres, and places of amusement, and enjoy themselves in all worldly enjoyments. No cross, no self-denial, no sacrifice to be made; only believe in the Lord Jesus Christ, that he was the Son of God, and that he came into the world to save sinners, is all that is required, and you will be saved. This indeed seems to be the case with many professing christians. They hope to get to Heaven, alone by this *dead faith*. They tell us God is very merciful, and does not require so much at our hands. They therefore seek the easiest road to Heaven. How often have I thought when I have heard ministers of the Gospel make the way so broad, and the road so smooth, as if it were an easy thing to gain Heaven, forgetting that the Savior said the "Kingdom of Heaven suffereth violence, and the violent take it by force."

I feel to relate, as it comes to my mind, what a certain minister of the Gospel told his hearers on a Sunday morning in my own neighborhood. He was preaching in a large and to a full house. Before him was all the fashion of the world. Now to preach this self-denying doctrine of the Savior, he knew they did not want to hear; hence his discourse was none to please the ear; told them he seen no harm in dress. "Why," said he, "it displays good taste." I thought that man did not preach the Gospel.

How will shepherds, who have not warned the flock of every sin and wickedness, be able to stand in that great and coming day, because God has spoken through the mouth of the prophet: "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked ways to save his life, the same wicked man shall die in his iniquity, but his blood shall I require at thine hand." Ezek. 3: 18. Thus we see the great responsibility that rests upon every minister of the Gospel. Now if preachers of the gospel fail in pointing out to a dying people, that the great end of Christ's coming in the flesh, was to purchase to himself a "*holy people*," who being made partaker of a Divine nature, and delivered from the corruptions of the world, and thereby teaching us, "that we must deny ourselves of all ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present evil world"—"Looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and "purify unto himself a peculiar people, zealous of good works." They do not preach the Gospel, for their preaching is at variance with the main design for which the gospel was given. "For if I yet pleased men, I should not be the servant of Christ."

But what is it to preach the Gospel? It is to point out the effects of sin, for by the gospel man is evidently in a state of sin and guilt, under the just displeasure of God. Therefore sin must be pointed out, in all its various forms. The numerous lusts of the flesh, which lurk disguised in the human heart, must be stripped of their disguise and exposed to view. The love of ease, and the love of pleasure must be exhibited in all their workings. Pride in its several branches of self-conceit, vanity, ostentation, and such like, must be held up to view. The love of money, the love of worldly honor, the desire for human applause, envy, resentment, all these with many more, must be fully explained, if we would know the true meaning of the corrupt state, from which it is the design of the gospel to set us free. He therefore who is thus exposing sin, is preaching the Gospel and truly as effectually, as if he were proclaiming the glad tidings of forgiveness in Christ Jesus.

But lest I weary the patience of the reader, (for I feel the subject indeed one of interest,) we will inquire if faith alone is sufficient to save the soul. "What," asks the Apostle James, "doth it propfit, though a man say he hath faith and have not works, can faith have him?" 2: 14. If a brother or sister be naked, and destitute of daily food, and one of you say unto him, "Depart in peace: be ye warmed and filled: notwithstanding, ye give them not those things which are needful to the body," "what doth it profit." What sincerity, what worth is there in such professions of kindness? What benefit do they confer on those who are the objects of them? "Even so faith, if it hath not works is dead, being alone."

All professions of faith, which do not give evidence of the truth by a holy life and conversation, are false, vain, and unprofitable: yea a man may say, to such a professor: "Thou hast faith," or pretend to have it, "and I have works:" show me thy faith with thy works; give me, if thou canst, some other proof of it, "and I will shew thee my faith by my works." "Thou believest there is one God; thou doest well: the devils also believe and tremble." Wherein doth thy faith differ from theirs, if it produce not the fruits of righteousness, and holiness. "But will thou know, O vain

man, that faith without works is dead," wholly unprofitable to salvation. "Was not Abraham our father, justified?" Did he not show forth a living faith by obedience, when he offered Isaac his son upon the altar? Did he not by that act of obedience prove and display that living faith in the truth, and power, and promise of God, which "was imputed to him for righteousness?" "Seest thou how faith wrought with works," producing a full obedience to all the commands of God, and of our blessed Lord and Master Jesus Christ?

In conclusion, let it be remembered, that nothing new, can be expected in the preaching of the Gospel.—"If any man preach any other gospel unto you than what ye have received, let him be assured, Gal. 1: 9, It has ever been the policy of Satan rather to undermine the church, and the commandments of the Savior, than to attack them openly. An open denial of any truth would be rejected: but the disproportionate exaltations of part of the Gospel to the depression of the rest is not so soon perceived to be full of danger. What will avail, as has been already said, the speculative belief of any religious truth or commandment, unless that truth or commandment be brought into effect by true obedience to the word of God.—The knowledge of our sinfulness will benefit those only who through their convictions confess their sins before God, become deeply humbled on account of them, implore his forgivness through the atoning "blood of Jesus," confess him before men, and keep his commandments. So much will the knowledge of the pure precepts of the Gospel benefit any but such as are purifying themselves even as he is pure, and who are watching over their whole conduct that the temper and disposition of a Christian may be found in them to the honor of their Blessed Master. The hour is fast approaching, as on the wings of a whirlwind, when empty speculation, and show, will not be allowed as a substitution for a living faith, and a holy practice. God grant that every one who reads these lines, may be found in that day to have received the truth in the love of it, and to have brought forth abundant fruit to the glory of our Blessed Lord and Master Jesus Christ. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

ISAIAH G. HARLEY.

The Past.

There is something peculiarly sad in looking back upon one's past life—we see ourselves as another person—toiling up the steep in scorching suns, in cooling shade, here pausing to slake our thirst at some well-spring of pleasure; there sitting down weary and faint by the way-side, or shedding bitter tears over some lost treasure; to live over again, even in imagination, the thoughts, feelings, hopes, fears, joys or sorrows experienced day by day, in the years of the irretrievable past; to turn at some landmark in our pilgrimage and look with sad yet earnest eye to the places over which we have toiled with bleeding feet and aching hearts.

To the glimmering sheen of hope which oft lured us, only to dazzle and deceive—we would gladly close our eyes and shut out the vision, but in vain.

The disappointments, vexations of spirit, false friendships, crushed hopes, even the remembrance of hours of pleasure, have a melancholy tinge, as mayhap they were too quickly succeeded by hours of anguish and bereavement.

Looking upon the past of one's life is like opening a grave of a long buried treasure—an idolized child perhaps. Has the reader ever stood by the open grave of one who was laid away long years before the coffin was raised to the air, and the sunlight of Heaven and the rush of tender feeling and of bitter anguish at parting surged over the soul with an overwhelming power as we gaze upon the gloomy casket that contains all there is left, or what we once held in our arms and upon our bosoms of a darling child? How we long, yet dread to have the lid removed, that one more glance at the face may satisfy us that one feature only can be discerned. When the precious form was laid away, it was pure, waxen and fair—robed in soft white linen and merino—now, we cannot even trust ourselves to fancy of what is hidden there—the change that damps of the grave have wrought. We turn away with a sense of loneliness & despair creeping about the heart, and feel, oh, how deeply, the vanity of life. Lay it down reverently, carefully in another place. Lay it down for the last time. And turn to thy God for comfort, since no human tongue can offer comfort or consolation at this second burial. It is only the poor, perishable body, we know, that lies there; the soul that animated it, the life, the divine part of our being, still lives and will live throughout the ages of eternity yet. But, oh! how we have missed them in our daily walks. How we hunger for their presence, their bright smiles and loving voices, and these longings can only be gratified after we have *ourselves* passed through the "dark valley" to clasp hands on the other side.

Every man is a volume if you knew how to read him.

For the Companion.

A letter to a young Brother in the flesh.

DEAR BROTHER: Notwithstanding you roam amid the fertile valleys of the far off State, the shores of which are washed by the swelling waves of the great Pacific Ocean, your thoughts come to me through the medium of the pen, breathing sentiments of affection, and laden with attestations of brotherly regard. Nourishing the hope we may some day, not far distant, be brothers in the highest sense of that endearing appellation, permit me to offer a few thoughts to your maturing mind as well as to the considerate minds of all my young readers. Am glad to learn your intelligent mind is not averse to a careful perusal of the columns of the "*Companion*" and that you allude to the people of God in terms of proper respect. I have reason to believe your heart is susceptible to principles of morality and the avenues to your soul yet open to the renovating influences of pure religion.

You have reached that period of life when ambition gives strength to every energy and awakens every impulse—when hope buoys up the struggling spirit and elevates every aspiration of the heart, and when the fascinating influence of the world dazzles the eye,—when Dame Pleasure smiles never so charmingly, and all the enticing paths of worldly happiness seem opening in an inviting manner. Be not too hasty to enter the bowers of apparent ease, or to wander in the labyrinths of earthly happiness, they have an ending not so much to be desired.

As the happiness or misery in after life depend in a great measure upon the habits and resolutions formed in early manhood, how important that at his age a foundation be laid that will insure future usefulness and happiness. Youth is the seed time of life, and, "as a man sows so shall he reap," is a law as unalterable as the Divine mind from whence it emanated.

You are climbing the hill of science, "storing the mind," you say, "with useful knowledge." You further say, you "find the assent difficult and slow; and the hill a high one, but they that persevere will eventually reach the top round." I would not say a word to dampen your ardor or check your course after useful knowledge, but would admonish you to go onward and upward and true to the line. Set your mark high, but within the bounds of reason and prudence.—To reach the top round of the ladder of knowledge is beyond the capacity of the human mind; and when you get so high as to discover how *little* you know or can know, you are beginning to be wise. And doubtless when you get in reach of the wreath of fame, perched on the highest pinnacle of your burning ambition, you will discover naught but a gilded, emtpy godess! facinating only while at a distance!

There is, in consideration of this subject, one danger I wish to impress your mind with. It is a high culture of the *head* unaccompanied with a proper culture of the heart. Upon this reef millions have become shipwrecked, and thousands are following close in their lamentable wake. Some, owing to this fact, hardly get a start up the rugged path of knowledge ere they grow giddy-headed and fall; others go higher and higher and alas! fall and great is their fall. It is only those, as a general thing, who have the *heart aright* can keep the position they through great labor have attained to, and become burning lights and models of excellence in the world. Such were the characters that have left their names high and bright on the monuments of moral worth; and such the heroes and heroines that have shed a holy religious influence on the pages of the Christian history of this world.

It is a fact worthy of note, a high state of mental culture, properly made use of, has rather a tendency to fit man or woman for usefulness and future happiness, than otherwise. It is the *abuse* of acquired knowledge that is so much to be deplored. Beware of that light top dressing that only puffs the head and leaves the heart a habitation of every foul spirit!—You are as a mariner starting out on the ocean of time. The facilities for building your boat are thrown around you and others may assist you, but upon you devolves the burden of constructing it aright.—Let the patterns be nothing short of morality,—unfurl to the breeze the white and spotless sails of virtue and honesty,—stand at the helm and maintain a firm persevering nerve, and unflinching integrity. And eternal truth for it, you shall draw around you the genuine atmosphere and Divine favor. He who rules our destinies will lead you into positions of usefulness, and doubtless create within you a thirst and longing for the waters of eternal life. You are born for a more noble purpose than to live alone for self, or to the end of satisfying selfish propensities. He who is willing to live and labor for the good of mankind unmoved by selfish interests, has already begun his immortality.—Let your lot be cast where it may, so live that the world may be none the worse for your having lived in it. If possible may the world be the better by you having lived in it.

As you become more and more versed in the sciences, you will, doubtless, become more acquainted with the wonders displayed in the handiwork of the Creator; and be made to wonder yourself at the marvelous workings of the Divine ruler of the boundless universe.—By all, may you be made to reverence and adore his Holy name. In every object in nature we see the finger-prints of the invisible. O, may you, with us all, learn to read them aright, may they teach us there is One above and around us that sees and knows all that we do, say, or think. That it is "in him we live, move, and have our being." That it is by his mercies vouchsafed to us we are what, and where we are, and enjoy the things we do. His hand has shielded you from harm while traveling to that distant land, and has been with you ever since, even in the late serious accident that befell you his mercy was apparent or you might have been ushered in a moment of time into his presence. It was *his mercy* to thus warn you on what

a slender thread your life hangs. I must close this letter. Though penned in haste I humbly submit it to your serious consideration.

Yours in hope of a blessed immortality.

J. S. FLORY.

Fayetteville, W. Va.

Selected by FRANKLIN FORNEY.

"Are we Immortal?"

Do we, dear reader, thus seriously inquire? It certainly becomes us as rational creatures so to do. The inquiry simply is, Shall our conscious minds never cease to exist? Irrespective of any future condition or relations, happy or miserable in heaven or in hell, it is of moment for us to get upon this subject the best possible information. Our consciousness teaches us that we have powers far superior to the insect of a day, to the eagle or elephant that numbers its years by scores, or to the monarchs of the forest that live for centuries. Unceasing thought, anxious solicitude, and yearning curiosity, direct our views and hopes at every stage of life to others yet future: when a child, to manhood; when a youth, to married life; when in old age, to death, the grave, and what lies beyond these. This looking forward has the force of an instinct. It is not the result of education, and, therefore, as here on earth the successive stage of childhood, manhood, and middle life, are wont to be moulded according to assumed expectation, why should not analogy alone suggest that another cycle of existence, to which the mind spontaneously directs its thoughts, may succeed the period of age at the death of the body? We see the ephemeral insect make its short and rapid flight, and think there is the end of it. But will we persuade ourselves that *our* end will be like its?

We will look a little further around us. We see the creature of but a year's or more continuance, assume various phases of existence—the egg, the worm, the chrysalis, the beetle or the butterfly—in each state so perfectly unlike the preceding that, without careful marking, the eye would not indentify it. The curculio, for example, that makes such ravages with plums and smooth-skinned fruits, etc., might afford an illustration of benefit to us. The egg deposited in the young fruit late in Spring or early in Summer, is hatched by the hot sun of June or July, into a worm which, feeding on the tender germ and penetrating to the kernel, causes it to fall to the ground where its habitation withers and decays, and the temporary tenant passes thence into the earth and disappears, so that we might say, it has perished. But the next season it rises from its grave a winged beetle, to deposit its eggs and send them through the same rounds it had gone itself. Analogy fully here inquires: May not our death and entrance into the earth but introduce us to a new cycle of existence? This the blessed Word of God, which is a much better instructor, distinctly teaches, and takes its illustration from vegetable life. "That which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. . . . . So also is the resurrection of the dead." 1 Cor. 15: 36—42. "The dust shall return to the earth as it was, and the spirit to God who gave it." Eccles. 12: 7. The mode of its existence may vary but the conscious spirit has not ceased to be. It is not annihilated. The fact of death, the dissolution of the body in the grave, is no proof of the absolute cessation of existence. As in the vegetable and insect worlds, there is a process of revivification: so with man. Our blessed Redeemer has assured us that "this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." John 6: 39. "I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live." John 11: 25.

Paul says: "To depart and be with Christ; which is far better." Phil. 1: 23. "We are confident, I say and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5: 8. "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1.

Language cannot be plainer than the above in asserting an immortal existence, joyous and glorious, for the true believer. Somewhere in God's universe the blessed Redeemer sits at "the right hand of the Majesty on high." There he wills that those whom God has given to him shall be with him to behold his glory.—John 17: 24. If we my dear readers, are his, our living, conscious mind therefore shall be with him. If not, then let us hear the word of God: we "shall be punished with everlasting destruction from his presence." 2 Thess. 1: 9. That destruction, however, will no more be annihilation than would be that of the house we dwell in, or was that of the antediluvian world destroyed by the deluge. The destruction of our hopes, our plans, our pursuits, our pleasures, and our opportunities, and means for prosecuting them in this world, does not include or imply the destruction of our being, no more than does the change of shifting scenes, or sundering of present relations, annihilate our consciousness. Here the blessed Redeemer offers to us eternal life—life felicitous and glorious forever. "If a man keep my sayings," says he, "he shall never see death." John 8: 51. None but Christ can give such a guarantee of immortal life. He died that they might live who believed on him. He only is "the resurrection and the life." Let us take him by faith, and eternal life is ours.

Stony Creek, Pa.

An outcry against others' sins does not always imply an abhorrence for sin; for the man who truly dreads sin, will abhor it most of all in his own heart.

By-and-By.

There's a little mischief-making
Elfin, who is ever nigh,
Hind'ring every undertaking,
And his name is *By-and-by*.
What we ought to do this minute,
"Will be better done," he'll cry;
If to-morrow we begin it,
"Putt it off," says *By-and-by*.

Those who heed his treacherous wooing,
Will his faithless guidance rue;
What we always put off doing,
Clearly we shall never do;
We shall reach what we endeavor,
If on *Now* we more rely;
But unto the realms of *Never*,
Leads the pilot *By-and-by*.

The Bible a Book of Poetry.

One reason why the style of the Bible gratifies the taste of all cultivated minds, may be found in the abundance, the simplicity, and naturalness of its illustrations. In the highest and truest sense of the term, it is a book of poetry. For if it be the poet's noble task to express truth in vivid and striking language, so as to impress the heart while pleasing the imagination, then surely in that task the inspired writer have neither rivals or equals. To them was granted the divine faculty of making things, visible and invisible, live and move and have their being, in forms so well defined to the inner eye as to secure for them something of the mingled beauty and grandeur of a most livid landscape, wherein every color contributes to heighten the charm of every object. Among all the sacred writers, the sweet-singer of Israel was pre-eminent in this —that he found a figure for his every thought and an illustration for every virtue he celebrated and for every vice he condemned.—One wonders with increasing pleasure, as he familiarizes his mind with the psalms of David, at the perpetual fullness and the variety of their figures and smiles. In them "day converses with day," the floods "clap their hands," the sun "runs a race," the mountains "speak peace," the clouds "chariot" the Divinity, "snow and hail and vapor and stormy wind," sing their hallelujah chorus of praise. All nature, in a word, seems to have been made vocal by the inspired art of the Psalmist. Everything was invited to sing in unison with the well-strung harp.

All the first-rate poets have borrowed the chief part of their imagery from the Bible. Job, David, Isaiah, Ezekiel, and John have furnished, not only the sublimest thoughts, but the noblest figures to our chief writers. It is said that several modern towns in the East have been constructed with materials taken from some immense temple that had long since fallen into decay. So, too, modern writers of eminent fame have come and gone to the great temple of the Divine Word, and taken from it the choicest material for their verse—only, they have left this temple itself just as stately and as magnificent as when first revealed to the world.

Casket of Jewels.

To be thought perfectly happy, pride often makes itself perfectly miserable.

Observed duties maintain our credit, but secret duties maintain our life.

He who can at all times sacrifice pleasure to duty, approaches sublimity.

Speak little, speak truth; spend little, pay cash.

He who blackens others, does not whiten himself.

Every time you avoid doing wrong you increase your inclination to do that which is right.

Good works are essential to true religion, not as meritorious, but as evidence of the reality and glory of such religion.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

"The happiest conversation," says Dr. Johnson, "is that of which nothing is distinctly remembered, but a general effect of pleasing impressions."

If I held truth captive in my hand, I should open my hand and let it fly, in order that I might again pursue and capture it.

Man and Wife.

The theory of man and wife, that special theory in accordance with which the wife is to bend herself in loving submission before her husband, is very beautiful; and it would be good altogether if it could only be arranged that the husband should be stronger and the greater of the two. The theory is based upon the hypothesis; and the hypothesis sometimes fails of confirmation.—In ordinary marriages the vessel rights itself, and the stronger and greater takes the lead, whether clothed in petticoat, or in coat, waist-coat, and trowsers; but there sometimes comes a terrible shipwreck, when the woman before marriage has filled herself full with ideas of submission, and then finds that her golden-headed god has got an iron body and feet of clay.

A Home Thrust from Flavel.—"Two things a master commits to his servant's care," saith one, "the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return, "Sir, here are all the child's clothes neat and clean, but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day. "Lord, here is my body, I am very grateful for it. I neglected nothing that belonged to its content and welfare, but for my soul that is lost and cast away forever. I took little care and thought about it."

Fall of the Leaf.—The season of the fall of the leaf has come again, with all its sad and salutary teachings. Who can shut his heart against its lessons? Who as he sees the frost-withered leaf driven by the fitful winds, is not reminded that such is human life? Even as a leaf when the frost have dried up its sap, and its stem clings no more to the parent tree, so is our life.—It may be green to-day and float gaily upon the summer breeze, but the frost of death are gnawing at its stem, and we know not if it shall wave there to-morrow, or be driven away by the wintry blasts to eternity. Happy are we, if nature preaches not to us in vain, in this her solemn day.

Beware of jealousy.

Christian Family Companion.

Tyrone City, Pa., March 23, 1869.

Parties and Schisms.

"Now I beseech you, brethren, to mark those who cause divisions and offenses, contrary to the teachings which ye learned, and avoid them." Rom. 16 : 17.

It appears from the above texts as also from other portions of the Scriptures, that the sacred writers entertoined fears, that the Church through all ages should be subjected to severe troubles and trials on account of "unruly members" among its number. And especially of our age it is prophesied that "perilous times will come; for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, false accusers," &c., "having a form of godliness, but denying the power thereof." 2nd Tim. 3 : 1—5. The letters to Timothy are specially pointed upon this matter. At another place we read: "For the time will come when they will not endure the sound teaching, but according to their own desires will to themselves heap up teachers, having itching ears; and they will turn away their ears from the truth and will turn aside to fables." 4 : 3, 4.

The above prophecies appear to us to be applicable to the church at the present time.—Differences, dissentions, and contentions, are constantly being brought before us; and we long with the apostle that our brethren may be "wise as to that which is good, and simple as to that which is evil." These all have their causes, either real or imaginary: "For it must needs be that causes of offense come; but woe to that man throngh whom the cause of offense comes!" We think the most fruitful source of these schisms is SELF LOVE. Men love themselves, and hence they imbibe a very high estimation of their opinions and prejudices. When these are not recognized by those with whom they are associated, love of self urges it upon them as an imperative duty to take heed that no indignity be allowed to "Beloved self." True to this principle in their actions, a disruption must soon take place between such characters and the people of God; for the Christian seeks not his own, but that which is another's. The Christian must deny *himself*, take up his cross and follow after Jesus.

But we did not so much intend to write an essay upon the subject of factions as to impart some items of historical information of our day, relative to them. In the first place we present a revised extract of a report of an organization, sent us in the form of a communication for publication. It appears that a call was made for a meeting of "cut-off-brethren," by one Peter Deardorff of Elkhart county, Indiana, by whom the report is signed, and also accompained by a letter from him.—The meeting was held on Monday following the 20th day of November last, we presume in Elkhart county, Indiana, and perhaps at the house of Peter Deardorff. Read the report.

"Monday morning, 9 o'clock we all met, to see if we could form a union of the cut off brethren from the so called order of the German Baptist church, for not being willing to follow those things laid down by men in the Annual meeting; for not being allowed to point out those things that are not supported by the word, thus forbidding any opposition to its councils. We see no bounds to its power, even to disannul a positive ordinance of the gospel to wit: Baptism in East Tennessee. After the first day of October, 1866, they must be baptised again, which is ratified by the Brethren in Annual Council.—This we look upon as being a bolder stroke than the Pope ever made. He changed the mode but never required the subject to be baptised over. We view such things as despotism, and beg leave to reform and come to the purity of God's holy Word, as our dear old brethren did in 1708, and as Paul directed the elders at Miletus. Acts. 20. Accordingly, the following brethren agreed to take the word of God for their only rule of faith and practice; lay aside the doctrines and traditions of men viewing such as an impeachment upon the character of Jehovah, to say that the word is not sufficient to govern his church according to his will. It goes to say his will is not revealed, until men in council perfect it.

John Flory, Jacob Spitzer, Rockingham county, Va. David Studebaker, ——Cloppart, Montgomery county, Ohio—by letter; Peter Deardorff, David Evans, Elkhart county, Ind.; Isaac Latshaw, Clinton County, Ind.; Isham Gibson, J. D. Bowman, A. P. Gibson, Virden, Macoupin county, Ills. The last two have sanctioned. The brethren present, except the two brethren Leedys, [Jacob and Samuel Leedy of Ohio.–EDITOR.] formed a firm union, and on the 25th administered the holy Communion. Then Elder Flory and Spitzer started to Clinton county, Ind., to organize a church on the South Fork of the Wild Cat river and then to return home."

Thus we have given our readers the account of the organization of a new sect. As all of the founders were once members of the Church, and are more or less known to our brethren, we make the request that some brethren give us a history of these persons, stating the cause of their separation from us, their reputation for morality, piety, &c., which statement should be signed by the officers of the church in which they were expelled.

Next week we expect to expose another schism which is just now coming to maturity.

Answers to Correspondents.

D. B. Sell, Hamilton, Mo. Yes. Right.

M.Minser, Deckers point, Pa. 67 cents is due yet on S. B's paper for whole of present Vol.

John Tucker, Perry, Ind. $1.10 added to that overplus will pay for remainder of year.

David M. Tuby, Lagrange, Ind. You have sent seven names. We cannot supply back Nos. Your indebtedness is $5.25.

Mary Kindig, Mountville Pa We published no paper on 29th Dec. 1868. 50 numbers of the *Companion* make a year's volume.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

DISTRICT MEETINGS.

Northern district of Indiana, March 25th, in Union Centre congregation, 7 miles southwest of Goshen.

Missouri and Kansas district, April 16th, near Plattsburg, Mo.

Middle district of Pa., April 26th, in James' Creek congregation, Huntingdon Co., Pa.

Western District of Pa., April 26th, in Elklick branch, Somerset Co., Pa.

First district of Virginia, Friday & Saturday before second Sunday in April, in Franklin Co. Va.

East Pennsylvania district, in Tolbenhacken branch, Lebanon Co. Pa., 2 miles South of Myerstown Station, 6th of May.

District of West Virginia, at Shiloh, Barbour Co., April 30th.

Eastern district of Maryland, Middletown Valley congregation, first Tuesday after Easter.

Second district of Virginia, 7th and 8th of May, in Beaver Creek meeting-house.

Brother Henry:—Please announce through the "*Companion*" that it is desired that when our ministering brethren go to Baltimore City, or when they in traveling pass through, that they consent to preach for the members and friends living in the city; which can be arranged, by addressing a few lines to brother L. J. Grove, No. 215 Biddle street, a week or a few days previous. There is a large meeting house, built on the Brethren's lot, at the corner of Lombard and Paca streets, which can be had at any time. We hope our brethren will attend to this request on their way to and from this year's Annual Meeting. Please take a note of brother Grove's address, and if there should on any future occasion be time to inform us, one or the other of the brethren at Pipe Creek, Md. would try and meet them also.

PHILIP BOYLE.

New Windsor Md.

BALTIMORE, Mar. 5th 1869.

Dear brother Henry:—As many of the "brethren" throughout the country feel an interest in the effort we are making to re-introduce the cause of our Lord and Savior Jesus Christ, into this city, I have concluded, with your approbation, to keep them advised of its progress. At present but two members, sister Mary A. Woods and myself, reside in the city. There are two applicants for baptism, and as soon as we can get regular public worship, I have no doubt, we will have many knocking at the door for admission into the fold of Christ. The people are becoming tired of the enormous tax on them to support a paid ministry, and for the erection of immense and costly edifices, christened, churches. Indeed from present appearances, all the different sects of the city (and their names are *legion*) appear to outvie each other in the magnificence and splendor of *their houses of worship*. Many candidly acknowledge that they do worship their *pastors* and their fine meeting *houses*. Verily is their idolatry equal to that evinced by the people of Athens, when Paul preached to them of "the UNKNOWN GOD" whom they ignorantly worshiped. I pity them; hence my efforts to have one place of worship in the city, where the substance, not the shadow is worshiped in Spirit and truth.

By request, our beloved brother, Elder Jacob Trostle of Bush Creek, preached an effective discourse on Tuesday evening last. The congregation was respectable in numbers, and a more attentive audience, I never witnessed. There is considerable interest manifested in the doctrine of the "Brethren," which is simply an obedience to the commandments of the blessed Savior.—I feel assured that there are hundreds, if not thousands, of honest individuals here, who would eagerly accept, adopt and practice the commands of the Lord Jesus Christ if they could be made acquainted with them, and had the opportunity of doing so. It may require some sacrifices at the hands of the brethren. I may name a few of them.

1. A properly organized Sunday School, under the control of the church, where the poor children, that are now excluded from other schools on account of their being too poor to dress fine enough, may be taught to read the word of God; and learn that God has a chosen people in the world that humbly worship him by obeying Him IN ALL HIS COMMANDMENTS.

2. Those ministering brethren, who take Paul's advice to Timothy, "*and study to show themselves approved unto God*, workmen that need not be ashamed, rightly dividing the truth," must do themselves the violence to visit the city, and expound the truth in all its purity and simplicity, and thus win souls to Christ.

3. In order to carry out the first and second propositions, it will require a small amount of funds. As God has blessed many of our brethren with much of this world's goods, I have no doubt they will willingly assist in the work.

The movement is under the care and control of the Pipe Creek branch of the Church, of which brethren Philip Boyle and David Miller are the Elders.

We ask the fervent effectual prayers of all God's people for a mighty outpouring of his Holy Spirit upon us; that we may see the ark of the covenant moving forward.

Yours in the Lord.

L. J. GROVE.

Brother Holsinger:—As church news are desirable by many, I will give a short sketch of a mission of love I made to Dauphin and Lebanon Counties, Pa.

I started from home, Feb. 19th 1869, and arrived at Harrisburg 20th. From thence was taken to brother Zigler's, 7 miles distant to his home, had social meeting with the brethren that evening; next day 21st preaching at his house; that evening at the Paxton meeting-house 4 miles distant; had 5 meetings there. 24th, went to Hanover meeting-house, 6 miles, had 3 meetings and one funeral. 27th, went to Conawago 10 miles, had 3 meetings in that meeting-house. March 1st went to Bachmansville 4 miles, had 3 meetings; 1 meeting at brother Gipple's in Lebanon County, 1 at brother John Gerlach's same County, 6 or 7 meetings at Spring

Creek meeting-house Dauphin County, where 9 were baptised, all young; had it not been for the extreme cold that morning, there might have been perhaps double that number. Had good attention, and much zeal was manifested in every place. The members are zealous in the cause of Christ, and have many meetings, both social and public. *May Zion prosper in every land.*

Many are awakened and have expressed their willingness to join in with the children of God ere long. I started on the 8th and reached home the next day at dinner and found all well, with the exception of my son's child which God called home during my absence.

Thanks to the brethren and friends for their kindness during my sojourn amongst them. May the Lord reward them for their love. And above all, thanks be to God for his kind care and protection.—Blessed be the name of the Lord.

Your weak brother,
LEONARD FURRY.
New Enterprise, Pa.

MT. CARROLL ILLS. }
March 6. 1869. }

Brother Holsinger :—Within find $1.50 for which please continue my subscription from the present time, as I do not wish to lose one No. of the *Companion*.

And while I am writing I may as well send to the dear brethren and sisters a scrap of church news. We are still endeavoring here in the Arnold Grove Church, Carroll Co., Ills. to make some progress, by the help of the Lord, and trust the Lord will still bless our efforts to do good. We have now here in active operation during the past winter, a Sabbath School established for the benefit of all the members of the Church and their children, under the supervision of brother C. Long, which, we hope, is resulting in some good: and we hope by the blessing of the Lord that those large portions of God's word committed to memory may be of practical benefit in years to come.

We have had three additions to the Church by baptism during the winter. The Church, seeing the necessity of more laborers in the vineyard, set apart Feb. 13th ult. for the purpose of a choice, which resulted in the election of brother Joseph Stitzel to the ministry. I will also here state that the brethren in the adjoining district of Hickory Grove held an election on the 6th of March, choosing brother Geo. D. Zollers to the ministry, and brother Benj. Clammer to the deaconship. May the Lord bless all those dear brethren with success in their various labors devolving upon them. Let us all be faithful workers together in the service of the Lord, hoping soon to hear our blessed Master say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

J. J. EMMERT.

Visit to the Church near New Philadelphia, Ohio.

Left home February 27th; arrived same evening at New Philadelphia station. Elder G. Kollar met me there, and conveyed me to his house some 6 miles east, same night preached in the Mt. Tabor meeting-house. On Sunday was conveyed by brother Kollar, in company with his wife, and brother Loomos and wife, to Crooks School-house, about 7 miles from New Philadelphia. Preaching at 10 A. M., also in the evening. Continued the meeting at said school-house until the evening of the 5th of March. Had 6 accessions by baptism and one made application. The meetings were well attended and quite an interest was manifested. Many more were made to feel the power of the word of truth. At this meeting we saw the sinner approach the mercy seat. How sublime the sight of a human being approaching the throne of grace, to pour his woes and wants, not into an angel's ears, but into the listening ear of God himself! It must be a source of wonder to the cherubic hosts as from their dazzling stations they behold the Jehovah of Eternity, giving audience to a poor wounded child of earth, listening to the story of his wrongs & stooping from their infinite height to pour solace and salvation into that afflicted spirit. Where is sublimity if not here? Where is grandeur if not in such a scene?—All the sublimity of earth equals not the scene where God gives audience to man. The first and greatest duty of this life is to prepare for one which succeeds it, and until this is done, every other effort is out of place. The man who begins to reform society before his own heart is reformed from the corruptions of sin, and his title to heaven made sure, is guilty of a very great inconsistency. The word of God urges us all to seek *first*, and in preference to all things, the kingdom of God and his righteousness. The whole life is not too long for such enterprise, and the Bible constantly demands that every one should make his own peace with God. Between the Creator & the creature there is enmity and opposition. The carnal mind is at enmity against God on one side, and God is anger with the wicked every day, on the other side. The great work of this life is to effect a reconciliation. Unless this is secured the soul of man is lost, and life thrown away. Now some have lived a quarter of a century, and some half a century, and have not made the first attempt to reconcile themselves with God or insure their own salvation. They have secured fortunes and honors, and friends, but they have not obtained the pearl of great price.—They are but a step from death, and yet all the work remains to be done. After death no change can be effected. A man's character will not be open to change once the spirit has removed from time and entered upon its returnless voyage. Here, and here only, can salvation be secured, and yet the hours pass, the days fly away, the months and years roll on, and man's great work unfinished. "Time is short," and soon from the death-pillow of each of us will be heard the silent voice of the departing spirit.

Near the place of the meeting above named, Peter Leatherman lives; he moved from Washington

Co., Pa., about 40 years ago. He has eight children living and five dead. Brother L. was 74 years old the 24th of January, A. D. 1869.—His house was burned in November, 1867, by which he sustained a loss of about three thousand dollars.—Brother L. and his wife are very zealous in the cause of our blessed Savior. The brethren and sisters in that arm of the church are earnestly contending for the faith in Christ Jesus. Brother George V. Kollar does the principal labor in that part of the church. May brother Kollar with us all be greatly encouraged in the ministerial labor, for an entrance shall be ministered unto us all, abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ, if we are faithful. JOHN NICHOLSON.

Moultrie Station, Ohio.

Brother Boyle and Brother Stoner's Report.

No. 1

Oct. 28. Left brother Stoner's this morning, arrived at brother Joseph F. Rohrer's about sunset; went with him to Welty's meeting-house, where we were met by a very considerable congregation, mostly young persons; they appeared very attentive, and orderly. We returned and lodged with our brother J. F. Rohrer and family.

Oct. 29. Brother and sister Rohrer accompanied us some 8 miles to Snowberger's meeting-house; here we met a considerable number of brethren and sisters, and among the rest brother H. Koontz and brother Jacob Price; after service we went to brother Snowberger's to dinner; after some interesting conversation we went in company with some of our brethren to Snow Hill, occupied by the *Seventh Day Baptists*; had a short interview with the Matron of the Institution, then went on our way to brother Price's, near the Antietam meeting-house. We went to meeting there; had a large evening meeting, mostly young persons, who were much interested, and we hope favorably impressed; this like yesterday evening, is very delightful: here we met brother Bock, brother Golley, and brother Good.

Oct. 30. Left early in company with brother Bock, for Antitam house, where we met quite a considerable number of brethren, and sisters. Brother Mowery from the adjoining district was present.—Brother Boyle to-day as on yesterday failed on account of bodily infirmity; we had a pleasant waiting before the Lord. Went to sister Kurtz's to dinner; after some social conversation, we, in company with brother Jacob Etter, some 10 miles to his house; brother Bock accompanied us; that evening we went to meeting at a School House near by; the house was crowded, mostly young persons. We had a pleasant meeting; here we met a ministering brother, whose name we have not recorded; he speaks the German Language; we returned and lodged with brother Etter.

Oct. 31. Brother and sister Etter accompanied us to Falling Spring meeting-house, where we met a considerable number of our dear brethren and sisters. Brother Boyle spoke to-day, his health seemed better to-day, and from this on to the close of our visit. Brother Stoner was becoming very hoarse; but by the use of some remedies by the way, he held out very well, suffering some inconveniences at times; to-day we had a pleasant waiting before the Lord. During the exercises it began to rain; went to brother Baker's to dinner; from here we were accompanied by brother Emanuel Foglesanger a distance of 9 miles to his nephew brother John Foglesanger; there was a meeting appointed for that evening at a school house near by, but the rain and storm prevented us and others from meeting; after spending the evening in social conversation, and devotion, we retired to rest.

November 1. This is Sunday morning; the storm having ceased somewhat, but the rain still continued to fall moderately; we went on our way to the meeting house near brother Jacob Foglesanger's—by this time it ceased raining; here we met quite a considerable and interesting congregation; here we were met by brother Eckerman, brother Newcomer and others; had a pleasant meeting; went to brother Newcomer's to dinner; this evening we repaired to the same place, and had quite a large congregation; many seemed favorably impressed during the exercises; we lodged at brother Jacob Foglesanger's who lives near the meeting house; quite a number of brethren stayed there over night.

November 2. In our parting exhortation we admonished our dear brethren, to be at peace among themselves; and we would admonish our dear brethren in the ministry to visit this arm of the church, as often as they can make it convenient to do so.

We went on our way in company with brother Emanuel Foglesanger and brother Railing to his house; his companion has been in feeble health; she was very glad to see us, and seemed to be very interesting in conversation. May the good Lord sanctify her afflictions. To-day through some misunderstanding there was no appointment, however, we went on our way, and stopped at the house of our dear brother Daniel Keller; where there was a proposition for meeting that evening at the new meeting house, near Mill Town, we went on, stopped at brother Gipple's, went over to our kind friend Conrad Johnson's, where we met his companion, our sister; after some pleasant conversation and supper, we went up to the meeting-house, where we met some of our dear brethren and sisters; had a pleasant waiting before the Lord. Returned and lodged with brother Gipple and family.

November 3. This morning, in company with brother Gipple we visited the Graveyard, adjoining the new meeting house, where there are many sleeping, and among others brother Gipple pointed out the graves of brother Christopher and sister Salome Johnson; brother David and sister Ecker, and others, with whom we in former days held sweet converse; the former two have no stones erected to their memory; while there we were strongly

and solemnly reminded of the words of Cowper:

"Let me steal from the world,
And not a stone tell where I lie."

We returned to brother Gipple's house; from there brother Daniel Hollinger accompanied us to his house, and thence to his brother's, brother Jacob Hollinger's, where we found their aged mother confined to her room with rheumatism; she is the widow of Elder Daniel Hollinger; she appeared to be engaged in setting her "house in order;" here brother Brindle from near Church Town met us, and after some devotional exercises, and dinner being had, we went on our way accompanied by brother Brindle, and brother Jacob Hollinger. To-day like on yesterday we had no meeting, and it seemed best in one respect, as it gave us time to make the distance and some time to "mend our nets." We arrived at brother Brindle's in good time; after sharing some of the hospitalities of his family, we went about 1½ miles to the Brethren's meeting-house, where we met brother Beelman and others of our dear brethren. Brother Moses Miller, the resident Elder, being absent, on a committee meeting in Philadelphia; this evening we had a large and interesting congregation, we felt as though there might be a very considerable amount of good material there for building up the church; we shall never forget the attention and good order of the young people, and others on this evening; after service we returned to brother Brindle's and lodged at his house.

Report of a recent Debate in Indiana.

POPLAR GROVE, IND.,
March 3rd, 1869.

Brother H. R. Holsinger:—Last week, brother Robert H Miller held a debate in our meeting-house with J. M. Blount, a Campbellite. Several brethren had wished me to let them know when it would take place; and as I did not do so, I would like to inform them through the *Companion*. And that others may know what gave rise to it, I will briefly state that, during the last twelve months, several of the ablest Campbellite ministers have been preaching and using their influence, in our immediate neighborhood, against our practice of Trine Immersion, Feetwashing, the Lord's Supper, etc. In the month of November last, brother R. H. Miller visited us, and held several meetings among us, during which he was requested to speak on those points. In the same week that brother Miller left for home, B. M. Blount, who had been teaching a graded school at Kokomo, and one of those who had been here preaching against the practice of the Brethren, came back and left a challenge to meet our brother Miller here at our meeting-house, any time during the months of January or February, to discuss the difference between them. He had shaped his propositions in his challenge so that it gave him decided advantage, placing brother Miller in the affirmative all the time. I sent the challenge to brother M. for him and Blount to arrange the matter so that each would have an equal chance in the debate.

At our District Meeting, held Jan. 20th., brother M. informed me that Blount had agreed with him in part of the propositions, and that if they could agree on the rest, he would write to me immediately.—He did so. But for some cause, unknown to us, we had nothing reliable until Saturday evening Feb. 20th when we heard that Blount would be here on the 23rd to commence the debate. And sure enough on the 21st brother Miller came to our meeting through mud and cold, entirely unexpected, as he lives about 75 miles from here. Coming on the cars to Delphi, he expected some of us to meet him; but as we failed to get his letter, he was disappointed as well as we.

No arrangements for the debate were yet made; but as several of Blunt's brethren were present, we called them in council with us, and made arrangements for a meeting on Monday night, provided brother Miller and friend Blount could meet to make preliminary arrangements, so that the time for the commencement of the discussion could be announced before the close of our meeting. They met, and at 10 o'clock on Tuesday 23rd there was a large collection of people, and the discussion commenced, continuing 5 days. During the discussion, the house was as full of anxious hearers from different denominations, as perhaps ever was assembled on such occasions.

Two days were occupied in discussing the 1st proposition—TRINE IMMERSION; one day on each of the other propositions—FEETWASHING, THE LORD'S SUPPER, and SALUTATION OF THE HOLY KISS.

As regards the order of the debate, I will say, friend Blount conducted himself as genteelly, and defended his ground with as much ability and courtesy, as any one could do under the same circumstances, and having the same cause to defend; but with all his ability and zeal, I think it must have been apparent to every unprejudiced mind present, that brother Miller sustained his arguments on every proposition, meeting every opposite argument in a masterly and convincing manner, and yet in such a way, I think, that no one could take offence. Indeed, the whole discussion seemed to pass with pleasant feeling, (as far as we could judge.) And it is hoped that much good will result from the same. I am satisfied that our members are more confirmed in their faith that they were before the discussion. Many are glad it took place.

HIEL HAMILTON.

DIED.

At Ephrata, Pa., Feb. 22nd, our beloved sister ANNA MOHLER, widow of Henry Mohler, deceased, aged 81 years. She received a stroke of palsy several years ago; had been in a helpless condition ever since. She had been an exemplary member in the church for a number of years. She bore her afflictions and suffering with great patience and resignation, having committed her soul to that faithful Creator and Savior in whom she believed and who was her only hope and comfort until death. Funeral services by Elders C. Rupp and C. Bucher.

E. KONIGMACHER.

In the Conemaugh congregation, Cambria Co., Pa., March 5th, JOHN M., infant son of brother Solomon, and sister Harriet J. STRAYER; aged 8 months and fourteen days. Funeral services by the Brethren.

STEPHEN HILDEBRAND.

LIST OF MONEYS received for subscription, books, &c., since our last.

Anna M. Shirk, Lancaster, Pa.	3.00
A. W. Maple, Woburn, Ills.	1.25
Jos Connell, Pierceton, Ind.	1.50
Geo Reitz, Beufords Store, Pa.	1.50
D. Heckman, Inwood, Ind.	8.50
Owen Switzer, N. Manchester, Ind.	.35
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VOLUME V. TYRONE, PA. TUESDAY, MARCH 30, 1869. NUMBER 13.

I Would not Live Always.

I would not live always, altho' sweet is life.—
This scene of the world full of sorrow and strife.
I long to that country by yond life's broad sea,
Where clouds are no more, and the soul shall be free.

I would not live always, in folly and sin—
Have temptations without and vexations within;
Here, peace is no rest, in this wilderness drear:
I sigh for the land of the loved ones at home.

TOBIAS M. KAUFFMAN.

E. Hanover, Pa.

For the Companion.

On Women Speaking.

In Volume 4 of the *Companion*, page 22, the question was asked, "Why is it that sisters are permitted to speak," &c. I have been presented with an answer to the above query, produced by brother Wm. Sadler, and another by Wm. Holsinger, neither of which is satisfactory to me; and as there has nothing appeared lately in the *Companion* upon the subject before us, I wish to call the attention of the brethren to the above subject by offering a few thoughts upon the same.

The text alluded to by the apostle (1st Cor. 14: 34, 35) is, according to my understanding, when we meet for public worship, *i. e.* preaching or teaching in a public congregation. It was not uncommon in the days of the apostles for men to interrupt the speaker by asking questions and giving answers while engaged in addressing the congregation; but the apostle did not allow women that privilege, but requested them to keep silent on such occasions; for, says he, "It is a shame for a woman to speak in the church," &c. 1st Tim. 2: 11, 12:—"Let your women learn in silence, with all subjection, but I suffer not a woman to teach," &c.

From what is written in 1 Cor. 14: 34, 35, and 1st Tim. 2: 11, 12, we infer that it was not allowed women to go to take a tour over the circuit to hold meetings and to preach. We will omit speaking of the inconveniences and hardships women were obliged to undergo in many instances, were it made their duty to go and preach; but will consider the inconsistency of sending them forth to preach, and when we meet for worship or to labor in church to prohibit them from speaking or reporting to the church. Should they at any time become involved in difficulty with a brother or sister, we all, no doubt, claim it to be her duty to go and see the offending member, according to the rule given in Matthew 18. First, privately. But if he will not hear her, take one or two with her; but if he will not hear them, what then? Why, according to the theory of some, she must drop it; for if she is not permitted to speak at church meetings, who will speak for her? The Word directs: *Tell it unto the Church.* My opinion is, that it is equally as much the duty of sisters to observe the rules of reconciliation, as brethren's. Much more might be said in view of the inconsistency of calling sisters to preach and prohibiting them to speak at Church meetings, but I will forbear, hoping that some able brother will take up the subject hereafter.

Brethren and sisters, my sentiment, further, is, that there should be no difference as regards sex when assembled at Church meetings. The apostle says:—"There is neither male nor female, for ye are all one in Christ Jesus." Gal. 3: 28. The time and place when there is neither male nor female, is, when assembled at Church meetings: this is the time and place where one has, and should have, as much liberty as another: "For where the spirit of the Lord is there is liberty." Sisters have the right to speak at social meetings, in my opinion; and perhaps at all other meetings, times, and places, except when we meet for the purpose of preaching the Word.

Still some may contend that women may preach because they were allowed to prophesy in the apostles' days. We admit prophesying, which has not been forbidden by the apostles, but rather encouraged. Says Paul, "Follow after charity, and desire spiritual gifts; but rather that you may prophesy."

In conclusion I wish to call the attention of the reader to 1 Cor. 13: 8—10: "Charity never faileth; but whether there be prophesies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." I claim that that which the apostle had in view, "That which is perfect is come," has long since appeared. Prophesies have failed, tongues have ceased, knowledge has vanished away; yet charity should remain; and doth remain in the Church of God.

Written in love for the truth.

JACOB BAHR.

Orion, Wis.

WHILE ten men watch for chances, one man makes chances; while ten men wait for something to turn up, one turns up something; so while ten fail, one succeeds and is called a man of luck, the favorite of fortune. There is no luck like pluck, and fortune most favors those who are most indifferent to fortune.

We should give as we receive cheerfully, quickly and without hesitation, for there is no grace in a benefit that sticks to the fingers.

For the Companion.

A letter to a Friend.

MY DEAR FRIEND: You say you "expect we both shall be admitted to seats in the Kingdom to come, although we might belong to different churches," as you call them. I am pleased with what you say so far as admittance into the everlasting Kingdom is concerned, and pray that we may realize in fact what you expect. But if we expect to meet together and be united in that heavenly, blissful Kingdom, why can we not come together nearer here on earth, in regard to the means which only can bring us together there?

It seems you entertain the idea that if a man is only sincere in what he believes, all will be well; or as you say, "it makes no difference to what church a man belongs, if he is only sincere, he will get to heaven." Here then is the point wherein we disagree. I hold that there is *only one true Church.* Christ has established his Church, and has given to it his laws and regulations; and no man, no matter what his name or station, has any right to change one particle of these laws and regulations. The laws of the United States are made by those who have the power and authority vested in them; and unless they are repealed by the same power they are binding upon every subject of this Republic. So in this matter. Christ alone had power and authority to make and give laws, for the government of his Church; and unless he repeals them or any part of them, they are all binding and we have no right to change or set any aside.

If we read the history of Baal, we find that his priests were as sincere as they could have been, for we read that they cut themselves with knives in their efforts to sustain their falling cause. But all that they could do, did not secure their desire. And in the case of Paul: he belonged to the Jewish Church. If we read his history, we can not for a moment doubt his sincerity. But you may say Paul was not converted at the time. Just so, and I believe that a man who is converted will not be left in darkness in regard to Christ's Church.

But again. You say, "Christ's Church is not the Church of the Brethren, nor any other denomination by itself; but that all who do what God wants them to do, these together make Christ's Church." Who are those "who do what God wants them to do?" Do you really mean your words to teach that we may obey Christ in some things and disobey him in other things at the same time? Do Christ's followers walk in one way or are there many ways? If there is but one way, is that way "broad," or "narrow?" Now it is plain that if we are obedient to our heavenly Father, then it is that we can call ourselves brethren and sisters indeed. Christ says, "He that doeth the will of my Father, he is my brother and sister." And as the Church of the Brethren teach obedience to the whole will of God, and try to practice the same *now;* and as this will make us members of Christ's Church, and will bring us all to where we desire to live hereafter, I cannot see any sound reason why we should disagree at all. The Brethren do not receive persons into their Society unless they show a willingness to observe all that the Savior commanded us to observe. Taking all things into consideration; knowing that we cannot be brethren and sisters without doing the will of God; and believing that the Brethren regulate and govern church affairs according to the Word of God; therefore, I cannot do otherwise than believe that the Church of the Brethren is Christ's Church.

M. HADY.

Stony Creek, Pa.

For the Companion.

Dont rob the minister.

Although we are very much opposed to a paid ministry, we are also opposed to the practice of robbing the minister of that which has been bestowed in charity by others. It is to often the case, we fear, that churches take advantage of ministers in this way.—Churches very frequently call upon ministers from a distance to preach for them, promising to pay traveling expenses, including railroad fare, &c. The railroad Company agrees that he shall travel over the road by paying one-half the usual fare. This compensates, or partially compensates, for his absence from his daily avocation at home. After the minister has filled the request of the church some brother or brethren approach him and say, well brother A. or B. as the case may be, we have learned that the railroad Company allows you to pass over the road for half fare and here is the needful, as though the Company meant to favor them instead of the minister. We think that if the Company favors the minister, the church should not exact that which it bestows in charity upon him.

E. UMBAUGH.

For the Companion.

Luke 15th Chapter.

As there is quite a difference in opinion among us in regard to the meaning of the three parables contained in the above named chapter, namely the parable of the hundred sheep—the parable of ten pieces of silver—and the parable of the prodigal son,—it is my object, now, to show, by God's word, that that which was lost in the foregoing parables is intended to represent the Jews who were put out of the synagogue, (the German says put in avoidance) and the elder, or that not lost, is intended to represent those Jews who had not gone astray but had remained faithful until the coming of Christ. 1st. To show that the Jews were his own people we refer to Jno. 1; 11, 12: "He came unto his own and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name."

2nd. To show that Christ sent his apostles to the Jews who had been put out of the synagogue,—or, in other words, to those who had fallen from the Jewish faith—and not to the heathen as is sometimes repre

sented, we cite you to Matt. 10: 5, 6. "These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Also Matt. 9: 10, 11, 12, 13, "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician but they that are sick. But go ye and learn what that meaneth; I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." And also to Luke 19: 6, 7, 9, 10:—"And he made haste and came down, and received him joyfully, and when they saw it, they all murmured, saying, That he was going to be guest with a man that is a sinner. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and save that which was lost." This shows that Zaccheus was an Israelite for he calls him a son of Abraham.

These quotations show also that Christ never avoided those Jews who had fallen from faith, but associated with them, as with the faithful ones. To prove that he avoided the heathen or Gentiles we refer to Matt. 15: 22—27: "And behold, a woman of Canaan came out of the same coast, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil, but he answered her not a word & his disciples came and besought him, saying, send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their master's table.

We think Cornelius was the first Gentile received into the church, in proof of which we refer to Acts 10—28. And even the apostles could not see into that mystery for they called Peter to account for receiving the gentiles. His reasons are seen in Acts 11: 15, 17, 18; and Ephesians 2: 12—17: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh.

To show that the middle wall of partition was not broken down until after the crucifixion, we quote Matt. 28: 19: "Go ye therefore, and teach all nations." &c.

HENRY MEYER.

Milledgeville, Ills.

The Sleepless Eye.

Many are familiar with the story of a distinguished prisoner, the duty of whose guard it was to watch him every instant through a little aperture in his dungeon door. The guard was often changed, but there forever was that glittering eye. When he slept or when he woke, it was always upon him. And after a time, he tells us, it became the most intolerable element of his imprisonment. It was no friendly eye, and that made the burden greater still. Many prisoners have escaped from bondage, even when massive walls and iron bars enclosed them. Many more have beguiled the weary hours in planning or speculating on the possibility of their doing the same. But here such a diversion of the thoughts was quite shut out. Not a moment could he escape the gaze of that sleepless eye. The slightest suspicious movement would be sufficient ground for causing the rigors of his confinement to be increased. Oh, to escape for one half hour from the presence of that watching eye! But months were lengthened into years, and still the watch went on.

But there was another eye, just as sleepless, continually on the prisoner, of which no doubt he thought but seldom. It saw far more than the soldier guard. It saw the real man, the heart life, hour by hour.—The guard could only see the outer dress. The guard and those whose power he represented, could do but little. They had power only to kill the body, but that All-seeing One had "power to cast both soul and body into hell."

We cannot think too often of this sleepless eye which never, for an instant, is withdrawn from us. "Thou compassest my path and my lying down, and art acquainted with all my ways." It is a fearful thought to the wicked, but one of the most precious to those who love God. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." "He that keepeth Israel shall neither slumber nor sleep."

But, oh, this eye "is strict to mark iniquity." We may cover our sins from our fellow men, but they can not be hid from God. Yet, how precious the thought that we may come to the crimson fountain and wash them all away, so that we can be pleasing even to his searching eye. He will behold us without spot or blemish, because he looks upon us through his Son.—Hasten to the fountain, while yet there is an opportunity given. How canst thou refuse.

"To wash and be cleansed in his pardoning blood?"

A confirmed Christian is one that taketh self-denial for the one leaf of his religion.

For the Companion.

"If God be for us who can be against us?" Romans 8: 13.

In reading the epistles of the New Testament in sincerity, we behold a zeal manifested by the followers of the Lord Jesus, which should be imitated by every one who names his name. When we unite ourselves to the church, we become responsible to the church and to God for our zeal. I see no middle position to hold and be on the safe side. It is a positive declaration of our Lord, that we "cannot serve two masters."—Saith he to the church of the Laodiceans: "I would thou wert cold or hot—because thou art neither, I will spew thee out of my mouth." It will avail me nothing in the coming day of being merely a member of the church, if I do not labor to tear asunder every tie that binds to earth, and cast my influence alone to the church and to God. "Present your bodies a living sacrifice." In being received into the body, we promised to renounce Satan with all his pernicious ways; but in neglect of doing this, Paul was caused several times in writing to his brethren to use the little word "if." And around "if" hangs momentous things. If we have obeyed God, we shall be saved — If not, be lost. Tell me not that man is destined to heaven or hell, without the privilege of acting for himself. There never was or will be a man or woman on the earth but what will undergo a "righteous judgment." Saith inspired Paul to a heathen people: "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." Acts 17: 31. Again: "Shall not the judge of all the earth do right?" Gen. 18: 25.—Let us learn the true definition of the word righteous according to scripture, and then we will not be very apt to charge God with unrighteousness. We are sometimes charged as being a selfish people, as supposing that nobody is going to be saved but ourselves.—I suppose they arrive at this conclusion from our not joining with them in the non-essential cry;—and our binding them close to the word of God. We find upon record the Savior says:—"And as it was in the days of Noe, so shall it be also in the days of the Son of man." In Noah's days they may have mocked and derided him thus: "Thou fool, dost thou suppose that thou and thy house art the only ones that are going to be saved of all the immense multitudes that are upon the earth? Nor do I think you need be so particular in building your ark. There are many braces you might have left out and saved you a great deal of pinning and mortising. Pitch on one side is enough," &c. But nay, we find Noah "did according to all that God commanded him." Gen 6: 22. But truly methinks at last when the fountains of the great deep were broken up and the rain began to descend for forty days and forty nights, they saw Noah's ark gliding safely along on the surface of the water. And when all hopes of their deliverance were cut off, with anguish of soul they may cry out, Surely thou and thy house are the ones that will be saved from this great deluge. And surely so it is upon record that after a voyage upon the surface of the water of an hundred and fifty days, he landed safely and soundly and all that were with him, upon the mountain of Ararat. So then, dear friends, be careful how you deal with what God has commanded. The true followers of the Lord Jesus are building a structure which will we tried by fire. And we want something that will stand the test. As Noah did according to all that God commanded him, so must we. Saith Jesus: "He that heareth these sayings of mine, and doeth them." Not only hearing his words, but *doing*. He that hears his words and puts them to practice, he compares to a man who builds a house upon a foundation which is reliable, so that the house will stand amid storms and floods. But he that hears and doeth not, is like a house with poor foundation, which falls and great the fall of it. Matt. 7: 25, 26, 27.

So then, brethren and sisters, "let us not grow weary in well doing," (if we *are mocked*) in building our ark, in being so particular in using every command of God found in the New Testament. For the Captain of our salvation, who has gone before, has told us that we shall need all of these. For says he: "After ye have only all that was commanded you to do, ye shall then call yourselves unprofitable servants: ye have done done that which was your duty to do." By obeying him to the very word, we have all the promises of God on our side. And then "if God be for us who can be against us?" "Heaven and earth shall pass away but my words shall not pass away." "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein, shall be burnt up; seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." 2 Peter 3: 10, 11. So then, dear brethren and sisters, when all these things are coming to pass, we want to be safely housed in the ark of salvation; 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" pitched within and without with the favor of God. And then we can ride safely through the fire of the last day, have part in the first resurrection, and land safely in the New Jerusalem.—Thank God: „If God be for us who can be against us?"

F. G. McNUTT.

Shannon, Ills, March '69.

For the Companion.

"Preach the Gospel to every Creature."

Here is an obligation that I fear we do not properly comprehend. The question might present itself to the mind: Upon whom does it devolve? This we think is an important query, and we will try to answer it. We have concluded for some years that the duty of preaching the Gospel devolves wholly upon the Church, and

hat it complies with this obligation: first, through its ublic ministry; and secondly, through its entire mem ership. The obligation appears to be of vital impor ance, when we consider the lost condition of the world nd that the Gospel is the means of its salvation. No onder that the Savior would have it disseminated hroughout the entire world of mankind. This com mand, it is true, was given to public ministers, but without the Church they would not exist; so the Church s responsible for the number, and, to some extent the qualifications of the Christian ministers. It is through the Church that we can ask the Lord to send more la orers into the field; and after sending them into the field it is its duty to hold up their hands while they are trying to fulfil the great command. How will hey uphold their hands? In a number of ways: if hey are in limited circumstances, bestow upon them he things essential to life: yes, assist them to support heir families, and by all means pay their traveling ex enses; and if they should receive some remuneration or the time they spend, there would be no wrong in it. The minister has as much right to his time as the members have to theirs. Consequently, if the church requires his time to fill its mission in the world, where the impropriety in giving him an equivalent for the time the church takes from him. We certainly think there would not be as much harm in spending money in this way as there is in investing it in many other ways about which we are not over scrupulous. I know, when we talk about spending money in this way, some think it looks like a salaried ministry. We are not advocating any thing of the kind, but we do believe when a minister is called upon to spend his time in performing the functions of his office, that the church is under obligations to give him something as an equiva ent. He has as good a right to accumulate the essen ials of life as others; and if he is engaged in impart ing spiritual things, it is no great wrong to give him arnal things.

For instance, if an obligation be binding upon twelve men equally, and they appoint one of their number to do this work, would it not be right for the eleven to keep his circumstances equal to theirs in proportion to heir wealth at the time of engaging in the enterprise? t certainly would be wrong for them to do otherwise. In the Church the obligation is the same; then if one is appointed to do the work, keep him up with the others, and by this means we keep him encouraged in his great work. We fear we do not manifest that zeal for the spread of the Gospel that we should. How many within a few miles of old churches have never heard the brethren preach! We too often wait for them to request us to come to them and preach. Is this fulfilling the command? We think not. The Savior did not say we should preach the Gospel to every creature who invites us to do so, but it is our duty to go to them, and if possible show them their condition by holding before them the gospel mirror.—And here, my brethren, let me say a word to the private members. Look out those waste places, and when you find a locality where you think good might be done, don't rest until you have some brother to go there and enlighten their minds. If you have some worthy minister in view that you think might do good there, send him by all means. If he is a poor man, and you have an abundance of the things of this world, do not fear to send him by giving freely to him, so that he can go without fear of doing his family injustice. How many poor ministers have failed to labor successfully by feeling that they were doing wrong to their wives and children, by being away from home and neglecting their usual avocations. This ought not to be.

Considering the wealth of the brotherhood, every brother should feel that in proportion to his ability the duty of sending out the light and the truth devolves upon him. If this were the case, much more would be done in this way than there is at present. Oh think, how many poor sinners might be saved, if we would only do our duty toward them. We should not depend wholly upon public preaching, but talk to them privately, plead with them to break off from their sins and come to Christ. This the private member can do as well as the minister. We should at least manifest as much zeal for the spiritual welfare of every friend as we do for their temporal or secular.

A word to our western brethren. We often read your calls for preaching, and how rejoicing it would be to many a poor minister to respond! We think, where the brethren are able it would be well for them to help laboring brethren to homes. Land is often cheap, and by loaning a sufficient amount of money to laborers for this purpose, giving ample time for its return, (& at the same time it should be without interest,) you might soon enjoy the privilege of having regular preaching, of seeing flourishing churches built up in the great west, and have the happiness to know that you have been instrumental in doing much towards preaching the the gospel to every creature. I must close.—My article is already too long, but the absorbing interest that I feel in the good news of possible salvation throughout the country has prompted me to write. I hope I offend none.

Yours in love.

DANIEL SMITH.

Hagerstown, Ind.

CONCEIT.—There is one thing worse than Ignorance and that is conceit. Of all intractable fools, an overwise man is the worst. You may cause idiots to philosophize; you may coax donkeys to forego thistle; but dont think of ever driving common sense into the head of a conceited person.

THE MIND.—The mind has a certain vegetative power, which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up in weeds or flowers of a wild growth.

Bookless Houses.

We form judgments of men from little things about their houses, of which the owner perhaps never thinks. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets, and very plain furniture, in order that he may purchase books, he rises at once in our esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books is more significant of refinement than the most elaborately carved sideboard.

Give us a house furnished with books rather than with furniture. Both, if you can; but books at any rate! To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpet, and sitting upon luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without them is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitement of passions and vices.

Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library for the price of what his tobacco and beer would cost him. Among the earliest ambitions to be excited in clerks, workman, journeyman—and, indeed, among all that are struggling in the race of life—is that of owning, and constantly adding to a library of good books. A little library, growing larger every year, is an honorable part of a young man's history.

It is a man's duty to have books. A library is not a luxury, but one of the necessaries of life.—*Episcopalian.*

Our Lost Youth.—How often, amid the turmoil of busy life, come like the balmy breath from some fairy land, the enchanting visions of our youthful days; the days when our hearts knew nothing of the wounds of slighted friendship or betrayed trust and when all earth seemed perfection, unmarred by a blemish. Truly, childhood is the Eden of life the sunny verdurous Paradise among lovely bowers blowing but the most subtle and enrapturing breezes; full of bright flowers, blissful hopes, and pure desires, and which no really matured life can quell.

Say not O sordid soul, there is no joy in dreaming, no pleasure in recalling the past to view, while treading the tortuous windings of the world's ways. The days gone bye—the days when buoyant youth crowned our brows and laughed in our radiant eyes, and the earth seemed free from sin—are these nothing? Maturity may bring position, wider experience and thorough knowledge; all the rich inheritance of age and wisdom, cannot compare with the innocent carefree hours, so fleet-winged and sunny, of the early days gone by. Bright of perpetual youth! you will never be donned till the pearly gates are entered in, and changing mortality gives way to eternal life.

Advantages of Society.—What makes those men, who associate habitually with women, superior to others? What makes that women, who is accustomed to, and at ease in the company of men, superior to her sex in general? Solely because she is in the habit of a free, graceful and continuous conversation with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivation, in the spirit of ittellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart are exchanged continually. Their asperities are rubbed off; their better materials polished and brightened; and their richness, like fine gold, is wrought into finer workmanship by the fingers of women, that it ever could be by those of men. The iron and steel of our character are laid aside, like the hardness of a warrior in the time of peace and security.

———:o:———

In the teachings of the past, how much more vividly stand out our errors, our long and short sightedness. The duties neglected, the vain and foolish utterance. Few people who have arrived at the standpoint of middle life, but think that if there lives could be lived over they would do differently. But experience comes only with years. And we can apply our hearts unto the wisdom that experience brings, doing daily the very best we know how; and working while the day lasts, enjoying as much as possible all there is good in this life, and bear with christian fortitude and strength the ills we cannot avoid.

———:o:———

We are ruined, not by what we really want, but by what we think we do; therefore, never go abroad in search of your wants, they will come home in search of you; for he that buys what he does not want, will soon want what he cannot buy.

Never be weary in well doing.

1st Peter 4: 4.

"Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." 1st Peter 4: 14.

By reading from the beginning of the chapter, we understand more clearly what the apostle wishes to convey. He says: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts," &c. Like the apostle Peter, when we look back and see the life we then lived, it is astonishing and reproachful to ourselves to know that the past time of our life has been spent in lasciviousness and rebellion against our Father and only Preserver. But now by a comparison, we who were Gentiles have ceased to live in the life we then lived, and now live a new life by being a new creature, and they who still pursue the mode we did, think it strange that we run not with them to excess in riot, &c., and wonder with astonishment that we follow not them in the pleasures and enjoyments of life which is transitory. They express themselves thus: "You are too particular"—"this and that is not wrong,"—"you may live long yet, because you are young and in the vigor of youth." But dear reader, take warning by researching God's counsel, the richest boon that the Lord ever gave to man, which may teach differently from what you suspect or think, and bring your various thoughts into subjection to the law of God. For we must all regulate ourselves whether imaginations or thoughts or life, by the deliberation of God. May God be our preserver now and for ever.

D. M. FIKE.

Meyers Mills, Pa.

Friendship has the skill and observation of the best physician, the diligence and vigilance of the best nurse, and the tenderness and patience of the best mother.

Sanctified afflictions are like so many artificers, working on the pious man's crown to make it more bright and massive.

Christian Family Companion.

Tyrone City, Pa., March 30, 1889.

Ought Christians to Wash Feet?

A correspondent of the N. W. *Christian Proclamation*, (a Campbelite paper we suppose) over the signature of J. Jones, Decatur, Michigan, endeavors to persuade us that feet-washing is unnecessary. He says:

"The question has often been asked:—What do you think of washing the feet, as an ordinance of the Church of Christ? This request is generally made by persons who are conscientiously disposed to obey every ordinance of the house of the Lord."

We agree with Mr. Jones that those persons who are really conscientiously disposed to obey in the all things commanded in the gospel cannot see how to get around the command of feet-washing; and not until these honest inquirers shall, by departing from the faith, have their consciences seared with a hot iron, will they cease to make the same inquiry. It is too plain a matter to escape the notice of any honest inquirer after truth.—And we pity the condition of that man whose conscience is so callous as to suffer him to attempt to lead astray any of those who are seeking the way of eternal life. To such a class of persons Jesus said: "Woe to you scribes and Pharisees, hypocrites! because ye shut up the kingdom of heaven against men; for ye go not in, nor suffer those who are entering to go in." But we think the honest inquirer will soon lose confidence in such spiritual advisers as Mr. Jones. We read that "he whom God sent forth speaks the words of God." Jesus says we ought to wash one another's feet; Jones says not. Conclusion: Jesus has not "sent him forth."

He then proceeds to tell his readers that Palestine was in a warm climate; that the people had no shoes, and that therefore their feet were dirty; that it was the custom to bring water to wash the feet of guests; that the servant would wash the feet, but sometimes the master of the house would attend to it; that the Patriarchs and even Infidels practiced feet-washing; that the Jews bathed before eating the Passover; all of which he wants his readers to bear in mind. Some of the above assertions are true, others may be, but a few are extremely doubtful; such, for instance, as the master of the house washing the feet of his guests.

He then proceeds to notice the circumstance of Jesus washing the feet of his disciples, and tells a pretty correct story until he comes to Jesus' answer to Peter, when he makes him say:

"That his hands and his head had been washed, and it was only necessary to wash his feet which were not clean."

He says nothing about the cleanness to which Jesus refers when he tells them that they were not all clean. We quote again:

"Here we see Jesus condescends to an act of the deepest humiliation, and his servants should never be too exalted to condescend to any humiliating act for the benefit of their fellow sufferers."

Pretty well said, and if Mr. Jones would live out such teaching he would wash the feet of his brethren, and not exalt himself above his master.

"The language of Jesus to his apostles which disturbs the minds and consciences of some good brethren and sisters is that found in the 14th verse, viz: "If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

It does not disturb the mind of our *good* brethren and sisters for they do just what Jesus say they ought to do: they wash one another's feet; knowin

"these things" they do them, and hence they are happy, just as Jesus says they should be.—Jones' *good* brethren and sisters want "to do," but he promises them happiness without it.—Hence those who are "for Christ" will continue to inquire, while those who are for Jones will climb up some other way.

"They ask us if that injunction is equally binding upon us as fol'owers of Christ? Is it not instituted as a church ordinance? I answer, to be under, and governed by the same circumstances as the disciples were, it would be binding."

The above questions are still in exact accordance with the mind of the *honest* inquirer. He cannot see why the injunction should be binding upon the apostles and not upon him. He thinks it must be a church ordinance, because the Master himself instituted it; because he promised happiness upon its observance; because he gave it in connection with the institution of the other ordinances of the house of the Lord. And why all this should be done and have nothing more in it than to wash away the filth of the feet is an idea that no honest mind can entertain any longer than it will require him to call up the reply: "Get thee hence, satan."

But what will the "good brethren and sisters" learn from the answer of their would be teacher? "To be under, and governed by the same circumstances as the disciples were, it would be binding." Let us see under what circumstances they were at the time they were commanded to wash feet. Jesus had sent Peter and John to prepare the passover. In the evening he came with the apostles. When the supper was served he rose and washed the feet of his disciples. When he had washed their feet he sat down again to the table, and asked them whether they *knew* what he had done to them. He had told Peter just a little before that *he* did not know *then* but he was to know afterward. He now tells them that they called him Teacher and Master and that he was such; and that if he, the Master and Teacher had washed their feet, they also ought to wash one another's feet; and that he had given them an example that as he did to them they also should do, for the servant is not greater than his lord. Wonder if brother Peter did not now begin to see what Jesus was doing? This is the place where the minds of all "good brethren and sisters become disturbed" if they have known these things but have not done them. O that all would be humble enough to take the advice of the mother of Jesus: "Whatever he says to you, do it"!

Thus when "persons who are conscientiously disposed to obey every ordinance of the house of the Lord," come together to observe the other ordinances, and when the supper is served, they think that before they eat they ought to wash one another's feet, as the Master said they ought to do. They think they are then under the same circumstances; they have been washed,—by the washing of regeneration—but they have been walking upon the way through the wilderness of sin, and feel that they "have need to wash the feet," that they may be "wholly clean." And no amount of sophistry can ever persuade *such persons* that they *ought not* to do so.

Mr. Jones then proceeds to show that "the condition governing the people of those days, and that which governs us at present are not analogous," which amounts to nothing more nor less than that *they* wore sandals, while *we* wear shoes, and that therefore their feet were unclean while ours are clean.—He then says:

"Now I am forced to the conclusion, that as Jesus never did do anything unnecessarily, he never would have washed the disciple's feet if they had not been dirty, caused by the walking from the bathing to the Passover."

We wonder if the good brethren and sisters will not be grieved to hear one who professes to love Jesus, speak so disrespectfully of their Master. Jesus washed the feet because they were "dirty"—the most vulgar and contemptuous term that he could find, and he uses it at every opportunity. Will they not have occasion to fear that he is one of those who would eat bread with Jesus and lift up his heel against him? What could possibly induce any one to use such expressions, but contempt for the act? We can see no other motive. The Bible term would be unclean.

Conscientious persons cannot see why it was that Peter did not know what the Savior was doing if he meant nothing else than to cleanse their feet; nor why Peter could have no part with him unless Jesus would cleanse his feet. If there was nothing else required, could not Peter have washed his own feet? The honest inquirer thinks that if Jesus had meant we should wash one another's feet when they are unclean, he would have said so; but because he said we should wash one another's feet in order to *follow*

example, he designed some-
ng more.

Our author then proceeds to
w that it was one of the rites
hospitality to provide water
washing the feet, both
ong Jews and Christians,
l concludes that it is not very
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Lord, the Teacher, the
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Jesus and his people consti-
the Church—and he does
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became the way, and he
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than his Lord. The
presents just such objec
against immersion. He
says it was an ancient rite for washing and cleansing, but the religion of Jesus does not consist in ceremonies; it is all in the heart. He speaks in the same way in regard to the Lord's Supper, and the Communion. He says they ate because they were hungry, and indeed he is every wh it as consistent as the writer whom we are answering.

He now makes his masterstroke and we make our last quotation:

"Now, in every positive ordinance or command of the New Covenant, there is a specific design, or object to be effected. The design of Belief or Faith is to purify or change the heart; that of Repentance is to purify or change the life; that of Baptism or Immersion is to change the state or relation; that of the Lord's Supper is commemorative of the broken body and shed blood of the Lord. But what is the design of Feet Washing? It may be answered it is designed to make us humble; but I remark, if this was the case humble we would not be likely to attend to it."

Whether it is an ordinance or whether it is not, he expects to quiet the consciences of his good brethren and sisters by persuading them that there is no design in it and hence it is not necessary to be observed by them. Poor Jones, he is in a worse condition than Peter ever was! Peter didn't know what the Master meant, but he still submitted to his directions until he would know. He has not yet become "very humble," and unless he comes down very much, it is not likely that he will attend to feet-washing. If he would become a little more humble, perhaps he would become more "good and conscientious," and hence would be found among "those who are disposed to obey every ordinance of the house of the Lord."

ITS DESIGN.

We will now endeavor to show that this ordinance is not without its spiritual representations. In the first place its observance is one of the evidences that we know the Lord. "In this we know that we know him, if we keep his commandments. He that says I know him and keeps not his commandments is a liar and the truth is not in him. But whoever keeps his word, of a truth in him the love of God is perfected. In this we know that we are in him. He that says he abides in him ought, as he walked, himself also so to walk." 1 John 2, 3—6. "In this we know that we love the children of God, when we love God, and keep his commandments." For this is the love of God that we keep his commandments." Feet-washing is one of the commandments of Jesus, hence it is one of the means by which we obtain our assurance that we are begotten of him.

2nd. It represents the highest degree of purity—the perfection of cleanness. It has its type within the camp of the congregation, between the tabernacle and the altar. The last act of the priest before he entered the holy place, was to wash his hands and his feet, and that upon penalty of death.

"Thou shalt also make a laver of brass and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and feet thereat: when they go in o the tabernacle of the congregation, they shall wash with water that they di not: o when they co ne near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet that they die not." Ex. 30: 18—21.

Such is the type of which Feet-washing is the anti-type. How appropriate! In the New covenant we are "priests to God." We have "had our hearts sprinkled from an evil

conscience," and "our body washed with pure water." But in the service of the tabernacle our feet may have become unclean. Hence before we tread upon "holy ground," or approach the altar, our anti-type —true to its type as given by the Lord by our Prophet like unto Moses—demands of us to wash one another's feet, and "purify our souls in obeying the truth ("thy word is truth") through the spirit unto *unfeigned* love of the brethren." We may then "with boldness enter into the holiest by the blood of Jesus," and lay hold of those sacred emblems which represent his flesh and blood.

These are some of the designs of feet-washing, and these are some of the reasons why persons who are conscientiously disposed to obey every ordinance of the house of the Lord believe that

CHRISTIANS OUGHT TO WASHFEET.

Partius and Schisms.

In our last we gave a report of the organization of a party composed of persons who had been, (as we understand) expelled, "cut off," from the Church. This week we have to speak of a schism in the body. By a schism we mean a renunciation of allegiance to the government of the Church. It is presented to us in the form of a petition to be presented to the next Annual Meeting, which petition if granted, it shall be well; "but in case it shall refuse to do so, it is very probable that many churches will not be represented at our next Annual Conference, and hence the result will be a re-organization of our Conference Meetings by said churches in accordance with this petition." From the above quotation it will be plainly seen that the case under consideration comes within the definition of the term we use. If the Council will be governed by their petition, well; but if not, then of course the inference is not well, and "a re-organization." The paper is printed and purports to be signed by many brethren, and to be the work of about 20 brethren, mostly elders, who met on the 13th of last November, just one week before the meeting referred to in our last. Now for the Petition. Wherever we use quotation marks (" ") we use the exact language of the document before us.

The petitioners want the Annual meeting "conducted more in simplicity and after the manner of our first brethren." This it is proposed to do by selecting "six or eight of the old and established brethren" present, who are to withdraw and receive the queries and present them before the meeting. They are not to be selected like our congressmen a certain number from each state, but from either or all of the states, and their names are not to appear on the Minutes as "Standing Committee."—They are to keep order, but no one is to "be selected as (human) Morderator." They want to "do away with those worldly-wise regulations, such as selecting a certain portion of the Standing Committee from each state, appointing a moderator," and to fix their names upon the minutes. They want the Minutes read to all at the close of the meeting, and then to "be witnessed by several of the old Elders, but avoid d those who had been receive the report of t es."

2nd. They wan ence to desist fron committies to th churches where diffi ist," and advise that who "need assistance the "Elders &c.," in districts, as these w better knowledge of t

3rd. Our contemp the *Visitor* and ours be counseled and ac to publish anything putes the practice o cepts and ordinanc Gospel as handed d from Christ and th through and by the of the Church." Th this last petition son ance of impartiality, who are now circula missiles of dissention, likely their authors, to be "cautioned head." This is the substance of the pet we submit to the can whether *Self Love* is ted. What is the pl proposed Reformation any point of doctrine Not any. But that i accordance with all If ever there will be al division of the Chu not be upon any poi trine, but upon some tradition, or theory we could all adopt t ful, and we believe ment expressed by in the words: "IN UNITY; IN DOUBTS, F ALL, HOWEVER, LOV we would not have bickerings about how

r used to do ;" how "we have t in Ohio ;" "what was the old rder," and a host of other ques- ions not any more essential.— The Church of God is the Church as virtually and as com- pletely to-day as when it was irst founded, and "the gates of ell shall not prevail against it." It has the same power to tran- act any business entrusted to t by its Divine Head.

But we are to be proscribed. We are not to be allowed to dispute the practice of the "fore- fathers of the Church." Well, we will see ; when we shall be compelled to do so it will be time enough to keep quiet, but while we have liberty we can- not but speak the things that we believe. Efforts have been made heretofore in this direc- tion without success, and we be- lieve the Church will grant us all the liberty that the defense of Truth demands, and more we do not want. We shall go up to the Annual Meeting, (God willing,) with a mind fully re- signed that the Brethren will do *right*. We believe they will not cut off our liberty. But if they think we have abused our privileges, they will say so, and it shall be well ; but if we knew not, and "did things worthy of stripes," we hope we "shall be beaten with few," and so we shall rest the matter for the present.

Feet Washing.

Next week we expect to pub- lish another reply to a Camp- bellite preacher, on the above subject, by brother J. S. Flory. We will print an extra edition of this and the next No., and will send the two together for 5 cents. Persons who desire to disseminate the truth, can or- der them for distribution.

Errors.

More than our ussual num- ber of errors occurred in last week's paper. The most seri- ous are found in brother Har- ley's article, a few of which de- serve notice.

Page 166, 2nd column, 12th line from top, read: *good works," they do not preach*, &c., instead of "good works." They do not preach," &c., using a comma in- stead of a period.

Next column, 14th line from top, read: accursed, instead of "assured."

Death of brother C. L. Holsinger.

This brother whom we visited on the 20th ultimo, and whose affliction we noticed in No. 9, has gone to his reward, as will be seen in our obit- uary columns. Death, that cruel tyrant, foe to all man's present joy, has entered the house, the family of our dear brother and cut him down, in the midst of life. The pleadings of the mother, the piteous cries of the children, all avail nothing ; the monster will have his victim. But oh ! there's a time coming, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, when death himself shall be shallowed up in vic- tory, even the victory through our Lord Jesus Christ. Then we can triumphantly say: *where now* "O death, is thy sting ? Where O, death, is thy victory." Thank God ; death will not always reign. Let the bereaved family take courage from this truth. Let the widowed mother, and her little flock drink consolation from the promise of the Word: "A father of the fatherless, and a judge of the widows, is God in his holy habitation."

Answers to Correspondents.

Abram Hock, Newbury, Pa. The money was received—$3.00.

Joseph Weaver, Brimfield, Ind. You owe us for subscription of V. Hohn and Levi Da- vidson : $3.00.

John G. Kintner, Defiance, Ohio. You have sent $16.70 and 13 names altogether.— So our books say. You owe only $1.05 on account.

Debate on Trine Immersion. Those who have ordered this book will have patience for a short time. If we cannot get them we will refund the money. We solicit no more orders for the book at present. It is out of print.

A Sister, Fairview, Pa. Brother Grabil Myer's address is Eldorado, Pa.

Book Notices.

The *Phrenological Journal* for April is on our table, replete with interesting and in- structive reading, moral, mental, and relig- ious. Price 3$ a year, or 30 cents a number. S. R. Wells, Publisher. 298, Broadway, New York.

GRAMMAR.—A Practical Grammar of the English Language, for the use of schools of every grade. By Thos. W. Harvey. Wilson Hinkle & Co., Publishers Cincinnati, Ohio.

It is elegantly printed, and well bound ; brief and accurate in its definitions, and full and simple in its analysis ; and just the book to lead on the young mind in the pursuit of the knowledge of thinking right, and com- municating what you think, which we call Grammar.

Jenkin's Vest Pocket Lexicon.

This little book is meeting with much fa- vor among our patrons. It defines over 22.000 words. It gives only the primitive words, and omits, all familiar words which every body knows, such as eat, walk, break, sick, &c., &c., and gives such words as the common reader is not expected to know, and it is seldom we refer to it for a word of the kind and do not find it. A person who has this book and a common school dictionary, with a fair degree of the exercise of com- mon sense, as to derivitive words, need not be left in the dark upon the meaning of any word used in our paper. We carry one in our vest pocket always. Price 75cts. Address H. R. Holsinger, Tyrone, Pa.

PETER'S MUSICAL MONTHLY.—March num- ber of Peter's Musical Monthly is at hand, and contains some twenty-four pages of new music. One of them is set to that beautiful hymn :

"Though troubles assail and dangers affright; Though friends may all fail, and foes all unite ; Yet one thing secures us, whatever betide ; The Scriptures assure us—the Lord will pro- vide."

Price 3$ a year, 30 cents a number. J. L. Peters, Publisher, P. O. Boz 5429, N. Y.

:o:

CHILDREN'S FRIEND, a neat 24 page monthly, edited by Esther K. Smedley, West Chester, Pa. It is designed for the use of the children of Friends, but may be read with profit to all.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

DISTRICT MEETINGS.

Missouri and Kansas district, April 16th, near Plattsburg, Mo.

Middle district of Pa., April 26th, in James' Creek congregation, Huntingdon Co., Pa.

Western District of Pa., April 26th, in Elklick branch, Somerset Co., Pa.

First district of Virginia, Friday & Saturday before second Sunday in April, in Franklin Co. Va.

East Pennsylvania district, in Tobenhacken branch, Lebanon Co Pa., 2 miles South of Myerstown Station, 6th of May.

District of West Virginia, at Shiloh, Barbour Co., April 30th.

Second district of Virginia, 7th and 8th of May, in Beaver Creek meeting-house.

Eastern district of Ohio, May 4th., 9 miles south of Masilon, O.

Western district of Maryland, April 13th., 6 miles west of Hagerstown, Md., at the Broad Fording meeting house.

Northern District Meeting of Illinois.

The district council meeting for the northern district of Ills. will be held, the Lord willing at the Yellow Creek meeting house, six miles south-west of Lena station, on the I. C. R. R. in Stephenson Co., on Monday April 25th.

We look for some of the members to be with us on Saturday evening and Sunday before the day of District meeting.

E. MISHLER.

Brother Boyle and Brother Stoner's Report.

No. II.

November 4. Meeting again at the meeting-house near Church Town, met a very considerable number of persons, principally brethren and sisters. We had quite a pleasant meeting; there were many softening impressions made during the exercises. May the good Lord bless our dear brethren who labor here; may he crown their efforts with heavenly blessings. After service we accompanied brother Peter Brindle home to his house. Thence to brother Beelman's where we met with his companion, the dear sister who had been so suddenly prostrated while from home among the Brethren in the eastern counties of Pa. Brother Beelman accompanied us this evening to Wolkermood's meeting-house, where we met with our brother Joseph Myers and brother Adam Hollinger; we had quite an attentive congregation, and we hope some at least were favorably impressed; we accompanied brother Smith to his house, where we lodged.

November 5. Returned to the same place where we had meeting last night; had a pleasant waiting before the Lord. The meeting was principally brethren and sisters.—Thence to brother Hollinger's near the Bermudian meeting-house, where there was a large turn out this evening; here brother Adam Brown met us; we had an interesting meeting; we were, perhaps not so well understood by all present, inasmuch as we spoke in the English language, and the community here are principally German. We returned to brother Hollinger's.

November 6. Accompanied by brother Adam Brown, to Mummerts meeting-house, where we met quite a congregation. Brother Andrew Miller met us; had a pleasant meeting, and we hope a refreshing season. Went to brother Daniel Baker's to dinner; on our way, stopped with our friend William Stoner, who kindly accompanied us to the Brethren's meeting-house near Hampton. We have been informed that he has since become obedient to the faith; may the good Lord help him and his companion to go on their way rejoicing. This evening we had a very attentive congregation, the Master of solemn assemblies being present. Brother Daniel Longanecker met us here; after service we went to brother Brugh's.

November 7. Accompanied brother D. Longanecker to his house: thence to brother John Pfoutz Sen., on Marsh Creek; we found him and his companion in feeble health, but strong in the spirit; meeting in a school house near by; the room was crowded, nearly all young persons; their conduct and order was commendable.

November 8. This is Sunday morning; we repaired to the meeting-house at Marsh Creek where we often met in years gone by; we had a tolerably large congregation, and a pleasant waiting before the Lord. Brother Pfoutz and companion were with us; brother Bosserman, brother Bushman, and brother Sherfy were present, and our dear brother Isaac Price greeted us with his presence. Brother Price preached for us, and we felt glad indeed, as we were getting to be exhausted, having attended 18 meetings, since we left home, beside the traveling and labors of the way; after the exercises we went to brother John Pfoutz Jr's, and thence to the house of brother John D. Trostle, where we met his father, and his companion.

November 9. This morning we turned our faces toward our home, and about eleven o'clock, we arrived at brother Solomon Stoner's; when we partook of some refreshment, and then went on our way to New Windsor, where we found all well, and glad to see us once more, after an absence of thirteen days, and for which we felt thankful to God our Heavenly Father, who had permitted us to go, and to return in safety. And we feel to cherish a greatful remembrance of the many kind favors we received at the hands of our dear brethren and sisters, among whom we sojourned during our absence. May the good Lord bless them, and reward them for the same. And to our ministering brethren, with whom we met, and with whom we labored, and who promised us a visit in return, we would say, *do not forget us*, try and come over to Macedonia and help us, when ever you can do so.

Dear Companion:—In response to your request, I would say, that brethren traveling to the Yearly Meeting from Harrisburg as well as all the northern and north-western portions of the country, will find it best to go by way of Baltimore and Washington city; then taking the Orange and Alexandria rail road to Lynchburg, the Virginia and Tennessee rail road to Salem, where there will be arrangements made for

their conveyance to the place of meeting, entertainment &c. Facilities will be secured for all ministers and delegates, and perhaps for all that shall travel on the Va. rail roads. The special regulations of these roads extend only to officials. But the president of the Va. and Tenn. rail road gives us encouragement to hope for more extensive privileges. The matter is before the Board, and as soon as the decision is known to us, all necessary information will be given through the *Companion* and the *Visitor*.—The brethren of the lower valley of Va. according to our understanding will make the best arrangements they can with the Orange and Alexandria rail-road, and inform the brethren. Those traveling by private conveyances from Bedford and Somerset counties, Pa., by way of Cumberland, will pass through Hampshire and Hardy counties, where they will find several organized churches, visiting the brethren on Lost River, thence to Brock's gap and to Cline's meeting-house in Rockingham Co., thence by Harrisonburg, Staunton in Augusta county, Lexington in Rockbridge, Buchanan in Botetourt, the valley meeting-house near Amsterdam, where there will be meetings, as well as in the surrounding neighborhoods for several days previous to the commencement of the Yearly Meeting, and will afford an excellent opportunity for rest from the fatigues of the journey.

More particular information will be given when the arrangements are more nearly perfected and the time for starting nearer at hand. And in the meantime, any information that may be desired will be cheerfully given by us.

B. F. and J. C. MOMAW.
Secretaries

Bonsacks, Va. Mar. 19th '69.

P. S. Brethren traveling by rail-road and arriving before the time of meeting, will find a welcome reception and an opportunity for improving their time by stopping at this point, where we contemplate holding a series of meetings at that time.

B. F. M.

Report of visit to Ohio.

I left home on the 17th of Feb. Arrived at Tiffin, Ohio, on the 17th. Commenced our meetings on the evening of the 18th at Shannon's School house near my brother David's. Continued our meetings, morning and evening each day, in the neighborhood of my cousins, (Shidlers) until Sunday forenoon. Held six meetings in that neighborhood, all of which were very interesting. Sunday afternoon, was taken by cousin Peter Shidler to Green Springs, a small village; meeting in the evening at Green Springs.

22nd. Went to Gordon Meeting-house, held two meetings. Next day went to Thompson Center; meeting at 10 A. M. In the afternoon was taken to Belone. Lodged with brother George Karns and family, where we enjoyed good rest.

24th. Took the cars in company with brother Karns, and was soon at Washington station in Sandusky Co. O., in brother Noah Henries' district. A walk of 2½ miles brought us to the hospitable residence of brother Henries, where we enjoyed rest until the 26th, brother H. having no appointments.

27th. Visited some members in the western part of the district. Among those visited was our beloved brother John Smith, who according to information given, was on that day 101 years, 6 months and 19 days old. He was born in Nottinghamshire, England. And emigrated to this country (America) about 20 years ago. He is quite active, walks with a light elastic step, as many do at seventy.

28th. Held three meetings to day, brother D. Smith assisting.

March 1st. Returned to brother Henries', and next day took the train at Fremont for Fostoria, where I was met by brethren Ebersole, Crumrine and Willard. Commenced meeting that evening in brother John P. Ebersole's district, where I continued morning and evening until Friday the 5th then went west of Findlay where brother Joseph Crumrine, (formerly of this congregation) lives.

6th. Returned to brother Ebersole's. Received a dispatch by telegraph from my wife, that the family was very sick. Being unable to get a train on Sunday, I was obliged to remain until Sunday night.—Attended meeting on Sunday at 10 A. M. at Ebersole's meeting house. After taking refreshment was brought to my brother David Wise's. Took supper at brother James Neely's, where a large number of my friends and relatives came to see me. After prayer together, went to the station, a number accompanying me to the cars. Took the train at 11.30 on Sunday night; and, having a prosperous journey, arrived at home on the 8th at 10 P. M. Found that death had been at work in the family. Our youngest child died on the 3rd and was buried on the 5th of March. Our little girl was very ill; and is yet at this date—17th. We can say "it is the Lord, let him do what seemeth to him good." Of the deceased one, we say, with the man of patience, "The *Lord* gave, and the *Lord* hath taken, and blessed be the name of the *Lord*." Although no chastisement is joyous for the present, I pray that ours may yield the "fruit of righteousness."

Our meetings were generally well attended. And although we did not see any immediate fruit of our labors, except that the church was edified, I hope they were not in vain.

Farewell.

JOHN WISE.

Scenery Hill, Pa.

MARYVILLE TENN. }
March 13th, 1869. }

Dear Companion:—A few words from this part of the South may not be amiss to your readers. So far as temporal things are concerned, we have little to complain of and much to be thankful for.

This is certainly a favored land, situated between the extremes of north and south, and producing nearly everything grown in both, so if one kind fails, there is gener-

ally a supply in another. The climate also is one of special attraction. Since the 26th of December, it has been like the Spring in the north. Flowers blooming since the middle of February, and most farmers sowed their oats in that month. We had some quite cold mornings during the first week of March, with heavy frosts. Fears are entertained that the peaches are frozen, which are now in bloom.—Though we had some cold nights and frosty mornings, our streams were never frozen over at any time all winter.

In regard to spiritual things, I must say there is much to encourage, and some things to discourage. My labors are very severe; yet I can not but begin to do the work that is needed. My best friends in the south are the rebels. They being cut off from the churches to which they belonged, come to the Brethren who took no part in the late civil war. The rebels are actually persecuted by their loyal church brethren, and when they find one who preaches a "common salvation," they feel as if they had found a refuge.

More anon.

S. Z. SHARP.

Proposed visit to Somerset Co.

God willing, I will visit the churches as follows:

Shade district, evening of 15th April to morning of 17th. Quimahoning district, evening of 17th to morning of 19th. Berlin district, evening of 19th to morning of 23. Elklick district, evening of 23 to the close of District Meeting.

The Brethren will make the appointment to suit themselves, except that we wish them to make the last appointment in Shade district near as convenient to our way to next district, and so on through to Elklick. The brethren of these districts will please inform us of the first stopping place in each district, by dropping a few lines by letter.—Brother Grabill Myers will be with me as far as Shade district. We want company through the visit, therefore, we invite some brother that is willing to accompany, to go with us.

STEPHEN HILDEBRAND.

Mineral point, Pa.

MEYERS MILLS PA., }
MARCH 18th 1869. }

Brother Henry:—As the time for our District meeting is drawing nigh, I thought it necessary on our part to give a short outline of the several roads and their connections leading to said meeting. The Brethren north and north-west, coming by public conveyance to Johnstown, will take coaches to Berlin, Somerset Co. Pa,, either by way of Jenner X Roads and Somerset, or Via., Stoystown. From Johnstown to Berlin we have a daily coach; from Berlin to the place of meeting, coach 3 days in the week, viz., Monday, Wednesday, and Friday, mornings. Arrive at Meyers Mills, where you will be met by Brethren. Those who come by way of Uniontown by public conveyance, take coach at Uniontown for Grantsville, Md. The coach is due at the last named place between 12 and 1 o'clock at night if I am informed right. There take the coach either for Salisbury, Summit mills, or Meyers mills. The first named place is south of meeting, second, is at the place of meeting, and the last is 3 miles East. We have coach 3 days in the week from Grantsville to either of the above named places, viz., Tuesday, Thursday, and Saturday mornings. Those coming down on National pike by private conveyance, turn off at Petersburg, and come in by Brother John Beck's.

I expect brother John Wise to be at Grantsville on Wednesday night, 21st of April, so as to take coach next morning for Meyers mills, to commence preaching at the last named place.

We would like to see a good turn out, especially of the ministering brethren. We want to commence preaching on Thursday evening and continue on as long as we can have any one to labor for us. Brethren of the several districts composing the Western District of Pa., represent yourselves, turn out, make the meeting an interesting one; don't the cause suffer. Any brethr wishing to hear any more inform tion can obtain it by addressi Wm. M. Buechly, Meyers Mills P See last year's minutes.

Yours for the cause.

C. G. LINT.

Report of Meeting at Conemaug

We have enjoyed the benefit o series of meetings commenci March 6th and continuing until t evening of the 9th. This meeti was superintended by brethre Grabill Myers and H. R. Holsing Editor of *Companion*. We feel co fident that the officiating brethr labored faithfully while with us, a were instrumental in causing so to make inquiry about the or nances of Christ's Church. have been informed of some wh have been engaged in reading t scripture since the commencment the meeting; and from every a pearance are almost convinced turn to the Lord.

We would have continued o meeting had the weather not b come so inclement. It is the pra er of the brethren and sisters this place that lasting inpressio may have been made upon t minds of many who are standing direct opposition to Christ, the a thor and finisher of our faith.

C. P. L. ROBERTS.

Conemaugh, Pa.

Brother Holsinger:—I see *Companion* No 11, that there sometimes calls made for the *C panion* at a low price. You find enclosed 50 cts that will h some poor widowed sister. I some partiality to my own sex. no calls, keep it as short pay of s poor one.

A SISTER

Brother Holsinger:—I see have expressed yourself willing send the *Companion* to the poor one dollar, but think the rich m bers ought to have a chance to up the other 50 cents, which I is not asking too much. I do from the bottom of my heart

very member could read the whole-
ome lessons our periodical teaches,
nd profit by them. But there are
ome who have become tired of
eading it. And why? Perhaps
ome darling habit is in danger of
eing abused, and so they prefer a
lumbering conscience to an active
ne.

I send you 50 cents for some one
hat wants the paper for one dol-
ar. We have none here that want
that are not able to pay for it.—
e are glad you have been able to
nlarge the paper, and if the breth-
en and sisters all do their duty I
ope you will be able to continue
he enlarged form without doing in-
ustice to yourself.

A. SISTER.

Thank you, dear sisters for your
imely response, and liberality.—
Our readers shall not know who you
re, and in part we know not, but
e must let them know of your good
eeds. Especially do we want that
hose poor persons shall know that
e have sisters who sympathize with
hem, and that we are not left alone
bear the expense of supplying
em with the *Companion*; so that
ey may more cheerfully apply for
d except the offers.

The first sister says she is partial
her sex, and that her mite is to
lp some "poor widowed sister."—
ell we have just such a one on our
t. A brother sent her name and
enty-five cents, and requested us
we could afford it to make up the
lance. We think he said she has
en confined to her bed for 6 years.
ink of it: six long years poor,
k, and in bed. We will let your
e go for her; and when she
ds this notice we know she will
nk the Lord and bless you.—
en we have others, some of whose
umstances we cannot now recall.
e are mothers and lost their hus
ds and sons in the war, some in
North and a few in the South.—
We just now remember of a young
sister who sent a dollar stating that
her father had spent much of his
time in preaching and so could not
accumulate anything for their sup-
port before his death, and that her
mother hoped we would send the pa-
per for the full year.

A ministering brother wrote us
that he could not renew his subscrip-
tion, as he had a family, was in the
last stage of consumption, and was
poor. He would like to read the
paper. Of course we sent it on.—
The brother has since gone to his
reward.

Such, dear brethren and sisters
are some of the cases to which your
gifts are bestowed. We hope that
we shall be enabled by contributions
from your abundant not only to
grant every application, but even to
invite and solicit them. Read the
34th chapter of Ezekiel, and medi-
tate upon the 16th, 18th, and 21st
verses.

Changes of Addresses.

Brother D. B. Sturgis M. D. has
located in South Bend, Ind. All
communications intended for him
should be addressed to him at South
Bend.

The address of brother Martin
Neher is now Cerro Gordo, Piatt
Co. Ill. Formerly, his address was
Ladoga, Ind.

Brother S. S. Mohler's address is
now Knobnoster, Johnson Co. Mo.,
instead of Bradford, Ohio.

Brother S. B. Furry, Martins-
burg, Pa., from New Enterprise,
Pa.

DIED.

*We admit no poetry under any circumstan-
ces in connection with obituary notices. We
wish to use all alike, and we could not insert
verses with all.*

In the Wild Cat Church, Carroll Co. Indiana, on March 6th. 1869, sister MARY ROOF, aged 81 years and 18 days. Funeral services by Elds. John Shively and John Metzger Jr., from 1st verse of 5th chapter second Corinthians.

The deceased was a consistent member of the church for 45 years, and died with the bright anticipation of a glorious immortality.

JOSEPH ZAHN.

In the Otter Creek Church, Macoupin County, Ills., Febuary 28th 1869., daughter of brother Noah and sister Elisebeth Brubaker, aged 10 months and 8 days. Disease, Brain Fever. Funeral services by brethren John Crist and Nicholas Brubaker. Text Matth. 2: 18.

Also, in the same Church, March 5th 1869., son of brother William and sister Nancy Brunk, aged 1 year 5 months and 23 days.—Disease, White Thrush. Funeral services by brethren John Crist and Daniel Vaniman. Text 1 Cor. 15: 22, 23.

J. H. CRSIT.

In Line Lexington, Bucks Co. Pa., March 9th, ANNA, daughter of brother Joseph and sister Lydia, KRAUTHAMEL, aged 18 years, 5 months, and 12 days.

Just in the bloom of life. She was an assistant with her brothers and sisters in the Tailoring business in which they had been engaged until a late hour in the night, in good humor and good spirits, not thinking of any danger, and perhaps the least to be visited with such a visitor as the pale messenger, death, who made his approach in a grim way. She and another young lady were on the way to retire, and while on the stairway, a coal-oil-lamp in the hands of deceased exploded, setting the stair-way on fire, and she being in the rear, and all the family up stairs, was left to perish in the flames.—And the doors being locked no one from without could assist until they were forced in, and life had already departed.

On the 13th her remains were conveyed to their last resting place, followed by three brothers and six sisters, all members but one, who has also felt that all is not well. O, may all who read of this heart-rending accident, take warning and prepare to meet their Creator. The funeral occasion was improved by the brethren present.

JONAS PRICE.

Near Duncansville, Blair Co. Pa., March 9th, our old mother JANE FUNK, wife of brother John Funk, aged 75 years, 11 months, and 6 days. Funeral by Mr. Gibson of the Presbyterian church, of which she was a member.

Near the same place, March 13th, sister ELIZABETH, wife of brother Aaron BERKEY, aged 26 years, 2 months, and 25 days. Disease, Consumption. Occasion improved from 2 Cor. 5: 1, by the writer.

In the Clover Creek branch, March 18th, of Bronchial Consumption, brother CHRISTIAN L. HOLSINGER, aged 37 years, 6 months, and 12 days, leaving a sorrowing wife and 8 children to mourn their loss.—Truly, mysterious are the ways of Providence. Funeral text Heb. 13: 14, by the brethren.

D. M. HOLSINGER.

In the Cedar Run branch, DeKalb Co. Ind. Feb. 5th, infant son of friend C. and sister SQUIRES. Funeral services by the writer. Text on funeral occasion, 1 Peter 1: 24.

JOSEPH EBY.

March 14th, in the Conemaugh branch, MARTHA EMMA, daughter of brother Stephen and sister Mary HILDEBRAND. Aged 10 months and 2 days. Funeral services by brethren Byers and Brallier and the writer. Text Matth. 18: 2, 3.

SOLOMON BESSHOOF.

January 23rd 1870., CATHARINE DANNER, wife of Jacob Danner, Fulton Co., Ills., in the Astoria branch, aged 59 years and 28 days. Funeral sermon by the writer, and brother John Fitz, from 4th verse of the 39th Psalm. JACOB MACK.

LIST OF MONEYS received for subscription, books, &c., since our last.

Aaron Hoover, Minneapolis, Minn.	1.50
D. Heckman, Inwood, Ind.	8.50
Geo. Reitz, Benfords Store, Pa.	1.50
Jos. Connell, Pierceton, Ind.	1.50
Jos. Weaver, Brimfield, Ind.	1.50
A. Pearsall, Ozaukie, Ks.	.75
D. Bowman, Hagerstown, Ind.	1.50
J. Vanhorn, Baldwin City, Ks.	1.50
Jos. Webb, Arch Spring, Pa.	1.50
Ruebush & Kieffer, Singers Glen, Va.	2.25
J. B. Shively, Pyrmont, Ind.	.20
J. R. Miller, Goshen, Ind.	3.00
E. Mishler, Yellow Creek, Ill.	4.25
D. H. Brumbaugh, Centre, Ohio.	1.00
A sister for *Companion* to the poor.	.50
Isaac Secrist, Oscar, Pa.	1.25
Wm. Fink, Loose, Ohio	1.00
J. F. Ross, Simpsons Sta. W. Va.	1.50
Leah Crouce, Mechanicsburg, Ills.	1.50
P. S. Myers, McVeytown, Pa.	15.00
J. Gausuch, Mt. Vernon, Ohio,	.50
L. H. Weaver, Goshen, Ind.	1.50
C. Shafer, Pleasant Hill, Ohio,	1.50
G. B. Shively, Bourbon, Ind.	1.50
E. S. Miller, Hagerstown, Md.	17.25
Jonathan Hertzler, Richland, Pa.	1.50
S. A. Moore, New Enterprise, Pa.	1.60
J. L. Wineland, Clover Creek, Pa.	1.50

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Read the *Companion* and then read this.

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BOOKS.—"Pious Companion" 55 cents, postage 8 cents. "Parable of the Supper" 20 cents. "Remarks on Light Mindedness" 10 cents. Have also Nead's "Theology," and "Wisdom and Power of God." Address,
Samuel Kinsey, Dayton, Ohio.
48-4 ins.

D. H. FAHRNEY & Co.,
GREEN CASTLE, FRANKLIN CO., PA.,
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IN THE EAST.

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Address either of the undersigned, enclosing *stamp* to prepay answer.

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ABRAM MYERS }
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35

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This institution, situated in the beautiful mountain girt valley of Kishacoquillas, affords the advantages of securing a liberal education under the influences of a quiet country home. Special attention given to teachers Spring and Fall terms.

Spring term of twelve weeks opens on the first Monday (5th) of April.

Catalogues sent on application.
MARTIN MOHLER, *Princpl.*,
5-11-12 ins. KISHACOQUILLAS, PA.

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Send $7 for a hive, well furnished, and deed or right to make as many as you want to use for yourself. Also State, County, and town rights for sale, by S. B. Replogle, Martinsburg, Blair Co., Pa.

N. B. Territory west of the Alleghany Mountain has been sold.

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WHOLESALE GROCERS,
Spice and Tea Dealers, No 505. Race St., 2nd door above 3rd, Philadelphia.

N. B. Country produce taken in exchange for goods, or sold on commission.
16-alt-tf

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12 copies, post paid	8.50
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One copy, post paid,	$0.[illegible]
12 copies, post paid,	8.[illegible]
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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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For the Companion.

Be not deceived.

To be deceived in any matter pertaining to this life will be a great misery to us, and according to the value of the thing to us, or the enjoyment it would give us, so would the misery be should we be deceived in our trust. Indeed it is one of the surest calamities which befall unto the children of men, especially so when we are deceived in our souls, salvation; for if the christian has only hope in Christ in this life, says Paul, he is of all men most miserable. Paul used the words of our text no less than three times in his epistles, and the Holy Bible abounds with numerous warnings to all to take heed that they be not deceived. It becomes us all to examine, then, the different ways in which we may be deceived, for there is great danger, and Christ foretold it, and like in all other dangers which Christ and his apostles pointed out they told us how to avoid them, so here, they give plain and abundant instructions. First, then, let us begin at home, in our own hearts, for we learn from the Holy Bible that "the heart is deceitful above all things," and that *deceit* is one of those evil things which come from within, and defile the man, therefore, as the apostle says, "let no man deceive himself," but let him examine himself," whether he stands in the faith of the Gospel. From "the more sure word of prophecy, whereunto we do well that we take heed," we learn that "all have sinned and come short of the glory of God," and therefore "are all under sin," and "if we say that we have not sinned, we make God a liar," and "if we say that we have no sin, *we deceive ourselves*, and the truth is not in us." So says John the apostle, when he speaks of himself and his fellow disciples, thus we let none deceive himself by saying he has no sin. Christian, do not think that you are perfect, and have apprehended, but forget those things that are behind, and reach forth unto those things which are before, and "press toward the mark for the prize of the high calling of God in Christ Jesus." Believing a thing will not make it so. Paul, or Saul, thought that he was doing God service when he was persecuting the Church of Christ; yea, he thought that "he ought to do many things contrary to the name of Jesus of Nazareth." And Christ told his disciples that "the time would come, that whosoever would kill them would think that he doeth God service." I believe in an experimental religion. Indeed I regard the religion as false that does not make man feel happy; but while I highly regard the blessed feelings of the Christian professor, I still believe we may be deceived if we trust to our feelings alone. There can be no Christian unless he is conscientious, but our conscience can never be relied on as a safe criterion whereby to judge. Remember "the heart is deceitful above all things." He may feel like the rich young man that came to Jesus, "all these have I kept from my youth," but when brought to the test of the word of God, he will find that his feelings deceived him. It is not because our feelings, or consciences will permit us to rejoice in God, and like the Pharisee, to say "I thank thee, God, that I am not as other men are," that all is right with us, but when we judge ourselves by the word of God, and find all is right between us and our fellow man, and also with God, for his "spirit will lead you into all truth, and the truth shall make you free." But while we may be deceived by our own deceitful hearts, so others may deceive us. Paul says "sin deceived me," and so it did Eve, and so it will deceive all nations. Many false Christs and Spirits have gone out into the world, and "if it were possible, they shall deceive the very elect; behold, I have told you before."—"Little children let no man deceive you." Look unto Jesus for your example, for he is "the way, the truth, and the life."

NOAH LONGANECKER.

North Industry, Ohio.

SACRIFICES.—It is easy enough to make sacrifices for those we love, but for our enemy we have to struggle and overcome self. Such a victory is noble. "Love your enemies," says Jesus.

For the Companion.

Be ye also ready.

The above is one of the many exhortations given us in the word of God, to be ready for that time when we shall be called by death to leave this world. And perhaps this little paper (the *Companion*) may chance to fall into the hands of some who are still living careless and unconcerned about their eternal peace and happiness, saying without themselves, I am young—have many years yet to live, why should I attend to this matter now? A little more worldly pleasure, and then at a more convenient season, like one of old, I will attend to the interests of my soul. To such I would say, Thou art not wise: "yea, thou art called foolish." "This night thy soul may be required of thee."

Think of the case of the young lady who lost her life so suddenly, as noticed in obituaries of *Companion* of last week.

Look around you. See the many calls God is making. Will you not heed them? How many on your right, and on your left, are called away while young and in the prime of life, and that too, oft times, without a moment's warning! I could mention several cases that came under my own notice within a few days past; and are not all these loud calls to us, to take warning by the exhortation given us by Jesus, "Therefore be ye also ready, for in such an hour," He tells us, "as ye think not the Son of man cometh." Matt. 24: 44.

We are all here on trial for eternity. We must all give an account to God of our stewardship: how we have improved our talents. He has appointed a day for this express purpose; and for this day it is that we are to be ready. We may refuse to prepare for that great and coming day, but we can neither prevent nor delay it. The day is unchangeably fixed. And what a day will that be! How will the fair professor, whose hypocritical pretences have deceived the most discerning, be stripped of every disguise! How will those, who have set God and his laws at defiance, with the careless and unconcerned, call on the rocks and mountains to fall on them and cover them from the face of Him that sitteth on the throne, and from the wrath of the Lamb! Rev. 6: 16. How happy then will all those be who have not been ashamed of Jesus, and who have endeavored to obey and follow him, in all things, however undervalued they may have been while on earth. Let us then acquaint ourselves more with Him, that we may be at peace, and that good may come to us and not evil, in that great and terrible day of the Lord.

The Savior was here speaking of his second coming. He tells us that his coming will be unexpected. And of this also we are expressly assured in other passages of Scripture. There will be no particular alarm, no extraordinary change, to indicate his coming until the voice of the archangel and the trump of God shall summon all to judgment; this is in order, no doubt, that we may be watching. This is equally true with regard to death: the time of death is kept from all.—Many are taken away without the least warning, and though the thought of death are habitually present with the good man, yet even to him the time may be, and usually is, unexpected. How much, then, it concerns us to be always ready; for at such an hour as we think not the son of man may come by judgment, at least by death and thus place us in the same circumstance in which we shall be found at his actual coming in the last day. Therefore, whatsoever thy hand finds to do, do it immediately, with all thy might; "for there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl 9: 10.

With what propriety then does our Lord again and again exhort us to be ready: may we attend to his exhortation, before it is to late.

"There is a time, we know not when,
A point we know not where,
That marks the destiny of men,
To glory or despair."

"How far may we go on in sin?
How long will God forbear?
Where does hope end? and where begin
The confines of despair?"

Let us take the advice he has so kindly given us and be always on the watch, lest coming suddenly our Lord find us sleeping. Let us not say in our hearts "To-morrow I will examine into the state of my soul—to-morrow I will begin to prepare for eternity." Alas we know not what a day may bring forth. "This night our souls may be required of us." Then what will become of our purposes for to-morrow? To-day we enjoy the means of grace: to-morrow they may be forever hid from our eyes. To-day we are in time: to-morrow we may be in Eternity. To-day, therefore while it is called "TO-DAY," let us not harden our hearts, but flee from the wrath to come, and lay hold on eternal life, "lest in such an hour as we think not the Son of Man should come."

Before I close, I feel to press this subject more seriously upon the immediate attention of all who are careless and unprepared. Your Savior has in mercy warned you to be ready, and he well knew what he said. Why then dalay from day to day? Is it the hope of a long life, and a distant opportunity of repentance? Alas, alas! what is that life, as I have just shown you, on which you build such hopes? Is it not as a vapor that appeareth for a little while, and then vanishes away? You are now, it may be, young and in health, but how soon, may the SON of Man come, not perhaps in the same way as he came to him who was envoloped in flames, (whose sudden and unexpected death has caused me to pen these lines,) but in a fever, or some other way, and you be brought to judgment suddenly. "*Know you not, that in the midst of life you are in death?*" and that as death leaves you, so will judgment find you? Then make no more delays. What has become of thousands who trifled with their convictions, and made light of the calls of the gospel, in hope of a more convenient season? Alas! those calls and convictions are now aggra-

ing their condemnation, and ministering fuel to the fire that shall never be quenched. Let me once more entreat you, as you value your soul, and your eternal peace and happiness, "flee, oh flee," as for your life to the city of refuge which God has appointed, lest the avenger of his broken law overtake you, and you perish forever.

But I would not confine my exhortation alone to the careless and unconcerned. I would say to my brethren and sisters, and to myself, let us all watch and "be ready." Let us keep in the fear of the Lord, and the views of Eternity all the day long. Let us daily apply to him who is mighty to save, for grace to help us, and for mercy to pardon us, though the blood of Christ. Then shall we have no need to start at the approach of death or judgment: we may view as many have the king of terrors without dismay. "Nay," we may lift up our heads with joy amidst all the horrors of a consuming world. Jesus will be our Friend, our *Elder Brother*," and his favor will secure us, from all the perils of that "*great day*," if we persevere to the end in his service. Let us not, therefore be of the number who draw back to perdition, but of them that believe to the saving of the soul. Then in a few more years, or months or perhaps in a few more days, *He* that shall come, will come, and his reward shall be with him. Now if what I have written will cause one careless soul, to reflect, and turn to God, and seek for givenss through the atoning blood of Jesus, I am richly paid. *God grant it.* And that we may all be found of Him in peace, and not be ashamed before him at his coming, is my prayer.

ISAIAH G. HARLEY.

Philadelphia.

For the Companion.

Prayer-meeting.

"And his ears are open unto their prayers." 1 Peter, 3: 12.

The sublime and useful necessity of social prayer-meeting is a subject that should really command and the sincere attention of God's people; not simply because custom has brought it under our immediate observation, but for a more noble purpose, which teaches us that it is in precise harmony with the religion that we claim as our authentic guide to the celestial camp.

Simply because we find it perpetuated by other religious orders, is no tenable proof why it is no necessity to the righteous followers of the Lamb.

If this untenable idea is all the proof in existence against social prayer-meetings, I am satisfied that the necessity will far outweigh the sophistical objections.

Truth is truth, and good is good; and I care not where they are found. If tenable in a religious view, that is sufficient, and it would be unreasonable for me to ask more. If they found their origin in the world, so much the better for the world; it has done one good deed at least. The more good things the world can perpetuate, the better I hope it will be for it in time to come. And as the ears of the Lord are always open unto the prayers of the saints, we may justly come to the conclusion that he is at all times prepared to hear the sincere prayers of the pious saints, and the more they pray (if done sincerely) the better it is for them. We regard prayers as being the closest communion that can be held with the Deity; and if closer than any other action, why not indulge more freely in the exercise? and thus draw ourselves near our Creator. God will never oppose our proximity to him, when it is in spirit and in truth; but if we go so far as to permit an egotistical design to predominate, God will surely censure our evil conduct, and chastise us in the world to come.

Prayer should be freely indulged in, by both old and young. Perhaps the younger may feel too weak to pray much in public; if so, he can pray a little, and can never learn younger. No one can pray until he learns; and the earlier the useful art of praying is learned, so much the better. And of all the suitable places for praying the social prayer-meeting is one. There the sincere Christian can in humility fall at the feet of Jesus, and send his sincere petitions to the Father of love. God will surely not object to the sincere prayers of any one, but answer them as he may think suitable.

J. H. MOORE.

Urbana, Ills.

PRAYER, to make it accepted, requires neither genius, eloquence, nor language; but sorrow for sins, faith and humility. It is the cry of distress, the sense of want, the abasement of contrition, the energy of gratitude. It is not an elaborate string of well-arranged periods, nor an exercise of ingenuity, nor an effort to the memory; but the devout breathing of a soul struck with the sense of its own misery, and of the holiness of him to whom it is addressed.

:o:

Outward adornment may bring reputation to the body; but the soul must have something more enduring than reputation.

For the Companion.

Giving.

BY C. H. BALSBAUGH.

Nothing is so vast in its complications, so transcendent in the height of its reasons, so sublime in its impulse, and so glorious in its results, as *giving*. It reveals the character of Jehovah, of man, of sin, & evinces both the capacity & essential constitution of the human soul. In strict justice every thing is rated according to its value, and what God gives for the redemption of humanity, demonstrates the love, wisdom, and power of the Eternal, and the deathlessness of the Creature he redeems, which is the essential *groundwork* of our original *character*, and the possibility of restoration to our pristine *state* and *relation*. On the matter of *giving* turns the destiny of man, and, in some sense of the Universe. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9. There is no motive to self-sacrifice like that which is kindled at the Cross of Christ. If the contemplation of the Redeemer's humiliation will not open our hearts and hands and purses for the advancement of Christ's kingdom and the promotion of the highest interests of humanity, our state is truly lamentable. A practical abjuration of the absolute necessity of self-sacrifice is irrational, revolting, and fatal. To say "that aught of the things which we possess, is our own," is to deny Christ's ownership of us, and usurp authority that belongs to God only. To allow the cause of God to suffer because we are too indolent or cowardly to contend for the faith, is to prove recreant to our most solemn and urgent duty. To cramp the efforts of Christ's Ambassadors in the promulgation of the Gospel, when we have the means of upholding their hands and directing their energies, is to give to Mammon the worship due to God. If Jesus, in whom is treasured the wealth of Eternity, but nothing by the sacrifice of all, and giving of himself, the "same mind" in us will secure us against loss, although we cast our last mite into the treasury of Heaven. With all the vast illimitable expenditure of God in the redemption of man, the scheme of grace is economical, thus showing the essential dignity of man, even in his ruin, and forbiding him the undue expenditure of any of Heaven's bounties. In the Divine enlightenment of the mind, and the Divine enlargement and sanctification of the heart, every thing is to be turned to the account of righteousness. Every farthing will then be a matter of Divine trust, and every crumb of bread a gift of God. Whether we eat we eat to the Lord, or whether we abstain, it is for his sake. The gold and the silver are His, and to spend it in needless personal decoration, or furniture, or for the gratification of tyrannous artificial appetites, is to detract from the Divine honor, compromise with the enemy of God, give rein to the lusts of the flesh, and lower the standard of undefiled religion. Give, give, was the incessant cry that rose from the bosom of humanity, and the dolorous supplication was echoed from every quarter of Jehovah's Empire; and give he did, and that like a God. Our wants and His ability being co-equal, He gave Himself, as nothing less than His life would serve as a model, and nothing less than his death as an atonement. The suffering love of Christ, if it truly find lodgment in our inmost being, so as to become a controlling and thus a saving power, will as certainly re-enact His sublime tragedy of self-sacrifice and immolation, as that the character in which such sacrifice inheres is an essential qualification for Heaven. If we love with his love, we will pant for opportunities of sacrifice, which need not long be sought where the harvest is so great, and the laborers so few. The love that can pray on the cross for its malignant enemies, must needs reproduce itself in us in order to keep the mirror of Heaven ever before the eyes of the world, to make actual through the body what was made provisional in the Head.

Love is a great giver. To give, in whatever way may be within our power, is the highest luxury of love. There is nothing that the true disciple learns quicker than this. Our souls never thrill with a deeper bliss than when we are permitted to show the object of our affections the intensity of our devotion by sacrifice. The Apostles, after being beaten by the Jews, "departed from the council, *rejoicing that they were counted worthy to suffer for His name.*" And Paul wrote to his Philippian Brethren these words of pathetic inspiration, "*unto you it is given in the behalf of Christ not only to believe*

on *Him but also to suffer for his sake.*" Whoever is not willing to give his superfluities to the cause of Christ, is still less willing to part with his comforts. And he that declines either, when the prosperity of Zion requires it, has not "the mind of Christ." For a worldling to hold houses and lands at the disposal of the church, would be a galling necessity indeed; and the agonizing wrench which so many in the church manifestly experience when they are to contribute means for the cause of Christ, too plainly declares that their hearts are not in the work assigned to the church of God. Our all, for time and eternity, rests on the glorious fact that God "*gave his only begotten Son.*" "*Thanks be unto God for his unspeakable gift.*" "*Every good gift, and every perfect gift, is from above, and cometh down from the father of Lights.*"—"*God giveth to all men liberally, and upbraideth not.*" "*God so loved the world.*" Oh, who is able to exhaust or fathom the glorious meaning of that little word "so." When we feel the spirit of selfishness and illiberality creeping into our hearts, we have only to stand at the foot of the cross, and spell that word of two letters—*so.* A *niggardly* spirit cannot breathe in the atmosphere of Calvary. Where God offered up his only begotten Son, the believer is willing to sacrifice his dearest and best. It is only when following Christ afar off that we think of denying him. If Christ's way to Heaven lay through Gethsemane and over Golgotha, involving a descent from glory inaccessible to degradation unparalleled, draining the utmost farthing from the Celestial exchequer to pay his toll to the Capital of the Universe, how say some that pleasing self and hoarding treasure on earth is compatible with unreserved consecration to him who "pleased not himself?"

There is a blessed *discipline* in giving, and the love that prompts the gift also gives wisdom to direct. To give profitably and opportunely, needs the unlocking of heart and mind by the "Key of the house of David." Nothing makes us more sharp-sighted than love. It has a wonderful insight into the fitness of things. When the contemplative, devoted Mary came with her alabaster-box of very precious ointment, the utilitarian money-loving Judas saw nothing but waste and needless expenditure. But Jesus "commended it as a good work," and ordered it to be put on record for all future ages, to the intent that all may know that holy love has deeper perception than worldly prudence. The woman with her two mites had nothing to recommend her but the most fortuitous circumstances. Those who could "make long prayers" and at the same time "devour widow's houses," would doubtless look with disdain on the poor creature whose entire means of subsistence consisted of "two mites." But her poverty was no greater than her devotion. If the coffer was empty the heart was full. The little that she gave was much in the eyes of him who looketh to the heart, because it was the free, unreserved expression of a soul aglow with love to God, and burning with ardor for the honor of his name. The overflowing bosom is never long at a loss to find an offering for the object of its love, and if nothing else is at hand it gives birth to kind wishes lovingly expressed. If not even two mites are in possession, there are sick and death-chambers where sympathy and prayer are needed, and there are impenitent and wandering that need expostulation and warning, which requires nights of wrestling and days of humiliation and soul-searching in order to be qualified for so solemn a task. We not only need a *Love-gift* to make atonement for us, but we must absolutely have a *disposition* to imitate our Peerless Exemplar, and *lay out* ourselves for his glory in the salvation of souls. If we give rightly, whether it be money or sympathy, much or little, the greater benefit will accrue to ourselves. The temper of mind that is nursed by giving, is a thousandfold more precious than silver or gold. To offer up ourselves in the service of God, under the impulse and direction of holy love, is the sum total of vital godliness. Faith and love are the two hinges on which every thing turns in the matter of salvation. Faith takes hold of an Arm of Almighty Power, nestles in a Bosom of Almighty Love, looks back and forth through the eyes of Christ, turning the stream that flows from the Divine Heart into our own, so that we are no longer at the disposal of inferior interests, but wholly given to him who gave himself for us. "If any man have not the spirit of Christ, he is none of his."

Not he that commendeth himself is approved, but whom the LORD commendeth.—*Paul.*

Selected by J. R. Holsinger.

A few observations on 1 Cor. 1: 10—31.

Satan has always endeavored to stir up strife among Christians, as one of his grand devices against the gospel: we should therefore use all our influence to prevail with our Brethren by the name, and for the honor of our Lord, to avoid contests of every kind, and as much as possible to "speak the same thing, and to be perfectly joined together in the same mind and judgment;" and we should persevere in praying for this most desirable harmony, and endeavor to promote it. For it must greatly pain every serious and judicious believer, to see or hear of the divisions which take place, through the spiritual pride, ambition, selfishness and malignant passions of turbulent and designing men; and through the prejudices, instability, want of judgment, love of novelty, and eager spirit of some believers. Thus the church is divided into parties, congregations are distracted by contentions; and men are drawn away from their faithful pastors, to rank themselves under the banner of some confident deceiver, who "privily brings in damnable heresies," couched in plausible language, propagated under specious pretences, and varnished over by an ingenuity which might have been far better employed. Thus, professed christians become 'the disciple of men;' and, regardless of the apostle's expostulations, they still glory in ranking themselves among the followers of this or the other preacher, as if "Christ were divided;" or as if that teacher, whom they extol, while they despise others, had been, "crucified for them," or "they had been baptized into his name." We should be very thankful if we have been preserved from giving sanction to such disgraceful contests; we should carefully avoid all appearance of seeking our own credit, instead of Christ's, (2 Cor. 4: 5, 6,) and pray continually for "the meekness of Wisdom," that we may know how to counteract the pestilent endeavors of the firebrands of the church, without giving them ground against us.

Those whom Christ sends to "preach his gospel" are often incapable, and should never be studious of "that wisdom of words," which men of education and ingenuity, but of a worldly spirit, admire; nor should the hearers of the gospel look for such worthless decorations of that divine doctrine which is most beautiful in its native simplicity. Too often "the Cross of Christ is rendered of none effect," through the vain affectation of the preachers, to recommend it by the studied graces of elocution, or the ostentatious parade of learning and philosophy. Thus its edge is blunted, its convincing plainness is obscured, its genuine beauty and glory are tarnished, and the preacher has his worthless reward, in human applause or empty popularity. Matt. 6: 1, 4. But the spirit of God disdains to set his seal to the word thus preached; it proves the mere shadow of a feast at which the guests are starved; and an amusing display of ingenuity, instead of an assault on "the strong holds of satan" by the power of divine truth. Indeed all attempts to make the real gospel palatable to worldly men, must be unsuccessful: it always was, and always will be, "foolishness" to such as are in the road to destruction: and the only way to render it inoffensive is to leave out or but slightly touch on the offensive of it: and this is too commonly done, when preachers study to embellish their doctrine and recommend themselves by "the wisdom of words, or the excellency of speech." But the true minister of Christ is no "man-pleaser:" he will, with "great plainness of speech," deliver his whole message, however it may be derided or reviledr that by it, as a sure touchstone, men may learn their real state and character. Thus, while to numbers it appears foolish, to "those who are saved" it proves "the power of God." It is God's determination to "destroy the wisdom of the wise, and to bring to nothing the understanding of the prudent;" he will not honor carnal weapons, or self-sufficient teachers: he will pour contempt on carnal wisdom, and will abase, either in deep humiliation or final destruction, all the learned scribes, the wise philosophers and the eager "disputers of this world." Such persons are indeed commonly found among the despisers or opposers of the doctrine of Christ crucified; but what have they ever done towards rendering the world wise or holy? Or what have they to propose so excellent, as to merit a preference to that gospel which they reject or even to bear a comparison with it? Undeniable facts evince the folly of this wisdom, and show that, amid all the displays of the "eternal power and Godhead," with which we are surrounded, human reason, sagacity and learning, know him not, but uniformly lead men to idolatry, impiety, or infidelity: and on the other hand "it has pleased God," from age to age, by "the foolishness of preaching," delivered with unadorned simplicity, to save multitudes, even all that believe, from ignorance, delusion and vice, and to make them meet for his heavenly kingdom. For the true minister of God insists especially upon this great doctrine, which is no less a stumblingblock to some and foolishness to others, than it was in the apostle's day.

There is scarcely a stronger demonstration of man's depravity, blindness, and folly, than this circumstance, that neither facts nor arguments can repress his arrogance in treating the wisdom of God manifested in the gospel as "foolishness," the power of God as "weakness;" though no human devices or efforts have ever produced effects in the least comparable to those which have been and are even now wrought by it. Let them then call it folly, enthusiasm, weakness, madness, or what they please: may we show in our lives, that it is a wise, holy, and blessed doctrine, and we shall feel in our hearts that it gives "a peace of God, which passeth all understanding." And though we see, as those before us did, that "few of the wise, the mighty, the noble of this world," are called to the knowledge of the truth or employed to promote the cause of righteousness; yet we may perceive also, that God employs the foolish, weak, despised, and ignoble of this world,

o confound the devices and expose the folly of the wise, to disappoint the mighty and disgrace and bring into contempt "the honorable of the earth:" so that in everything he takes care, that no flesh should glory in his presence. But let us not fear, knowing how foolish, guilty, polluted and enslaved we are in ourselves; for by deep convictions of this kind the Holy Spirit leads poor sinners to believe in Christ, who "of God", and by his special grace, "is made to them wisdom, and righteousness, and sanctification and redemption," so that having all in him they may be satisfied to have nothing as of themselves; and when most covered with shame, and filled with deep remorse and self-abhorrence, they may yet "glory in the Lord and his salvation," and hope to glorify him on earth, and to be preserved as monuments of his love, to praise and glorify him for ever in his heavenly felicity.

For the Companion.

The Sinner's Warning.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. 11: 28, 29.

My friends, some of you are without the fold, in the thicket of neglect and the rocky barrens of disobedience, where grows only the rank weeds of dissoluteness, and the bitter, coarse, poisonous herbage of infidelity. Take some view of your condition. Without the fold, is "without Christ," and that is "aliens from the commonwealth of Israel." But even yet, while you live in the midst of the ordinances, and holy influences, there may be something to you. He is not yet a Judge. He is yet a Prince and Savior, to give repentance to Israel, and remission of sins. You are sinners, and he came into the world to save sinners.

"He calls." He says stop your wandering. Turn back from the ways of indifference, and thoughtlessness, and sinlessness, and neglect. "Come unto me! all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Remember what Truth says of your condition, and your prospects, as immortal and accountable beings, with righteous judgment before you, and take the alarm.

Though you sleep, without a grave,
Heed a warning voice to-day—
Satan lurks about thy side,
Fly, or thou wilt be his prey.
While the "Shepherd," love of old,
Beckons thee, oh join his fold.

In this fold are "pastures green;"
There "still waters," gently roll:
While in satan's plains are seen
Poisoned streams, that kill the soul.
Sinner, sinner, hear my voice!
Prove this day and make your choice.

Will this choice be made,
"That the Lord, my Shepherd be?
Wandering sheep,—be not afraid:
Even now he calls for thee.
Answer, ere you leave the spot,—
Will you seek his fold or not?"

H. H. ARNOLD.

Give God His Day.

Reader, do not be a robber. He that steals breaks God's eighth commandmen. Above all do not rob God's property. Give God his day.

I do entreat you for your soul's sake, not to profane the Sabbath, but to keep it holy. Do not buy and sell or idle away your time on Sunday. Let not the example of all around you, let not the invitation of companions, let none of these things induce you to violate the settled rule, that God's day shall be given to God.

The Sabbath is one of the greatest blessings which God has given to man. Do not make bad use of this blessing. He that cannot give God his Sunday is unfit for heaven. Heaven is an eternal Sunday. Oh, while you live give God his day.

Once give over caring for the Sabbath, and in the end you will give over caring for your soul. The steps which lead to this conclusion are easy and regular. Begin with not honoring God's day, and you will soon not honor God's house. Cease to honor God's house and by and by you will give God no honor at all. Let a man lay the foundation of having no Sabbath, and I am never surprised if he finishes with the topstone of no God. It is a remarkable saying of Judge Hale, "Of all the persons who were convicted of capital crimes while he was upon the bench, he found only a few who would not confess on inquiry, that they began their career of wickedness by a neglect of the Sabbath.

Reader, resolve, that by God's help you will always remember the Sabbath day to keep it holy. Honor it by a regular attendance at some place where the gospel is preached. Settle down under a faithful ministry, and once settled, let your place in church never be empty. Give God his day.—*Ryle.*

Despise not little sins; they have ruined many a soul. Despise not little duties, they have been to many haughty spirits an excellent discipline of humility. Despise not little temptations; rightly met they have often nerved the character for some fiery trial.

"Homiletics."—"He talks right at us." So said a plain but intelligent hearer on a recent Sabbath, in giving his opinion of the preacher. Is not this true "Homiletics." We were reminded of the remark of the German a while since to one of our ministers: "I can understand your talkin' talk, for I can't much understand your preachin' talk."

For the Companion.

Review of

"FEET-WASHING NOT A CHURCH ORDINANCE."

Quite recently we had placed in our hands a copy of the *American Christian Review*, of the date of March 3rd, 1868; and our attention called to an article bearing the above caption, signed J. A. C. We are creditably informed it is the production of one James A. Cogel, a traveling minister of the Campbellite faith, and a man well known in this section. With the kindest feelings toward him and his adherents, I am prompted by a love of truth to exhibit to every honest mind the sandy foundation upon which his assertion rests: that "Feet washing is not a Church ordinance."

In the onset friend J. A. C. says:

"It has been the custom for some Christians to observe feet-washing as a Church Ordinance; that is to attend to it in the public assembly, and at the time they break the loaf and drink of the cup in memory of the Lord's death, insisting that they are to be observed jointly, as parts of the same ordinance. The argument, at least the main one, adduced to prove the legitimacy of the practice is, that the Lord washed his disciples' feet the same night and at the same place where he instituted the Lord's Supper, viz., at the last passover. We are however certain that it is a mistake to say that the Supper at which he washed his disciples' feet, was the Supper of the Passover. And if this main prop of the erroneous practice be taken away, the whole fabric must tumble into ruins."

By the term "last passover," and "supper of the passover" our friend means the Jewish Passover as his following remarks show. Now where does he learn that those who hold to feet-washing as a church-ordinance claim it to have originated at the eating of the Jewish Passover? His efforts in this respect are hurled at a "prop" belonging to his own imagination.—That the Savior instituted feet-washing at the same time he did the Lord's Supper and Communion of the broken body and shed blood, we emphatically maintain; and when the "prop" that holds them together falls, eternal truth must fall! as we shall clearly demonstrate.

Again we quote from the article under consideration:

"John says in the chapter above alluded to (13th) that Jesus washed his disciples' feet before the feast of the Passover. Now what was before could not be at the time. But certain it is that it was at the Passover that Jesus instituted the loaf and cup of the Communion of the Lord's Supper. We in our simplicity had thought that this argument would satisfy the advocates for feet-washing in the congregation. But alas no! Error never yields until driven for refuge into the very bosom of absurdity. * * * * We read of certain Jews that had not eaten of the Passover on the morning when Jesus was before the governer (see John 18: 28.) Jesus had doubtless eaten the Passover as prescribed by law. If any had deviated from the law, it was those Jews."

Who, my dear sir, claims that feet-washing was not attended to by the Savior before the Jewish feast of the Passover? And if you are certain he instituted the Communion at that feast, pray why did you not let us have the proofs. Those positive assertions without evidence are of little worth. "Thought that argument would satisfy," &c. Indeed! what presumption to suppose the lover of Divine truth to be silenced by "argument" that is *no argument at all!* Furthermore our friend has failed to give us evidence that the Savior did eat the Passover as "prescribed by law," or that "those Jews" had deviated from the law. Consequently the inference falls for want of support.

Furthermore we quote from our friend's article:

"Judas then, it seems, made his covenant two days before the feast, and as we understand it on the very night that Jesus washed the disciples' feet. And this it seems was done at the house of Simon the leper."

Things may "seem" to our friend to be right and not be so; for the Proverbs tell us "There is a way that *seemeth* right unto man but the end thereof are the ways of death." Also, "He that is first in his *own cause seemeth just*; but his neighbor cometh and searcheth him." Prov. 16: 25; & 18: 17. Now there is not a shadow of real evidence that the Savior washed his disciples' feet at the house of Simon, but to the contrary, for the Savior says to Simon: "*thou gavest me no water for my feet.*" Luke 7: 44. From this and other passages we learn it was not ordinarily the Savior's custom to wash before sitting at meat in the Pharisees' houses, or at the place where there were a mixed multitude. See Luke 11: 38. At the Supper the Savior ate in Bethany there were those of the household of Simon; Martha, Mary and Lazarus were there, and many Jews that came not for Jesus' sake only, but that they might see Lazarus." To entertain the idea that it was at this supper the Savior washed his disciples' feet as recorded in the 13th chapter of John, is to assume an absurd position, to say the least of it.

The next step of our friend is to try to make it appear that feet-washing is a good work,—a command obligatory upon christians, but *no church ordinance!* And at the same time agrees that ordinances are "institutions established by lawful authority. Religious ordinances must be instituted by the great Institutor of religion, or they are not binding; minor regulations are not properly ordinances. Ordinances once established are not to be varied by human caprice or mutability." The above quotation our friend made from the Encyclopedia of Religious Knowledge, and says, "we have the definition of an ordinance which we think will be received by every Bible student." Be it so, and A. J. C. stands condemned by his own theories; for feet-washing is an "*institution established by lawful authority;*" "*by the great Institutor of religion,*" "*not to be varied by human caprice or mutability.*"—And our friend argues it is *no church ordinance!*—What inconsistency!

It is admitted by our friend that feet-washing is a good work but not a church ordinance. He says: "now we find that Paul ranks feet-washing among his list of good works (see 1 Tim. 5: 10.)" 'Tis true he mentions feet-washing in connection with household duties, but by no means terms it as such. Had it been a household duty doubtless he would have said respecting the qualifications of the widow, if she have lodged strangers and washed their feet. But he particularly alludes to the *saints'* feet, to know if she had that true spirit of love, obedience and humility, as the washing of feet in the assembly of saints gives evidence of.—

Our friend must admit that had Paul also said: "and if she have partaken of the Lord's Supper," it would not have changed the time, place or meaning of that institution. It was unnecessary for him to mention also the Lord's supper, for that being connected with the ordinance of feet washing he knew if she had the mind and heart to attend to the one she would not neglect the other.

To illustrate the point at issue: Suppose I should say to my friend: my time is devoted to farming, gardening, teaching school, and preaching; would he understand all those things were attended to on the farm, or in the garden, or that preaching was attended to nowhere but in the school-room? He could not properly so understand me; and why? Because each of those things it would be inferred were attended to at their respective places. In like manner we understand those things Paul alludes to, to have been attended to at their respective places. Yet our friend asks "where do we bring up children? at the Church or in the family? Where do we lodge strangers? Do we carry them to the church, or do we entertain them at our houses? Where then shall we wash the saints' feet? Certainly where we entertain or lodge them. And then for necessary use." As shown above such arguments are *very weak indeed!*

Just here we would remark, if Paul instructs that a widow is not worthy to receive the charities of the Church unless she washed the saints' feet, how can we expect to receive the bounties of God's grace if we neglect feet-washing (it being a command of God) where it will seldom or never be attended to? Weighty consideration that!

But to return; A. J. C. says:

"I am commanded to feed the hungry; and when I do so I do a good work. But if he is no hungry, no am I commanded to feed him because he is hungry. So I am commanded to wash the saints' feet, if needful, but surely I am no more commanded to wash clean feet than I am to feed the man that is not hungry. 'He that is washed needeth not save to wash his feet, but is clean every whit.' (See John 13: 10.) Or as rendered by Campbell's translation: 'He who has been bathing needs only to wash his feet, the rest of his body being clean.' See the version published by A. Campbell. According to his version before eating at which he washed his disciples' feet, they had bathed themselves. But now before retiring to rest for the night, it became necessary to wash the feet. In that climate and at that day they wore sandals, which were to protect merely the bottom of the feet. In a dusty country the feet would soon become soiled. We may learn presently, the office of a menial to wash feet. But Christ now took the important and by the example so teaching his disciples condescend to the office for the good of their fellow disciples. But the idea that feet only which is clean need not be washed. And we are from that declaration, that if the feet are clean they need not be washed. This good work then is to maintain the necessary cleanliness. Those who wash feet in the congregation are not to wash a soiled foot to be washed. It is then a mere form, and not a good work."

I have quoted our friend's remarks at some length that every careful reader may see for himself the perversion of God's word, stamped on nearly every sentence. "I am commanded to wash the saints' feet if needful," argues our friend. "If needful" is a hitching of his own manufacture, for the word of God does not say so. And according to his mode of reasoning it was very inconsistent in Paul to teach the Corinthians that when they came together to eat the Lord's Supper and any hunger he should eat at home. Our friend, judging from his argument, could see no use of eating at all unless hungry. And on the same hypothesis he should not "break the loaf" to any one unless they were hungry, or "if needful" of it! Nor hand the "cup" to those that are not thirsty! Neither should our friend administer baptism to those that are outwardly clean—only attend to it for "necessary uses." O consistency, thou art a jewel!

Can it be possible our friend, in alluding to the language of the Savior—"He that is washed needeth not save to wash his feet but is clean every whit, and ye are clean, but not all"—would have us to believe there is no deeper meaning couched in those words than simply an allusion to the external uncleanness of the disciples' feet? Such an idea is shocking to the sensitive christian mind! Does not the following verse fully explain the matter where it is said: "For he knew who should betray him: therefore said he, ye are not all clean." *It was Judas'* HEART THAT WAS NOT CLEAN. Here is the key that unlocks the whole secret, and makes it as plain as the noon day sun in a clear sky, that feet-washing has a cleansing efficacy of a *spiritual signification*! "Now ye are clean through the word which I have spoken unto you." John 15: 3. How clean through the word? By an *active faith and strict obedience to the word* they were made "clean through the word." If the Savior washed his disciples' feet merely for "necessary uses," that is, washed them because they were soiled, would not Peter have known what it was for? The Savior emphatically says: "What I do thou knowest not now; but thou shall know hereafter." A Campbell's version will by no means be instrumental in extricating our friend from the dilemma into which he has fallen. As in this country "sandals" are not worn, but in their stead high-topped boots, laced gaiters, &c., are the custom, our friend has but one more step to take—one more word to say like the juggler: Presto, it is gone! Blotted out, gone forever gone! And thus throw off that much of the yoke the early christian had to bear. Blessed consummation of *custom and fashion!*

Our friend next endeavors to show, that, under the old dispensation, feet-washing was a part of the duties belonging to acts of hospitality, and that it was the work of a menial. And after referring the reader to some six or eight different passages in the Old Testament Scriptures where washing of feet is spoken of, he says "I do not recollect of any other occurrences in the Old Testament of washing feet." He did not recollect the command of the Lord to Moses to make a laver of brass for "Aaron and his sons shall wash their hands and *their feet* thereat. So they shall wash their hands and *their feet* that they die not: and it shall be a statute forever to them." Exodus 30: 19, 20. Now it was not said they should wash only when their hands and feet were soiled or for "necessary uses," but

"when they come near to the altar to minister." The penalty was death if they did not wash. So it was said to Peter: "if I wash thee not thou hast no part with me."

We shall now adduce a few testimonies proving beyond a doubt that feet washing and the communion of Christ's broken body and shed blood, were instituted at the same time and place. 1st. John tells us in chapter 13 that Christ washed his disciples, feet, sat down and ate with them; tells us it was a supper that was made ready or finished, consequently it was a supper that he ate with them. And we learn that after he had been discoursing with them for a time he said, "arise let us go hence," chapter 14: 13. He however continued his discourse, and when they did "go hence," they went over the brook Cedron, where was a garden, and he was taken by the Jews and bound.—See John 18: 1 to 13.

Now if we turn to Matt. 26 we find the Savior ate a supper (at least a meal in the evening) with his disciples, and at the supper or passover, (call it what you please) he instituted the communion. From the supper spoken of in John 13, at which feet-washing was instituted, they went out to where the Savior was taken. Here in Matt. 26, where we have an account of the communion being instituted, we find it is also said they "went out," and soon after the Savior was apprehended by the Jews. Consequently it is evident to every intelligent mind that the supper spoken of by John and the meal alluded to, as shown above, refer to the same thing, time, and place. Positively the one is identified with the other.

2nd. John, in chapter 13: 21, 27, tells us the traitor was pointed out at the supper where feet-washing was instituted: Mathew 26: 21, 25, and Luke 22: 21, 23, tell us that the traitor was pointed out at the time the communion was instituted; that is, while eating that last meal with his disciples. And the language used as stated by John and the other Evangelists in pointing out Judas as the traitor, is, in substance the same. Then it follows as a fact they all allude to the same meal, same time and same place. To say the traitor was pointed out *twice* and two days intervened between the time of pointing him out first and last, and the disciples were so *forgetful* as to have to ask again who it was, is a dogma, too absurd to be admitted for a moment.

3rd. Christ says to Peter just after washing feet and eating supper: "the cock shall not crow till thou hast denied me thrice." Matthew, Mark, and Luke tell us this language was used to Peter just after eating the meal where the communion was instituted. See John 13: 38; Mat. 26: 34; Mark 14: 30; Luke 22: 34. The *next morning following feet-washing the Lord's Supper, and the Communion*, Peter did deny his Master and the cock did crow, according to the four evangelists. Such was the fact. Then who dare say they do not all allude to the same meal, time and place, or that feet-washing was not instituted in connection with the Lord's Supper and Communion. (I use the term ommuCnion separate from the Lord's Supper, as the bread and wine, emblems of Christ's broken body and shed blood *no where in the New Testament are called, by the inspired writers*, the Lord's Supper.) It is so plain, that he who runs may read, that feet-washing, the Lord's Supper, and the Communion, were instituted the self same night, at the *same place*; all given in commanding terms by the great Head of the Church, and "what God has joined together let not man put asunder."

Our friend concludes thus: "But until they" ("errorists" as he calls those who practice feet-washing as an ordinance,) "can show us it is good and profitable for a brother or sister to strip off boots or shoes in the house of the Lord and to have clean feet washed, we shall be compelled patiently to bear the slander "Too proud!" Certainly it is "good and profitable," when the Lord says: "*If ye know these things* HAPPY *are ye if ye* DO *them.*" And "*If I then your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example that* YE SHOULD DO *as I have done to you.*" And again "Teaching them to observe *all* things whatsoever I have commanded *you.*"

The "whole fabric" has not tumbled into 'ruins.' The jarring of our friend has only settled it firmer on the "rock." The "main prop" stands, because the building is firm in all its parts; its walls are impregnable!—"The gates of hell shall not prevail against it."

If the intimation of our friend, that error will yield when "driven for refuge into the very bosom of absurdity," be true, we anticipate happy results in our effort to exhibit his medley of errors before the mirror of divine truth. If, the truth has not driven his theories "into the very bosom of absurdity" we have a very inadequate conception of the power of the word of God, or meaning of terms. J. S. FLORY.

Fayetteville, West. Va.

True prayer is the breathing out of what God has planted or first breathed within us. It is the cries of the man within for God and Heaven from which he has been separated. Like as the infant which has been separated from its mother reaches out for and cries to her, so the infant heavenly life which has been separated from natural home reaches out and cries through prayer to be again re-united with its home above. It is like the longings of a traveler separated far from home and loved ones who thinks of the dear ones he left behind him, and longs to be again in their loved embrace.

———:o:———

Waiting upon God continually, will abate your unnecessary cares and sweeten your neces sary ones.

Speak Low.

I know some houses, well-built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contagious as the measles, and much more to be dreaded in a household. The children catch it, and it lasts for life. A friend had such a neighbor within hearing of her house, and even Poll Parrot has caught the tone, and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker that parrots, and it is a much more expensive habit. Where mother sets the example, you will scarcely hear a pleasant word among the children in the play with each other. Yet the discipline of such a family is weak and irregular. The children expect just so much scolding before they do anything they are bidden, while in many a home where the low, firm voice of the mother, or a decided look of her eye is law, they never think of disobedience, either in or out of her sight.

O, mothers, it is worth a great deal to cultivate that "excellent thing in women," a low, sweet voice. If you are ever so much tried by the mischievous or wilful pranks of the little ones, speak low. It will be a great help to you, even to try and be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them, and remember that he wrote with an inspired pen. You can not have the excuse for them that they lighten your burdens any, for they only make them ten times heavier. For your own, as well as for your children's sake, learn to speak low. They will remember that one tone when you are under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?

True Courtesy.—Real courtesy is very different from the courtesy which blooms in the sunshine of love and the smile of beauty, and withers and cools toil. Show me the man who can quit the brilliant society of the young to listen to the kindly voice of age; who can hold cheerful converse with one whom years have deprived of charms. Show me the man of generous impulses, who is always ready to help the poor and needy; show me the man who treats unprotected maidenhood as he would the heiress, surrounded by the protection of rank, riches and family; show me the man who never forgets for an instant the delicacy, the respect that is due to a woman, in any condition or class; show me such a man and you show me a gentleman—nay, you show me better—you show me a Christian.

A visitor once went to a Sabbath school, where he saw a little boy and girl on the same seat, who were brother and sister. In a moment of thoughtless passion the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow. Her face showed that rage was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye. "Stop, my dear," said she; "you had much better kiss your brother than strike him."—The look and the words reached her heart. Her hand dropped. She threw her arms around his neck and kissed him. The boy was moved. He could have stood against a blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had made, and the tears rolled down his cheeks. This affected the sister, and with her little handkerchief she wiped away his tears. But the sight of her kindness only made him cry the faster; he was completely subdued. Her teacher then told the children always to return a kiss for a blow, and they would never get any more blows.

Promise little and do much.

POETRY.

Meeting for Public Worship.

BY D. B. MENTZER.

Awhile, O God, we leave our care,
To worship at thy sovereign feet;
Now to thy temple we repair,
Thy gracious presence here to meet.

We come in thy great name, O Lord,
To hear thy truth proclaim'd to-day:
Do thou make plain thy Holy Word,
That souls may find "the narrow way."

May those who speak the words of life
A door of sacred ut'rance have;
With girded loins and power rife,
Succeed a straying soul to save.

O blessed spot! O sweet retreat,
Where gospel words are spoken free;
But blessed more and far more sweet,
The courts where saints their Savior see.

Miscellaneous Selections.

BY SILAS THOMAS.

Your House.

Be true to yourself at the start, young man,
Be true to yourself and God;
Ere you build your house mark well the spot
Test all the ground and build you not
On the sand of the shaking sod.

Dig, dig the foundation deep young man,
Plant firmly the outer wall;
Let the props be strong, and the roof be high
With an opening turret towards the sky,
Through which heaven's dews may fall.

Let this be the room of the soul, young man,
When shadows shall herald cares;
A chamber with never a roof or a thatch
To hinder the light—or door, or latch
To shut in the spirit's prayer!

Build slow and sure—'tis for life, young man,
A life that outlives the breath;
For who shall gainsay the Holy Word?
"Their works do follow them," saith the Lord
"Therein there is no death."

Build deep, and high, and broad, young man,
As the needful case demands;
Let your title-deeds be clear and bright,
Till you enter your claim to the Lord of Light,
For the house not made with hands.

One Year Ago.

One year ago a ringing voice,
A clear blue eye
And clustering curls of sunny hair,
Too fair to die.

Only a year—no voice, no smile,
No glance of eye,
No clustering curls of golden hair,
Fair but to die.

One year ago, what loves, what schemes
Far into life!
What joyous hopes, what high resolves,
What generous strife!

The silent picture on the wall,
The burial stone,
Of all that beauty, life and joy
Remain alone!

One year, one year, one little year,
And so much gone!
And yet the even flow of life
Moves calmly on.

The grave grows green, the flowers bloom
Above the head;
No sorrowing tint of leaf or spray
Says he is dead.

No pause, or hush, or merry birds
That sing above,
Tell us how coldly sleeps below
The form we love.

Where hast thou been this year, beloved?
What hast thou seen?
What rising fair, what glorious life,
Where hast thou been?

The veil! the veil! so thin, so strong!
'Twixt us and thee;
The mystic veil; when shall it fall,
That we may see?

Not dead, not sleeping, not even gone.
But present still,
And waiting for the coming hour
Of God's sweet will.

Lord of the living and the dead,
Our Savior dear!
We lay in silence at thy feet
This sad, sad year.

"I Hold Still."

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, "as God will!"
And in its hottest fire hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fare shape to beat it
With his great hammer, blow on blow,
And yet I whisper, "as God will!"
And at his heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow;
And yet I whisper, "as God will!"
And in his mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done his work in me;
Lo! I say trusting, "as God will!"
And trusting to the end, hold still.

He kindles for my profit purely,
Afflictions glowing fiery brand,
And all his heaviest blows are surely
Inflicted by a Master hand;
Lo! I say, praying, "as God will!"
And hope in Him, and suffer still.

Thoughts of Heaven.

When I think of that beautiful place "over there," where all the redeemed of the earth will one day gather, and where meetings and partings will not be known, where the inhabitants will never say I am sick, where we shall have no need of the sun, but the Lamb is the light thereof, my heart swells with rapturous emotion, and "I long, O, I long to be there," and in this the anticipation cannot possibly exceed the reality. While we tabernacle here in the earth, we often have more comfort in the anticipation of a thing than in the reality: but no disappointment can be felt in the realization of the glories of the heavenly world; for eye hath not seen, nor ear heard, what God hath prepared for those that love him. We may pass a long lifetime in keen affliction and sufferings, but one breath wafted from the Celestial City, or one smile from the once crucified Savior, one hour with Him on the great white throne, will make ample amends for it all, and we shall prove the truth of the Word of God, that these things are not worthy to be compared with the glory that is revealed to us. Much of the way up "Zion's Hill" is marked with perplexity, tribulation, and sorrow: but when the boatman who is waiting to take us across the river shall have landed us safely, all toil and pain will have been forgotten, and we shall have nothing to do but cast our crowns at His feet, and cry, Holy is the Lamb slain from the foundation of the world.

Are you ready?

Are you ready for life with all its multiplied cares and responsibilities, its trials and temptations, its adversities and afflictions, its sorrows and disappointments? Are you ready for death, its pains and weakness, its farewells and partings? Are you ready for the judgment, its review and its exposure of your inner life, as well as your outward acts and spoken words? Are you ready for the august tribunal where all must appear, to hear from the lips of Christ a welcome to the joys of heaven, or the doom of banishment which shall consign the soul to darkness and despair? Are you ready to walk with the saints in light, ready to enter upon the enjoyments and enjoy the society of the better land? If you are not ready for these things, think most seriously how short the time for preparation for salvation; remember that it is alone through repentance towards God and faith in the Lord Jesus Christ and a holy life that you can get ready for the future.—Let not another moment pass without giving your earnest attention to this important work of life. Rest content with no state of mind short of assurance.

Our Pilgrimage.

We are passing towards final rest ourselves. Do not regret it if the eyes grow dim. You will see better by and by. If the ear is growing heavy, do not be sorry. If your youth is passing and your beauty fading, do not mourn. If your hand trembles and your foot is unsteady with age, be not depressed in spirit. With every impediment, with every sign of the taking down of this tabernacle, remember that it is at the striking of the tent that the march may begin, and that when next you pitch your tabernacle it shall be on an undisturbed shore, and that there, with eyes unwet with tears, through an atmosphere undimmed with clouds, and before a God unveiled and never to be wrapped in darkness any more—that there, looking back upon this world of ignorance, and suffering, and trouble, and upon the hardships of the way, you will, with full and discerned reason, lift up your voice and give thanks to God, and say "there was not one sorrow too piercing." And you will thank God, in that land, for the very things that ring tears from our eyes in this. Look, then, to that better land, out of all the trouble of the way, sigh for it, pray for it, and enter into it.

"WE'LL ALL MEET AGAIN IN THE MORNING."—Such was the exclamation of a dying child as the red rays of the sunset streamed through the casement: "Good-by, papa, Good-by! Mamma has come for me to-night. Don't cry, papa! we'll all meet again in the morning!"—It was as if an angel had spoken to the father, and his heart grew lighter under his burden; for something assured him that his little one had gone to Him who said: "Suffer little children to come unto me, for of such is the kingdom of heaven."—There is something cheerful to all who are in trouble in this: "We'll

all meet again in the morning." It rouses up the fainting soul like a trumpet-blast, and frightens away forever the dark shapes thronging the avenues of the outer life. Clouds may gather upon our path, disappointments gather around us like an army with banners: but all this cannot destroy the hope within us if we have this motto upon our lips: "All will be right in the morning." If you were to die to-night would it be well with you in the morning?"

None Liveth for Himself.

God has written on the flowers that sweeten the air, on the breeze that rocks the flowers upon the stem, upon the rain-drop that refreshes the spring of moss that lifts its head in the desert, upon the deep chambers, upon every penciled shell that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light—upon all his works he was written, "None liveth for himself."

Many men pass fifty or sixty years in the world, and when they are just going out of it, they begin to think themselves, and step back, as it were, to do something which they had all the while forgotten, to wit: the main business for which they came into the world, to repent of their sins, and reform their lives, and make their peace with God, and so thus prepare for eternity.

Every hour life's sands are sliding from beneath incautious feet, and with sin's fatal flower in the incautious hand, the trifler goes to his doom. The requiem of each departure is an echo of the Savior's question: What shall a man give in exchange for his soul?

It is immortality that makes life a valuable blessing: without it life would be an unprofitable and burdensome trifle, preserved with anxiety and quitted with terror.

God does not only send affliction to take your spirit out of your flesh, but your flesh out of your spirit.

Christian Family Companion.

Tyrone City, Pa., April 6, 1869.

Our Visit to Va.

As yet we have had no offer of companionship upon a preaching mission across the country to place of next Annual Meeting. Perhaps we unthinkingly threw out insinuations which were not intended. We did not intend to signify that we must go in a buggy, and that we expect our companion to bear all the expenses. By no means. We always bear our full share of expenses. But we have no horse of our own, and unless we can loan one we cannot go in that way. However we know what we can do. God being our helper: we can walk; and if any ministering brother has a mind to take us up "in that line," let him say so. We are not a noted pedestrian, but we have walked on less important missions. Unless an arrangement is effected soon we shall be obliged to abandon the project, as it will be too late to make the announcement. We wish to arrive at place of meeting several days before the time appointed. Alone we could not expect to undertake so long and laborious a journey.

We are also obliged to put off the time of starting until after our District Meeting, which convenes on the 26th instant.—We could not well set out before the 30th of the present month. Will start either from Johnstown or Bedford, as preferred.

Answers to Correspondents.

Easter Eggs.—The origin of the connection of eggs with Easter is not in the least of remote antiquity. The Easter Sunday [illegible] to [illegible] Christian would [illegible] on Easter day. In Germany, instead of the egg itself, the people offer a print of it, with some lines inscribed. The custom is supposed to have been originally Jewish.

S. L. B. Why do you withhold your name? Have we not positively declared that we will not insert marriage notices unless accompanied by the full name of a responsible person? How would you like if X. T. Y. would send a notice that you had been married to so or so, and were not true? We do not know who S. L. B. is. He may be an honest old brother, or he may be some wag who wants to "play a trick" on the parties. If it is desired that a marriage notice should be published, get the minister who performed the ceremony to send the notice. We want none except those married by the Brethren.

J. B. Shively, Pyrmont, Ind. You are right. But we cannot supply all the back Nos. You waited too long. We will send to 5—35.

Isaac Young, Carrollton, Ohio. Something must be wrong at your P. O. for your paper has been plainly addressed and regularly sent from our office.

J. R. Holsinger, Mt. Morris, Ills. Our books say you have $83.00 credit. The Bible Dictionary has been sent to your address.

Samuel Beatty, Illinois City, Ills. It is all right. We do sometimes forget to acknowledge "moneys received."

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required in every communication, as guarantee of good faith. Rejected communications or manuscript not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

DISTRICT MEETINGS.

Missouri and Kansas district, April 16th, near Platt-burg, Mo.

Middle district of Pa. April 20th, in James' Creek congregation, Huntingdon Co., Pa.

Western District of Pa., April 26th, in Elklick branch, Somerset Co., Pa.

First district of Virginia, Friday & Saturday before second Sunday in April, in Franklin Co. Va.

East Pennsylvania district, in Tollenkaek, Green branch, Lebanon Co. Pa., 2 miles South of Myerstown Station, 6th of May.

District of West Virginia, at Stillwell, Barbour Co., April 30th.

Second district of Virginia, 7th and 8th of May, in Beaver Creek meeting-house.

Eastern district of Ohio, May 4th., 9 miles south of Mansfield, O.

Western district of Maryland, April 13th., 6 miles west of Hagerstown, Md., at the Broad Fording meeting-house.

Brother Henry:—Please announce through the *Companion*, that the District Council Meeting of the North Western District of Ohio, will be held in the Eagle Creek

branch Hancock Co., on the 7th of May next. A general invitation given to all brethren wishing to attend. Brethren from the West going to the Annual Meeting, or brethren from the East wishing to attend this District Meeting, will please stop off at Dunkirk, from whence they will be conveyed by the brethren to the place of meeting.

By order of the church.

ELI BEAGLE.

A Letter to the Brethren and Sisters in Bourbon Co. Kansas.

Having noticed a few lines (in *Companion* No. 11,) written by sister Catharine Bolinger, brought our visit to them afresh to our mind; and not being at meeting to-day I thought I would spend part of the time in penning a few thoughts of encouragement to those brethren and sisters in their isolated situation; having no preaching for almost six months; whereas many of us can go to meeting every Sunday, and then perhaps see from three to six ministering brethren sitting behind the table. Whereas two, or at most three, is the gospel order, and all that is profitable at one meeting, consequently some must bury their talent for want of room to occupy; while numbers of such pitiful cries as the one above referred to, are in our land. While some are feasting to the full, others are starving for the want of a shepherd to feed and care for them. Think of this dear brethren where one or two, and perhaps more could be spared without the flock sustaining injury! Will not such cries come up to the ears of the Lord of Sabaoth? and can we stand justified before God by turning a deaf ear, when we could easily respond? And I would here say, that in all my travels through the South-west I saw no place (in my judgment) that there was a better prospect of good being done, and soon having a large congregation of brethren, than in Bourbon Co. Kansas, and if worldly advantages and speculations must be held up before we can induce any to go (we hope better things though we thus speak) that is the very place to go. Climate and soil is good, and land cheap, &c.

And to you my dear brethren and sisters I would say: Pray the Lord of the harvest that he would send you a laborer and he will hear. In due time your prayer will be answered, like Elijah's; though perhaps not the first nor even the second time, but he will avenge them that cry unto him day and night; and I think I can see the little cloud already even larger than a man's hand rising in the north east, which we think will soon spread over your little vineyard and abundance of blessings be showered upon you; and you be screened from the rays of the hot sun (like Jonah under the gourd when he complained to the Lord). And your drouth-smitten little vineyard will flourish like a garden by the river side. Altho' you are deprived of one of the most powerful means appointed by our blessed Lord, for a growth in grace, yet by a strong perseverence in the work appointed us as parents, in bringing up our children in the nurture and admonition of the Lord, and as members of the holy body of our blessed Lord, let our light so shine that others may see our good works, being found in all holy conversation and godliness; adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity: by so doing you will be preparing the minds of the people; clearing away the rubbage of prejudice, and consequently have a good soil for the brethren to sow the seed on, when they come among you. At the same time you will be laying up in store for yourselves, a good foundation against the time to come. O, brethren and sisters! keep that which is committed to your trust, avoiding profane and vain babblings, &c., and neglect not the assembling of yourselves together; to read the Scriptures, to sing and pray, and admonish one another; and so much the more as we see the day approaching. Again, the *Companion* and *Visitor* are a means of encouragement; and should be found in every family, especially where there are children, and no privilege of hearing the brethren preach. But says the objecter, there is so much controversial matter in them that I think they do more harm than good. I admit that there is too much controversy.—Brethren should write more about practical piety; more about the love of God, and self-denial; and not so much on questions and subjects of no importance. When we have bad companions we try to improve them, not cast them off. So our blessed Lord did; and let us do so in this case.

ENOCH EBY.

Duncannon, Ill.

Brother Holsinger:—I see that you desire to know the best rail-road route to the place of next Annual Meeting. I think the best would be by Baltimore and Washington.—The other route would be nearer, but there would be several places to stage over: from Winchester to Strasburg, (about 18 miles) and from Harrisonburg to Staunton.—You can come by way of Washington and Alexandria, and Orange and Manassa roads and get into the valley. That is the way we want the brethren to come, that they may see our country; and perhaps some of them will settle among us. We have some good land, if we had Pennsylvania farmers on it. Encourage all to come; they need not be afraid of the people here.

The way by private conveyance for the Shenandoah Valley would be to cross the Potomac at Williamsport or Martinsburg. You will find Brethren scattered all along but not many, and I can not give names. Brother Daniel Baker lives near Newtown, and brother Tabler near Middletown, both in Frederick Co. They are in the first organized church this side of the Potomac. Brother George Shaver, in Shenandoah Co., is next; his address is Maurertown. Jacob Wine is next; address Moores Store; and J. Neff Mt. Jackson. There are 8 or 10 more in rotation, not necessary to name; the appointments can be sent on in time. We have a good pike through the valley.

Some brethren traveling by horse-back might come by way of Hampshire, Hardy, Grant, and Pendleton counties. There are Brethren in those counties. It is always refreshing to hear another voice, if it is the doctrine.

We hope brethren will start in time, so that they may spend a little time with us before the meeting, and not be under a rush all the time. Write to some of the brethren named, and they will make appointments for you. I live 3 miles N. W. of New Market, and my house is open for any of the brethren who wish to stop. We give such as we have and glad to see them come. Send all you can.

SAMUEL H. MYERS.

Brother Henry: I am taking the *Companion* the second year, and the more I read it, the greater desire I have to read it. By subscribing for the *Companion*, we are not favoring the office alone, but ourselves. We think we have the right view: that is this. The paper is published not to make money, but to instruct and to inform the people. I am led to believe that it has its desired effect upon a great many minds. In reading it just now, it brings fresh to my memory, that life is the time to serve God; that we might make our peace-calling and election sure with him, while he spares our unprofitable lives here on earth. We have no promise of any future happiness, if we do not comply with the will of the Lord: that is, to do his commandments.—My Christian friends let us not be readers and hearers of the gospel only; but be doers of the same.—Let us not be as the Pharisees, say and do not. God undoubtedly knows our hearts' desire. If we say we love God, let our speech be yea yea, nay nay, and our light so shine that the world may see that we are striving to meet God's divine approbation. Let all bear in mind that our stay here on earth is but momentary; and that we are hastening on to our graves. Then let us live in the church militant, that we may live in the eternal church triumphant.

NOAH EARLY.

Hahnan, Ills.

House Burned.

The house of sister Morningstar, and nearly all in it, was entirely destroyed by fire, in the month of December last, leaving her in a destitute condition. Sister Morningstar is old and sickly. Two of her sons are with her, one of whom is badly afflicted with rheumatism, not able to do anything. We appeal to the Brotherhood for aid for her.—We do not feel able to supply the necessary aid. She is obliged to rebuild and has not the means.

We make this appeal especially to the brethren of the Middle District of Pennsylvania. Contributions may be raised and sent with the delegates to the District Meeting. It is in this branch of the Church (James Creek) that our sister resides. In case it does not suit to send as above directed, the money can be sent to Daniel Brumbaugh or the writer, at Coffee Run, Huntingdon Co., Pa.

P. P. BRUMBAUGH.

Brother Henry:—We are still enjoying good health; thank the Lord for all his blessings. We are still trying to hold forth the truth as it is in Jesus, but have not received any lately into the fellowship of the Son of God; yet we feel assured if we sow in faith we will also gather sheaves ere long.

J. S. SNOWBERGER.

Monticello, Ind.

Query answered.

The query referred to may be found in *Companion* No. 9, of this volume. It is presented in three parts. 1. "Where did Judas put the money?" This we shall answer in a few words: he cast it in the temple; for, says the Scripture, "he (Judas) cast down the pieces of silver in the temple."

2nd. The querist wishes information "on the death of Judas." He wishes, doubtless, to know the circumstances of his death. In the gospel according to Matthew, twenty-seventh chapter, we read: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." And in the acts of the Apostles 1: 18 we read: "This man (Judas) purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." There may seem to be a little difficulty to reconcile these two passages of Scripture; Qet we think there is no contradiction. That he went and hanged himself, and that he also fell a certain distance, must be very clear to a careful reader. All that is hard to comprehend at first sight, is, how all this could happen. To what he hanged himself, or what preparations were made if any, is not said. And what means were employed in committing this horrible tragedy, we don't know. Whether he used a rope, or a line, or something else, is not certain. But I think we are safe in saying he hanged himself first, and then, falling from that position, his bowels gushed out.

3rd. "That he might go to his own place." This evidently means the place he made choice of, his appropriate abode, the place for which he was fitting himself, the place of torment. Matt. 25: 46; 26: 24.—Psalms 9: 17. Prov. 9: 17.

D. D. HORNER.

Jones' Mills, Pa.

Queries.

As I see the brethren are sending queries to the *Companion*, I think there would be no harm done if I would ask an explanation of John 10: 9. "Shall go in and out and find pasture." In and out where? Will some one please answer?

EZRA ZUMBRUN.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Poweshiek Co., Iowa, March 18th, sister SARAH, wife of brother Richard CHEESMAN; aged 67 years, 10 months, and 12 days. She had been in delicate health for over a year. Funeral services by Elder Jacob Blower and the writer, from Rev. 14: 13.

J. S. SNYDER.

In Indian Creek branch, Westmoreland Co. Pa. Feb. 24th, sister CATHARINE FLACK, wife of brother John Flack, aged 68 years, 10 months, and 11 days. Disease was Dropsy. Her suffering and affliction she bore with christian fortitude during her brief illness. She remembered the words of her crucified Redeemer, by the apostle, where he says, "Is any sick among you, let him call for the Elders of the Church, and let them anoint him with oil in the name of theLord," &c. After this was done she expressed herself resigned to the will of the Lord, and died in faith and hope of a blessed immortality. The occasion was improved by Elder Joseph Borger and others, from Rev. 14: 13, to a large concourse of people, and many relatives and friends. The occasion was a very impressive one. Only one of five children was permitted to witness the solemn scene, the other four residing in the Western States.

Visitor please copy.

D. D. HORNER.

LIST OF MONEYS received for subscription, books, &c., since our last.

Wm. McWhorter, Blooming grove, Ind.	2.00
B. Clemmer, Mt. Carroll, Ills.	3.00
Jacob Bare, Lodi, Ohio,	1.50
Wm. Lindley, Kokomo, Ind.	1.20
J. W. Beer, Rural Valley, Pa.	1.05
D. Bechtelheimer, Sevastopol, Ind.	2.40
D. Connell, Connellsville, Pa.	1.50
J. S. Snyder, Brooklyn, Iowa.	6.00
Danl. M. Miller, Lanark, Ills.	5.00
Christian Good, Wakarusa, Ind.	1.50
Christian Holdeman, N. Pittsburg, O.	.25
R. K. Berkeybile, Riga, Ohio.	1.25
J. Connell, Pierceton, Ind.	1.00
Yes. See No. 13.	
A. B. Wallick, Breedsville, Mich.	.30
C. K. Burkholder, Mechanicsburg, Pa.	1.20
Archy VanDyke, Lewistown, Pa.	1.50
A. E. Baker, N. T. Stephensburg, Va.	3.00

Advertisements.

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One insertion, 20 cents a line.
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No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Read the *Companion* and then read this.

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Send $7 for a hive, well furnished, and deed or right to make as many as you want to use for yourself. Also State, County, and town rights for sale, by S. B. Replogle, Martinsburg, Blair Co., Pa.

N. B. Territory west of the Alleghany Mountain has been sold.

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Debate on Immersion, Quinter & Snyder, Single copy, post paid,	1.15
12 copies, by Express,	10.00
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COMPANION Volume 3, bound post paid,	$2.70
Reserved at the office,	2.25

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Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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J. A. R. ZOLLINGER. [illegible] At $1 50 Per Annum

VOLUME V. TYRONE, PA. TUESDAY, APRIL 13, 1869. NUMBER 15.

For the Companion.

The Tongue.

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. Psalm 39 : 1.

No other subject in the Bible demands more serious, prayerful, and daily consideration than the proper use of the tongue: as even a member of the body is to be used as an instrument of righteousness. Rom. 6 : 13. And as the tongue is set forth as being, "full of deadly poison, a world of iniquity, set on fire of hell," &c. (all of offensive elements,) out of the same body represented as being harder to tame than the wild and ferocious beasts of the forests, and harder to control than the suites on the sea, when driven by the mighty storm: as the wild & vicious steed, (Jam. 3 : 3) who of us is not made to tremble when we remember that we profoundly carry about with us an element of the same nature? and lest it be brought to the door of our breast and be accepted, we therefore pray like David, "Set a watch to my mouth, O Lord; keep the door of my lips." Psalm 141 : 3. Worn is the easiest line most quickly, and most likely to wear out? Wear there is a multitude and excitement, go into our cities: where we go to public sales, or to the village, or wherever we will be before us, and the unbridle lives testify.

Sad experience and observation like taught us, that, if we do not take heed to our ways, we will sin with our tongue, in foolish talking and jesting. Vain and years of laughter, and thus multiply our idle words for which we must give an account; for by our words we shall be condemned, or by my words shall we be justified. Matt. 12 : 36, 37. How important, then, that we be "swift to hear, but slow to speak," especially when the words are before us, and our conversation is beneath the gospel; not with [illegible] just as great sensitiveness and worldly interests of [illegible] thus exhibiting a worldly mind, not [illegible] of worship, will the [illegible] neglect in a social capacity as we [illegible] at home? Our conversation should be [illegible] and less much about [illegible] and [illegible] at least [illegible] and [illegible] [illegible] [illegible]

For the Companion.

Good Works.

In vindicating the truths of the Gospel, and the the commands of our Blessed Master, we are sometimes charged, *and falsely charged*, with building our hopes of heaven alone in our works. I said, in No. 12 of the *Companion*, (present volume) that "*faith without works is dead*," and we say so by the authority of God's Word: so also is work, without faith and love to God. "Herein," says Jesus, "is my Father glorified, that ye bear much fruit: so shall ye be my disciples."

Now Paul tells us what kind of fruit the Savior meant, and what God expects from us. It is, "*Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*" Gal. 5: 22.

Now if we bear such fruits as these we shall be Christ's disciples indeed; not his disciples in name, profession and outward appearance, as is unhappily the case with too many in our day. Our Savior tells us, many shall say to him in that day, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" To whom he will reply, "I never knew you; depart from me, ye that work iniquity." Matt. 7: 22, 23.

How confident such that they were the disciples of Christ, yet after all Christ will not own them as such, because they wrought iniquity. They did not LIVE as it becomes his disciples, being "enemies to the cross of Christ:" professing to know God, yet denying him by their works: honoring the Savior with their lips, yet crucifying him afresh by their conduct, and putting him to open shame. What can be expected but woe to such Christians! Well would it have been for them never to have heard the name of Christ; yea, if they had never been born. For what will Christ say to them at the last day, not "come ye blessed," but depart ye cursed into everlasting fire.

The preaching of the Gospel by the Apostles Paul and James, was with much wisdom and ability. They were both inspired by the very same Spirit; yet the one will seem to many to have spoken inconsistently with the other. But a little reflection, and careful examination will serve to reconcile every seeming contradiction.

James says, "Ye see how that by works a man is justified, and not by faith only." James 2: 24; and Paul, "Therefore, we conclude that a man is justified by faith." Paul was here proving to the unbelieving Jews that they, as well as the Gentiles, must be saved by faith, and his argument was thus: "All have sinned and come short of the glory of God;" all have broken the moral law of God; no one, therefore, can be saved by that law, which exacts a perfect obedience. We say then with Paul, "we are justified by faith" alone, but not by that faith which is alone, or exclusive of good works. We are told that in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which "*worketh by love.*" Gal. 5: 6. Paul's prayer for his Colossian brethren, was, "that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work." Col. 1: 10. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain *good works;* these things are good and profitable unto men." Titus 3: 8. Therefore we say that faith, if it hath not works, is dead being alone; we say so on the authority of the Bible. A genuine faith will necessarily produce love, and love will consequently produce *obedience*; hence, "if ye love me," says our Savior, "*keep my commandments.*" "He that hath my commandments and keepeth them, he it is that loveth me." And again, "If ye keep my commandments, ye shall abide in my love, even as I have kept my father's commandments, and abide in his love." We see here plainly the connection between the precept and the promise. No license what ever is given to transgress any one particular commandment; but the commandment is universal. And we can, each one of us, by careful examination of God's word, with the assistance of the Holy Spirit, know whether we do or do not keep all the commandments of our blessed Lord and Master Jesus Christ. And whether the keeping of all the commandments is joyous or grievous to us. We can, each one of us, know whether we yield our whole hearts to him, desiring him to mould our wills into a conformity with his divine will; or whether we seek to compromise the matter, and to purchase, by our obedience to some of the least burdensome of his commandments, a right to dispense with some of the more (so-called) obnoxious and self-denying ones. And although we may be charged with attaching too much weight to the commands of our blessed Master, in obeying them, we should receive the admonition which the Savior has given us: "When" says he, "ye have done all those things which are commanded you, say, we are unprofitable servants: we have *only* done that which was our duty to do." Luke 17: 10. David felt so, or else he would not have said, "Enter not into judgment with thy servant, for in thy sight," says he, "shall no man living be justified." Psalms 143: 2.

We should therefore carefully examine ourselves by the standard of God's word, lest our hopes of Heaven should be found to be built, not on the Rock, but on the sand, and should fail us at the judgment day.—The grand test, is whether we know and love Christ; do we keep his commandments? for saith Jesus, "he that saith he knoweth me, and keepeth not my commandments, is a liar, and the truth is not in him." 1st John 2: 3, 4. Such is the language of Scripture. It is clear then, that all who would be saved, must use "all diligence to make their calling and election sure."

ISAIAH G. HARLEY.

Philadelphia.

He that would reach the hearts of others must speak from the depths of his own.

For the Companion.

Meditations.

Sitting upon a large moss-covered rock beside the dug road that winds up the steep mountain-side, my tired steed by my side, pencil and scrap-book in hand, with a kind of irresistible impulse, I transmit to paper some of the numerous thoughts that rush to the mind while musing upon the scenes around. It is a beautiful afternoon in the month of March. The sun pours down his genial rays upon my throbbing temples as I here linger for a few moments to rest. Above me looms up the almost perpendicular rock walls of nature's own building,—high up upon the summit I discern the evergreen shrub or scrubby oak. Gazing over the precipice at my feet, I see the tree tops far below me. Down, down, thousands of feet I cast my eyes and behold the winding channel and moving waters of New River hastening onward in a mad, rushing and rumbling manner. Up from near its banks ascends, in lazy columns, the blue smoke from the sugar camp. From the opposite shore abruptly arises cliff after cliff, piled one upon another thousands of feet in height, and the summit of which seems to touch the few scattering clouds. Away from the busy bustling world, surrounded by the handiwork of Nature's God, standing out in bold relief of his majesty and power, my very soul is filled with meditations upon the past, present and future. My mind reverts back to the times I have traveled this same road in company with a fellow laborer, who now roams over the beautiful plains of Mo., his labors of love are manifest there while fate has decreed I shall yet linger and labor for the common cause among the people of those mountain districts. Over hill and dale, mountain and rivers, I wander often alone, (not alone neither if God be with me.) As I gaze at the hurrying, rushing waters before me, hastening on to the great Ocean, I seem to see away down into the dim vista of futurity—scan in the reflecting mirror of God's divine revelations, scenes transpiring in the celestial world. Those passing waters faintly represent the human race rushing on to the ocean of eternity. Here we see and experience the rising and meanderings of the course of human life,—the tide can not be staid, onward, onward is the destiny of all.

Soon, very soon, the great ocean of Eternity will open up to view. Looking to that period now we seem to see millions entering. How many, oh! how many are drawn away to the gloomy vale of darkness, to the yawning abyss of destruction, from whence arises the rolling smoke of the "bottomless pit," and horrid sounds of "weeping, wailing, and gnashing of teeth." Around the chambers of everlasting ruin Angels of darkness hover, dragging thousands of thousands into the whirling vortex, where they shall "burn" forever and ever. Turning from this doleful picture we behold one more desirable to look upon. Let the eyes gaze long on the bright fields of immortality, see the happy throng basking in the sunshine of God's love, sitting on thrones of Glory with palms of victory in their hands, singing the everlasting songs of bliss.—Tuning their harps to the heavenly strains that issue from the angelic choir ever and anon falling down with the "four and twenty elders," before him that sits on the throne, casting their crowns before the throne, and crying "Thou art worthy O Lord to receive glory, and power." All is joy, love and peace, having come up out of "tribulation" and now free from sin, sorrow and sickness. Eternal life their reward through the Lamb. Blessed be God for Jesus Christ our Lord.

J. S. FLORY.

Fayetteville, W. Va.

For the Companion.

This world is not our Home.

When shall we be separated from this world of sorrow? This world is not our home; no, by no means.—We do not wish to stay here in this world always, for there is no lasting pleasure, peace or comfort that can be obtained from it. Those pleasures that it affords are only for a season, and they soon fade away. Yes, those sinful pleasures which the wicked enjoy to-day, they may not enjoy to-morrow, and perhaps not enjoy them any more forever; for we do not know what to-morrow may bring forth. It may bring forth death, and then the pleasures that earth can afford have disappeared and fled from us. We cannot take them with us into eternity. We will have to leave them behind. Then it would be well for us to turn our backs to the world, and set our faces Zionward, and "run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith," believing that he is, and that he is a rewarder of them that diligently seek him. But some will say, I cannot leave the pleasures of this world, for my youthful friends and companions will not love me any more, and they will point the finger of scorn at me and say, Why is it that one so young should forsake the pleasures which the young so much enjoy?

O listen not to such delusive temptations. I am young myself, but I find it very pleasant to serve the Lord, and to do good. Jesus loves the young as well as the old. This world is not our home. Heaven is the Christian's home. How sweet the words: *A home in Heaven*! Oh, my dear young friends, do you really think if you would obey the Scriptures, it would make you miserable? Do you think if you were a christian you would never have any pleasure? Let me tell you what I know by experience. The pleasures you now enjoy will fade. The sweetest pleasures are enjoyed by those who obey God. What if our associates do laugh and point "the finger of scorn" at us, we shall go to meet all the saints on high, and how sweet and comforting is this thought!

LIZZIE A. FLOWERS.

Strabane, Pa.

"Patience is the best remedy for grief."

For the Companion.

Letter to a College Chum.

"Knowledge puffeth up, but charity edifieth." 1 Cor. 8 : 1.

It is the grand distinction of Christianity that it works in us a sense of ignorance and folly as a fundamental subjective condition of salvation. The availability of the scheme of Redemption lies in its incomprehensibility. Had it been, in its establishment, sufficiently simple, as to its fundamental objective contents, for the feeblest intellect to grasp, it would have lacked the evidence of Divine Origin. And had it risen to an altitude where philosophy alone can soar, those who feel its need most, and for whom it is specially intended, would have derived no benefit from it. But who cannot *believe*, and, believing, feel the loving impulse of gratitude? We have in our community a lunatic, who could never be taught the alphabet; when the thrilling intelligence of the fall of Richmond and the surrender of Lee, reached us, he believed the report as readily as the wisest, and partook of the general joy. The most capacious mind is as little qualified to receive salvation distinctively by reason, as was that poor idiot the news of the result of Grant's final campaign, on the ground of comprehending all the principles and maneuvers embraced in the statement he believed without difficulty. Could we, by a course of training as fallen beings, reaching through a thousand millenniums, make a ground of faith in our reason, we would be all but God's in knowledge, and altogether devils in character. "Knowledge puffeth up." The weakest saint, whose intellect is utterly at fault in the simplest facts of Christianity, has, by faith, "the *substance* of things hoped for," which is no less than all the fulness of God. The eldest heavenly hierarch fails to sound the depths of the Christ-consciousness which is the peace and joy of the humblest believer's daily life. We need not make much progress in any branch of knowledge in order to be puffed up with the conceit that we know much. A few grains of knowledge, drawn from nature or the Bible, by our unsanctified powers, bloats and swells with a sense of self-importance, leaving just so much less room for knowledge by faith. In his incarnation, Christ did every thing, in a sense, as a man, but in the fundamental sense he did everything as above man. No mere man could attract such attention, receive such applause, and stand on so lofty a pinnacle of fame, without growing giddy, and evincing his vanity and love of adulation. But Jesus, being Divine from Eternity, and having absolute perfection as the basis of his life in the flesh, revealed to us the true ground of knowledge, and the true order of development. Inflation is as natural, as the result of knowledge, in the unrenewed heart, as it is for prussic acid to kill. The reputation of being learned is often a fatal snare even to those who for a while "did run well." Nothing but *faith*, and the knowledge thus obtained of God and ourselves, will keep knowledge from its legitimate effects—puffing up. This is only too manifest in the Brotherhood, in a variety of ways. It crops out in our periodicals, in our councils, congregational and synodical, and often in a manner so unbecoming that it requires a thorough baptism of Charity to pass it by without rebuke. All truth is unsearchable, having but one Fountain, and receiving it by faith, we at the same time receive it by love, which makes its communication a matter of joy and thankfulness, even if it come not in the mould of our own thought, or the exact phraseology of our liking. How often have I seen brethren, old and hoary-headed, present ideas which to *them* were new, although old to others, with an air of self-importance which but too clearly evinced the accretion of knowledge that puffeth up. To dive into the profoundest mysteries of revelation, and bring forth treasures of wisdom by which saints may be edified, and the prosperity of Zion augmented, puffs up the heart, in the absense of a Divine balance-power, equally with advancement in any other kind of knowledge. But for "the love of God shed abroad in the heart by the Holy Ghost," the Bible, with its multiplied wonders, and its incentives to higher flights and deeper researches, would only be the means of our deeper ruin, as it doubtless is to myriads.—There is no truth that needs a deeper impression that the fact that "Knowledge puffeth up." Even the knowledge that God directly communicates by his Spirit, through faith, may slide out of the domain of the spiritual within us, and become a mere matter of reason and speculation, and thus become a bloating element as much as if we had employed our powers in the attainment of scientific lore. There is a kind of logic so common with some as to have degenerated into cant, aiming to depreciate certain kinds of

knowledge, and certain modes of expression, while those who make it a matter of boast do not perceive that often, alas, they publish, in their strictures and denunciations, the humiliating evidence of the puffiness that springs from knowledge in wrong relation to faith. Knowledge *about* a thing, from the uncreated to the tiniest atom, *must* be a matter of reason, and necessarily tends to puff up the mind wrenched by sin from God; but the knowledge *of* truth *must* be a matter of faith, and makes us "wise unto salvation," by making us "partakers of the Divine Nature."

"Charity edifieth." Knowledge, apart from its primary Source, *puffeth* up, but love *buildeth* up. The one is grounded on the subjective, and has pride for its nursing mother: the other is based on the Objective, and has humility and self-renunciation as its condition of growth.—With talents to vie with Gabriel, and attainments to set the angels agaze, a man may be as ignorant in the christian sense, as a mule.—With intellection just above idiocy, a man may rank above angels in the interior knowledge of identity with the nature of Christ, through the out-pouring of that love, if we dwell in which we dwell in God, and God in us. As in Christ are "hid all the treasures of wisdom and knowledge," and as it is through him alone that the acquirements of human reason are set in the order of goodness, and light and power, so also are the secret mines of the heart laid open, and its wealth of affection coined in the mint of its rightful Owner, and stamped with the image and superscription of Jesus. The intellect is not to be dwarfed, but all its intricate powers set in motion by the inbeing of the Divine Presence. So the heart, with all the mysteries of its love, is to have every chamber filled, and every fibre thrilled, by the influx of the Holy Ghost. Christ came not to destroy any constitution element in humanity, but to rejuvenate, purify, and exalt. Natural affection gains depth and lustre by regeneration. Having the high honor of being "an habitation of God through the Spirit," it taxes every energy, and brings into requisition all its capabilities, in the great work of temple-building, daily adding strength and beauty to spiritual edifice, by inward polish to the individual structure, and by helping more firmly to cement the living stones of the temple general, and gathering in new material for the uprearing of the glorious fabric. Love is sweet and potent even in the unsanctified state, and must needs be sweeter and more mighty, more ravishing and controlling when God temples himself in the soul as the mainspring of all its motives and activities. Love is an Uncreated Essence, and wherever it flows it impresses the marks of its character. It is a mighty river that has its Fountain-head and terminus in Jesus, overflowing its banks in his humanity, and rolling its resistless tides out of his nail and spear wounds, down the steeps of Eternity for the renewal, edification, and ultimate glorification of poor sinful worms.

No wonder that the test of discipleship is placed right here. As nothing but love, Almighty Love, could atone for our sins and open up the new and living way to the mercy-seat and immortal glory, so it is only reasonable that the exhibition of this Godlike quality by us should be the criterion of our fitness for heaven. "By *this* shall all men know *that ye are my disciples*, IF YE HAVE LOVE ONE TO ANOTHER." John 13: 35.

Let us ponder a few of the features that characterize Christian Love, so that we may know whether we are being built up, or aiding in the edification of others. Those who entertain a lofty opinion of themselves, often repair to the looking-glass, so that nothing may appear on their persons to their disadvantage. Even those so those who esteem Christ as "the Chief among ten thousand," daily stand before the reflector of the Gospel, so that "neither spot, nor wrinkle, nor any such thing," may render them repulsive in the eyes of the One altogether lovely. Genuine Christian Love *is studious to avoid all cause of offence.* Where the heart glows with love to Christ, we have a mantle large enough to "hide a multitude of sins," and we would sooner lie in sackcloth and ashes many days and nights wrestling for the victory over self, than manifest aught in our conduct or conversation that would stir up the natural corruptions in a fellow-member's heart. Palpable unconcern as to the effect of our demeanor on the Church, or on any member in it, or on an alien, is to give evidence that we are not actuated by the Spirit of Christ. We are to "*walk in love.*" Eph. 5: 2. And the reason Paul assigns for this injunction, is, because

"Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor." "Wo to that man by whom the offence cometh." Matt. 18: 7.

Another essential feature of Christian Love is *forgiveness.* The love that bled for us flows from the loving heart of a forgiving God, and unless we forgive *from the heart* our brother's trespasses, God will not forgive us. Matt. 18: 35 and 6: 15. He that can cherish a grudge against an enemy, whatever ill treatment he may have received at his hands, is not actuated by the love of God. We are enjoined to offer the Lord's Prayer just as urgently as to pray at all; and to entreat God to forgive us *as* we forgive others, while our bosom is burning with a relentless, vindictive, unforgiving spirit, is to ask God to wither us with his wrath, and consume us with the flame of his outraged purity. All hatred, malice, and ill will, are indulged at the expense of the Divine favor; and as all retaliation is a veto of the Divine proclamation in Christ, no unforgiving temper can find admission into heaven, unless God will veto his own mandates, set aside all respect for law, and peril the order and safety of his kingdom. Persons that are puffed with a conceit of their superiority, whether in knowledge or station, are the most relentless in avenging an affront, because they lack the love that builds them into solidity and proportion in Christ, and that empowers them to build *for* Christ in returning good for evil.

Forbearance is another feature. Without it we are nothing but chaff and stubble. "*Forbearing* one another *in love.*" Eph. 4: 2. Col. 3: 13. We all need the forbearance of God, and to expect from him what we deny to our fellows, is absurd. As long as we are conscious of infirmities in ourselves, we should exhibit our oneness with Christ by dealing tenderly with the weaknesses and failings of others. The love of God so reveals us to ourselves, that we have not the heart to upbraid others for frailties common to us all. The puffy side of our nature is extremely sensitive, and malignant, and querulous, and can never be done prating about the sense of personal injury it undergoes. But the side built in God, and which sways the sceptre of love over all the cross-hating elements in human nature, speaks as the "oracle of God" in dealing with offenders.

Another quality of holy love is that it avoids *harsh judgments* and *unkind interpretations.* It sees the remains of ugliness in the heart in which it is enthroned, in the light of Divine Goodness, and will sooner *crouch* at the *Mercy-seat* than *mount* the *Judgment-seat.* Christian Love is not afraid to *admonish,* but it *oils* reproof with the balm of Gilead. Before we rebuke or reprehend, we should sink down into the tear-drenched dust at the feet of Jesus, and get our hearts replenished with holy love, and "speak roughly" only when some providential contingency calls for it.

Love is a mighty builder, Divinely informed, Divinely guided, and if he can hire knowledge to draw water and carry wood, they go hand in hand, not only in work, but in the triumph, and bliss, and glory that await the redeemed in the "house not made with hands, eternal in the heavens."

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Grace, love, and bounty; or the unspeakable gift.

Dear brethren and sisters, will you hear and bear a few words from an unworthy sister, who would prefer being silent; but feeling pressed in the spirit that some good might be done by way of stirring up our pure minds in regard to church graces, which long since have lost their power. May God fix my understanding that I may be able to give a little light to some who sit in darkness on this subject of so much importance. Our discourse will be gathered from the 8th and 9th chapters of 2nd Corinthians and last chapter of first Corinthians. Those who are not well acquainted with this part of God's word, should read it over, and over again, with prayerful meditation. We find therein a duty incumbent on every christian, to minister grace to the church; that is, to give of our temporal things, which is the proof of our sincerity. If through the mercy of God we received grace through Jesus Christ emptying himself for us, is it a great matter that we should empty ourselves a litte for him, when we receive the benefit of it in ourselves? And until we show a willingness to minister to the church, it is (according to the scripture referred to) an evident proof against us that we have not the love of God shed abroad in our hearts; that we do fail in one point which destroys the virtue in all that we have done.—May God look in mercy upon his people. Oh how short-sighted we are! How carnal! We cling to nature; even straws will hold us. I speak of all God's beloved. Not only to those who hold much of this

world's goods, but to those also who have but little.—Remember, dear friends, in the former dispensation, God require an offering from every one. If they were not able to bring a costly offering, they were to bring a dove or two pigeons. These things are written for ensamples. We may give the value of like things as they, even of the humble products of the farm and garden; and these gifts or graces will stand in our favor, and we shall receive a full reward for all that is thus done.

Do you remember the poor widow's mite which was counted of more value than that of the wealthy? Come, dear friends, do not think you are too poor. Christ was poor too; but he obeyed his Heavenly Father, and gave his all, his life a ransom for us. And where is he now? At God's right hand. The church is at his right hand and we can be at his right hand; and when we have done all that is commanded, and have finished our course, we shall then dwell with Christ in the presence of his Father where the bounty will all be returned, and all life's woes be forgotten. Joyfully and cheerfully, let us give like the Macedonians, even beyond our power. Let us be willing; and when we have let go the Mammon of unrighteousness, we have achieved a great deal. God does not demand more than we can give. Let us seek the kingdom and its righteousness, and whatsoever is good for us, shall prosper for us. Come, let us strengthen our faith, trust in God's word, do his whole will, fail in no point, and heaven will come down and greet us, and honor and glory shall crown the Church. We will be of one mind, drink of the same spirit, and speak the same things.

My dear brethren and sisters, let us take heed to the word of life that we may know that we have the true virtue within us that we are the children of God. Let us all lay by a sum for Christ; for what we do for the church we do for Christ; he is the head of the Church. Every week or every month, as the apostle teaches, set your little box on the shelf; drop into it your votes; when full hand over to Timotheus or Epaphroditus, messengers of the churches, whose duty it is to attend to these graces which are unspeakable gifts, and to minister to the wants of the saints, and necessities of the gospel. We must not only give to the church, but do good to all men, and grow in grace; and the peace of heaven shall rest upon us. Written by your weak, but loving sister in Christ.

MARY RORER.

The Cleft Rock.

It is related that not long since a train of cars was crossing the Allegany Mountains, and moving down the steep grade by the simple force of gravity, when the whistle screamed and the brakes were applied with all possible power.

The passengers were alarmed, and looking out of the windows upon walls of rock, expecting to see and hear disaster.

The engineers had discovered a little girl and her baby brother playing upon the track, just before the rushing leviathan, which apparently would, in another moment, crush them. At this crisis, the girl's eye caught sight of a niche in the rock, made by blasting, and into this thrust the baby and pressing against the solid wall. While the long train went thundering by, the passengers heard the gentle voice of the little girl, saying "Cling close to the rock, Johnny; cling close to the rock."

What more touching illustration is possible of the sinner's relation to the Rock of Ages? Amid the perils of his moral pathway to eternity, he is lost, unless he learns in deep experience the prayer.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

After he has done this, the guardian angels repeat to the ear of faith the words his Savior has uttered in various forms: "Cling close to the rock; cling close to the rock." Then when desolving nature rushes to her doom, he will lift up his head, because his redemption draweth nigh.

Olden Times.

Carpets were a thing unknown in the early part of the sixteenth century. The walls were rough and unplastered, though sometimes hung with tapestry—the kind which spiders weave was always abundant. The floors were covered with rushes, which every few months were swept out and fresh ones were put in their places. What would a modern house-keeper think of sweeping her house once in three months? But her floors would be clean compared with these royal dens. The dogs and cats were allowed free access to the eating rooms, and all the fragments and bones were thrown to them. They ate until they were satisfied, and the remainder was left to decay under foot. The drainings of the beer vessels and all manner of refuse was thrown out upon these rushes, and the dining halls would be thought too untidy for a modern menagerie. Even the monkeys would turn up their noses at them. The highest style seemed to be "a rough and wasteful extravagance."

———:o:———

Some men will follow Christ on certain conditions: If he will not lead them through rough roads; if he will not enjoin on them any painful tasks; if the sun and wind do not annoy them; if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus will say as Ruth said to Naomi:—"Whither thou goest. I will go," whatever dangers and difficulties may be in the way.

———:o:———

Vice stings us even in our pleasure, but Virtue consoles us even in our pains. S

For the Companion.

Baptism of fire.

"I indeed baptise you with water unto repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his threshing floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire." Matt. 3: 11, 12.

The above portion of scripture is the language of John the baptist concerning Christ, as addressed to the Pharisees and Sadducees who came to his baptism. These characters prided themselves much on being of the seed of Abraham. Although they differed widely on many points, yet they were agreed concerning the kingdom of the Messiah, both expecting that he would establish a powerful, temporal monarchy, and deliver them from the Roman yoke. Devoted to worldly pleasure, they were particularly anxious that their lot of life should be cast in the splendid reign of this king, with the hope of sharing in his conquests and glory; but this expectation was so contrary to the lowly appearance of our Savior, that John proceeded at once to correct their error, by pointing out to them, both their utter unfitness for a reception into that kingdom, and also the perfect purity of that kingdom. My baptism, said he, is a preparatory work; it is the baptism of repentance; a baptism, if properly received, will qualify you for an entrance into that kingdom.

Errors unquestionably prevail with regard to the baptism mentioned by John. Some discard the baptism of water, and claim that the two latter only are essential, thus casting away the initiatory rite, or that which introduces them into the kingdom.

Others, again, entertain the idea that the baptism of the Holy Spirit designates a purifying work, while the baptism of fire refers to future punishment, or hell-fire. How any one can put such a construction upon language, we are at a loss to know; and yet in such light do some understand it. The last two members of the above sentence, are connected by the conjunction AND. This conjunction continues a sentence by expressing an addition, or by adding to; each member added has a similarity of meaning to the one preceding. Evidently the baptism of fire is designed to produce the same effect as the baptism of the Holy Spirit. The construction of this sentence is the same grammatically as that of the commission, which we understand requires three actions, all similar in their effect.

Fire is a symbol of Deity. "The Lord thy God is a consuming fire. Deut. 4: 24. The Holy Spirit is compared to fire. "He shall baptise you with the Holy Spirit, and with fire." To verify this prediction he sent the Holy Spirit, which descended upon his disciples in the form of tongues, or like flames of fire. Acts 2: 3. It is the work of the Holy Spirit to enlighten, purify, and sanctify the soul: and to inflame it with love to God, and zeal for his glory. Fire fell upon the sacrifices which Moses offered at the dedication of the tabernacle, (Lev. 9: 24.) and upon Solomon's at the consecration of the temple. 2 Chron. 7: 1. The fire which came down from heaven first upon the altar in the tabernacle, and afterward descended anew upon the altar in the temple of Solomon at its consecration, was continually fed and maintained by the priests day and night. Lev. 6: 12, 13.

As the fire which descended from heaven at the dedication of Solomon's temple, was kept continually burning upon the altar of burnt offering, so the fire which descends from heaven upon the altar of the heart when we dedicate those temples to him in the rite of baptism, must be kept continually burning; for should this sacred fire be extinguished, should we suffer these temples to be defamed and polluted by coming in contact with mystical Babylon, peradventure it may never again be rekindled.

As a holy priesthood, we must offer up spiritual sacrifices acceptable to God by Jesus Christ. "There is a peculiar reason," says Dr. Owen, "for assigning this appellation to moral duties; they cannot be properly observed without the alienation of something that was our own,—our time, ease, property, etc., and a dedication of it to the Lord. Hence they have the general nature of sacrifices." Our sacrifice must be nothing less than our bodies presented a living sacrifice, holy, acceptable unto God. Romans 12: 1. A living sacrifice! How significant the term! The Jewish victims were slain before they were offered in sacrifice; but the christian must present his victim alive. He must bring his body and lay it upon the altar, saying,

"Here Lord I give myself to thee
'Tis all that I can do."

How much dross must be consumed upon this altar ere the gold is left pure! but, "he is like a refiner's fire, and like fuller's soap, and he shall sit as a refiner, and purifier of silver. Matt. 3: 2, 3. Oh the depth of the corruption of the human heart! How awful the depravity, how dreadfully vile, how loathsome! Many indeed have tried to grope their own way back to God, but all have failed. Unhappy and bewildered mortals, seeking relief from their guilty fears, hoping to atone for past crimes by committing others still more awful. They had lost the knowledge of the true God, still they retained such a dread of him, that they sometimes sacrificed their own offspring for the purpose of averting his anger. They gave the fruit of their body for the sin of their soul. Micah. 6: 7. Yet all this so far from benefitting them, only plunged them deeper and still deeper in sin. But Jesus came; with pity he beholds the sin-blinded, and sin-burdened multitude. His tender sympathies are touched. He invites them to him. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28, 29, 30. "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and

will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." Ezek. 26: 25, 26, 27. Oh thou heart of mine, may he purify thee. May that fire which he has kindled upon thine altar glow incessantly until all thy dross is consumed, until thy chaff is burned up. And when he has tried me, may I come forth as gold. Job 23: 10. Hold still thou rebellious heart, let him refine thee as silver is refined, and try thee as gold is tried, for the trial of thy faith is more precious than of gold that perisheth, though it be tried with fire.

The process by which nature generates animal heat is indeed a wonderful process. The oxygen which escapes from the air we breathe, at once purifies the blood and heats it. This pure agent coming in contact with the impurities of the blood, or with its carbon, at once ignites, producing a sort of combustion, and upon the heat thus produced our animal life depends; but for this the blood would thicken and stagnate, and the whole machinery of the system soon cease to operate. As natural heat is essential to the functions of spiritual life. In a state of nature we are represented as being dead, cold, and lifeless; but it is the spirit that quickeneth. He it is, who, coming in contact with the impurities of our natures, kindles a flame within, and this fire will continue to burn so long as these natures unite, while this fire heats it also purifies. How stagnated, how cold and lifeless would we be, should this fire be quenched! The poet has well described what our condition would be:

"In vain we tune our formal songs;
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies."

It is this fire that produces within us a zeal for the cause of Christ, that enables us to exercise our spiritual gifts. It is this that warms our affections, and enables us to live a spiritual life although we may be surrounded by a cold and freezing atmosphere. If our life is hid with Christ in God, and this holy fire is fed by his blessed hand, then, oh then, will not our spiritual temperature be influenced by outer circumstances. We will have a temperature of our own, independent of the surrounding medium in which we live.

MATTIE A. LEAR.

Immortality of Love.

I never saw a man who did not believe in the immortality of love when following the body of a loved one to the grave. I have seen men under other circumstances who did not believe in it, but I never saw the man that, when he stood looking upon the form of one that he really loved stretched out for burial, did not revolt from saying, "It has all come to that; the hours of sweet companionship; the wondrous interlacings of tropical souls; the joys, the hopes, the trusts, the unutterable yearnings—there they all lie."

God forbid that we should bury anything.—There is no earth that can touch my companion. There is no earth that can touch my child. I would fight my little breath and strength away before I would permit any clod to touch them. The jewel is not in the ground. The jewel has dropped out of the casket, and I have buried the casket, not the jewel. You may reason, you may say what you please, you may carry the case before the Supreme court of my understanding, but there is something higher than reason, and something back of the understanding.—All that is in me revolts at the decision, and spurns it, and says: "You must try heart-cases before the heart. We will not believe that there is life somewhere else; we will not believe that life is buried here and the soul goes out and cries like a child lost in the woods, to find itself in this strange world, saying, 'Where am I? And who shall guide me that long, and yearn, and reach upward?'"—*Beecher.*

A Sunday Sunset Scene.

One lovely summer evening, as the King of day sank into his fiery bed of crimson light, bequeathing to the tops of the far distant mountain a splendid inheritance of golden sunshine, the silence of nature betokened the departure of the great luminary; and, as the stars peeped forth from their home above, twilight's sombre robe verged into the sable mantle of night. Beneath a monarch oak, the chief of those in the lawn before me, stood a young and lovely damsel; her form the Paragon of beauty, her brow pure as Parian marble, and eyes large, lustrous and expressive, gazing with intent admiration upon the far-lit prospect painted in silvery beauty upon the broad panorama of Heaven's high dome. Emotion, deep-seated in her sensitive soul, and stamped upon every lineament of her classic face, wafted her spirit on the downy pinions of thought, away into the boundless realms of her vivid imagination. The zephyrs of reverie, moved by angel's wings, bore her high-soaring aspirations still farther and farther into the infinite chambers of immensity—her sparkling eye raised above, and beaming in exalted thought, and flashing with the light of genius, now filled with shining tears, and she glanced with a farewell look upon the darkening rays of that setting Sun. But the scene was closed—'twas closed to be viewed no more.

For the Companion.

Idle Words.

In number 11, of Vol., 5 of the *Companion*, Sister E. Williams requests some one to give an article on "Idle words," to which I will try to respond. I have frequently reflected on the phrase "idle words," and about one and a half years ago, I requested an article from the Editors of the *Visitor* to which some of the readers of the *Companion* can refer, and receive some valuable information, and to which I will also cast my mite, and send it to you for publication.

When the Lord Jesus told the Pharisees, "that every idle word that men shall speak they shall give account thereof in the day of Judgment," he evidently meant false or wrong, injurious or wicked words, for such were the words of the Pharisees which evidently gave rise to the text of "idle words," as well as, other mighty truths. We all no doubt admit that profane words are wicked words, and no doubt idle words. What little knowledge I have of such phrases as "goodness," "gracious," "mercy," "George," "Gosh," and many others to shocking to pen on paper, to some of which are prefixed my, by, or good, &c. They are all profane expressions. Some are the attributes of God used profanely, and others are substitutes for the word God. It is dangerous to use sacred words irreverently, or as by-words. It will be of much benefit for us all to be "slow to speak," and to avoid "foolish talking and jesting." Our speech should always be "with grace, seasoned with salt," full of love and to edification. "The tongue is an unruly evil," and if we can once govern our tongue well, we will find no difficulty to govern our whole bodies. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

NOAH LONGANECKER.

North Industry, Ohio.

There are many vices which do not deprive us of friends; there are many vices which prevent our having any.

Selected by JAMES A. SELL.

Adultery.

But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. 5: 28.

We see in the above verse the evil of indelicacy of feeling and sentiment, and the extreme strictness and severity of the gospel respecting the intercourse of the sexes.—And yet what law is more frequently violated? By obscene anecdotes and tales; by songs and jibes; by double meanings and innuendoes; by looks and jestures; by conversation and obscene looks and pictures, this law of our Savior is perpetually violated. If there is any one sentiment of most value for the comfort, the character, the virtuous sociability, of the young—one that will shed the greatest charm over society, and make it the most pure—it is that which inculcates *perfect delicacy* and *purity* in the intercourse of the sexes. Virtue of any kind never blooms when this is not cherished. Modesty and purity once gone, every flower that would diffuse its fragrance over life, withers and dies with it. There is no one sin that so withers and blights *every* virtue; none that so enfeebles and prostrates every ennobling feeling of the soul, as to indulge in a life of impurity. How should purity dwell in the heart; breathe from the lips; kindle in the eye; live in the imagination; and dwell in the intercourse of all the young! An eternal, avenging God is near to every wanton thought; marks every eye that kindles with impure desire; rolls the thunder of justice over every poluted soul; and is preparing wo for every violater of the laws of purity and chastity. Prov. 7: 22, 23; 5: 5; 2, 18.

McAlavey's Fort, Pa.

Spare Moments.

"Spare moments are the gold dust of time." When Queen Elizabeth lay upon her dying bed, she cried in the deepest sorrow and anguish, "Millions of money would I give for an inch of time." At that time he who would have offered her diamonds, or power, more than she ever before possessed, would have borne to her the news of a splendid victory, or paid the most delicate compliment, would have been thrust aside to make room for any one who could have prolonged even for an hour, the life of the dying queen. Time is a priceless gift of God to weak humanity. We are placed in this world for a purpose, and time is given us to fulfill our allotted task. If we act in unison with the Almighty, we find that not one moment need be unemployed. The service of God, the improvement of our talents, and the bestowal of charity upon those less favored than ourselves, will fill up every inch of time. As the minute particles of which gold-dust is composed, glitter in the light of the sun, so shall the apparently insignificant actions, which occupy but a moment, brighten the page of our lives, when the powerful light of the dissolving elements shall expose it to the scrutiny of the All seeing Judge. In view of such a time, should we not gather up the fragments, the minutes, aye, the seconds? As short a time will suffice to say that which may save another from committing sin as would be occupied in momentarily gratifying ourselves. We cannot calculate the ultimate value of hours and minutes, but we know that as gold-dust carefully gathered, becomes valuable, so may we expect to become the happy reapers of an invaluable treasure-harvest, if we faithfully garner and cluster time's golden fragments.

Fear not, trembling believer.—The bark which bears the spiritual destinies is in better hands than thine; a golden chain of covenant love links it to the throne. He who holds it in his hands gives thee this as the pledge of thy safety: "Because I live, ye shall live also."

God loves importunate prayer so much that he will not give us much blessing without it: and the reason he loves such prayer is, that he loves us and knows that it is a necessary preparation for our receiving the richest blessings which he is waiting and longing to bestow.

As a general fact, the relations of the present life cease, when life itself terminates. These silken threads part when the silver cord is loosed. But there is one tie connecting souls, that does not part even then. There is one relation that survives death, that will outlast the resurrection, that will be recognized at the judgment, and be dissolved only when the business of that important day is finished; and that tie, which death that sunders every other, shall respect, is the moral tie that binds the pastor, in all his conscious imperfection and unworthiness, to his congregation, and which connects, though not so closely, every one that preaches the Gospel only to those that hear it from him. We meet not each other for the last time, when one of us closes his eyes in death. We part not finally at the dying bed. Oh, no, we shall meet again, if not before, yet on the morning of the resurrection day; and by the light of the last sunrising, we shall assemble in the great concourse before the tribunal that shall be erected in mid-heaven. But we shall not merely meet. We shall meet as pastor and people. The judge will have respect to this relation, and we shall vividly remember it. This doctrine is plainly taught by Paul, when he speaks of "presenting his hearers perfect in Christ Jesus," when he says, that his spiritual children are to be his "hope and crown of rejoicing in the presence of our Lord Jesus Christ, at his coming," and when he says that those "who watch for souls must give account."—*Nevins.*

By the Spirit of God men are instructed so that it is not extravagant to say that every thought that tends to struggle away from the bondage of the flesh, every heart-hunter, it is a witness that the world does not feed to satisfaction; that it does not nourish the soul. It needs the bread that comes from the hand of God to do that. Every single yearning of the heart is in answer to some silent influence of God.

God will accept your first attempts to serve him not as a perfect work, but a beginning. The first little blades of wheat are as pleasant to the farmer's eyes as the whole field waving with grain.

Our lives are spent either in doing nothing to the purpose or in doing nothing that we ought to do. We are always complaining our days are few, and acting as though there would be no end to them.

Oh! how different Christ's love to us from ours to him! We have not to ask Him if He loves us. If any one should ever ask the question of Jesus, He would say: "Behold my hands and my feet." He bears on his very body the marks of his love to us.

The friendship of most men in these days is like some plants in the water, which have broad leaves on the surface of the water, but scarcely any root at all; like lemons, cold within, hot without; full of expressions, empty intentions; speak loud, and do little; like drums and trumpets and ensigns in a battle, which make a noise and show but act nothing; mere friendships in pretence and complement, that can bow handsomely, and promise emphatically, and speak plausibly, and forget all. But a true, real, active friend, whose words are the windows of his heart, the notifiers of his affection—such a friend is rare, and hardly to be found.

YOU CANNOT ESCAPE SLANDER.—Let no one suppose that by acting a good part through life he will escape slander. There will be those even who hate them for the very qualities that ought to procure esteem. There are some folks in the world who are not willing that others should be better than themselves.

Nothing is more necessary than the help of God's Spirit. Without wind sails will not carry a vessel onward. Without fire from heaven Elijah's sacrifice would have been no better than that offered to Baal. Without the spirit the body is dead.

THERE is nothing that gives us more pleasure in after life than the consciousness that we have been kind and obliging to those around us, and that we have tried to make others happy. Children, which will you do—smile and make others happy, or be cross and make them miserable?

——:o:——

Never get angry. It does no good. Some sins have a seeming compensation or apology, a present gratification of some sort, but anger has none. A man feels no better for it. It is really a torment.

——:o:——

Evil thoughts in the soul of either man or woman, like oil in water, will rise to the top. No preparation of deceit can amalgamate them with virtue so that they will remain concealed.

——:o:——

The Christian life is not an engagement by contract between the master and his serant. It is the union of two hearts—that of the Savior and the saved—by the endearing ties of the most intimate love.

——:o:——

Winter, which strips the leaves from around us, makes us see the distant regions they formerly concealed; so does old age rob us of our enjoyments, only to enlarge the prospect of the eternity before us.

——:o:——

It is best to keep your own secrets to yourself; you may feel sure they are yours, and that you are not arousing the jealousy of others, of creating fears in your own mind, that others know how to wrong you.

——:o:——

Life is shortened by indulgence in anger, ill-will, anxiety, envy, grief, sorrow and excessive care.—The vital powers are wasted by excess in some cases, and want of a due portion in others.

——:o:——

A MAN'S elevated position in the Church does not make him other than what he is. The raven cawing from the steeple is a raven still.

——:o:——

Be just and fear not.

MISCELLANEOUS.

Selected by M. S. JOHNSON.

Cross and Crown.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

How happy are the saints above,
Who once went sorrowing here;
But now they taste unmingled love,
And joy without a tear.

What Must You Do?

Reader, do you feel the slightest drawing towards God, the smallest concern about your immortal soul? Does your conscience tell you this day that you are not yet forgiven, and have not yet felt the Spirit's power, and do you want to know what to do? Listen, and I will tell you.

You must go at once to the Lord Jesus Christ in prayer, and beseech him to have mercy upon you, and send you the Spirit. You must go direct to that open fountain of living waters, the Lord Jesus Christ, and you shall receive the Holy Ghost.—(John 7: 36.) Begin at once to pray to Jesus for the Holy Spirit. Think not that you are shut up and cut off from hope. The Holy Ghost is promised to them that ask him. Give the Lord no rest till he comes down and makes you a new heart. Cry mightily unto the Lord: say unto him, "Bless me, even me also: quicken me and make me alive."

I dare not, for my part, send anxious souls to any one but Christ. I cannot hold with those who tell men to pray for the Holy Spirit in the first place, in order that they may go to Christ in the second place. I see no warrant of Scripture for saying so; I only see that if men feel they are needy, perishing sinners, they ought to apply first and foremost, straight and direct, to Jesus Christ. I see He himself says "If any man thirst, let him come unto me and drink." (John 8: 37.) I know it is his special office to baptize with the Holy Ghost, and that "in him all fulness dwells." I dare not pretend to be more systematic than the Bible. I believe that Christ is the meeting-place between God and the soul, and my first advice must always be, Go to Jesus, and tell your wants to him.

Reader, remember this, I have told you what to do. You are to go to Christ, if you want to be saved.—*J. C. Ryle.*

Damascus, the Eternal.

Damascus dates back anterior to the days of Abraham, and is the oldest city in the world. It was founded by Uz, the grandson of Noah.

The early history of Damascus is shrouded in the hoary mists of antiquity. Leave the matters written of it in the first eleven chapters of the Old Testament out, and no recorded events have occurred in the whole but Damascus was in existence to receive it. Go back as far as you will into the vague past, there was always a Damascus. In the writings of every country for more than four thousand years, its name has been mentioned and its praises sung. To Damascus, years are only moments—decades only flitting trifles of time. She measures time not by days, and months and years, but by the empires she has seen rise and prosper, and crumble to ruin. She is a type of immortality. She saw the foundation of Baalbee, and Thebes, and Ephesus laid; she saw them grow into mighty cities, and amaze the world with their grandeur, and she has lived to see them desolate, deserted and given up to the owls and bats. She saw the Israelitish empire exalted, and she saw it annihilated. She saw Greece rise and flourish for two thousand years, and then die. In her old age she saw Rome built; she saw it overshadowed the world with its power; she saw it perish. The few hundred of years of Goncesco and Venetian might and splendor were to grave old Damascus only a scintillation hardly worth remembering. Damascus has seen all that has occurred on earth and still lives. She has looked upon the dry bones of a thousand empires, and she will live to see the tomb of a thousand more before she dies. Though another claims the name, old Damascus is by right the Eternal City.

Life Lengthened.

Cultivate an agreeable temper; many a man has fallen dead in a fit of passion.

Eat regularly not over thrice a day, and nothing between meals.

Go to bed at regular hours. Get up as soon as you wake of yourself, and do not sleep in the day-time, at least not longer than ten minutes before noon.

Work always by the day and not by the job.

Stop working before you are very tired—before you are "fagged out."

Cultivate a generous and an accommodating temper.

Never cross a bridge before you come to it. This will save one-half the troubles of life.

Never eat when you are not hungry, nor drink when you are not thirsty.

Let your appetite always come uninvited.

Cool off in a place greatly warmer than the one in which you have been exercising. This simple rule would prevent incurable sickness and save millions of lives every year.

Never resist a call of nature for a single moment.

Never allow yourself to be chilled through and through; it is this which destroys so many every year, in a few days sickness from pneumonia, called by some lung fever or inflamation of the lungs.

Whoever drinks no liquors at meals will add years of pleasurable existence to his life.

Of cold or warm drinks, the former are most pernicious; drinking at meals induces persons to eat more than they otherwise would, as any one can verify by experiment, and it is excess in eating which devastates the land with sickness, suffering and death.

After fifty years of age, if not a day laborer and sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon; persons can soon accustom themselves to a seven hour interval between eating, and thus give the stomach

rest; for every organ without adequate rest will soon give out.

Begin early in life to live under the benign influence of the Christian religion, for it "has the promise of the life that now is, and of that which is to come."—*Hall's Journal of Health.*

My Lord and my God.

We are not insensible to the doctrinal force and value of these words. They affirm and emphasize the Godhead and sovereignty of Jesus Christ. But we wish now to think of them as the joyful exclamation of a gracious experience. Thomas was overcome by the doubt and perplexity in which Christ's death involved all the disciples, and he refused to be comforted by the testimony of others that Jesus had risen from the grave. The Savior grants to him evidence which conquers every doubt and banishes every shadow. And Thomas, gaining a higher conception of the character and purpose of his Teacher and Redeemer, and recognizing also the intimate friendship and fellowship into which he himself was admitted, cries out with spontaneous and irrepressible emotion, MY LORD AND MY GOD.—The vail has been wholly removed. The intimations and parables of the past are explained by the facts of the present There is clear recognition and experience of what the soul has only dimly and doubtingly hoped. It is an illustration of the truth which Peter afterwards put into words,

"The God and Father of our Lord Jesus Christ, according to his abundant mercy, hath begotten us again unto a living hope *by the resurrection of Jesus Christ from the dead.*"

Many who read these lines are praying for a similar experience.—If we could but see Christ as our Lord and God. If the mist which sometimes gather over his word were wholly scattered, so that what seems vague and distant might become "spirit and life." If the most certain of all facts were the facts that Jesus Christ died for our sins and now lives evermore to intercede for us. If our confirmed judgments and beliefs could become the permanent and vital convictions of our hearts.

We are not speaking of any theory of a so-called higher Christian life. We are not suggesting retirements from the world, and the spending of our days in idle contemplation, and an endeavor to escape the temptations and struggles of every-day service. Christ wishes us to conquer the world, not run away from it; he has commissioned us to save men, not to shun them. But it is the fit equipment for this conquest that we need. It is the full conviction that this commission has been actually given to us that we must feel. All the springs of our religious activity depend upon our personal experience of God's grace. When with clearness of vision and certainty of belief we can say to Christ, *My Lord and my God*, we are ready for any service and for any sacrifice. When we become personally endued with power from on high, we are ready to go everywhere, preaching the word. What we call the spirit of consecration, the missionary spirit, the spirit of devotion to the world's redemption, the consuming zeal for the salvation of men,—how can this live and be nourished except by the consciousness of our own personal fellowship with Christ, the personal and vivid recognition of Him as our Redeemer and Lord? How can we introduce others to Christ unless we ourselves know him?

"Purge me with hyssop, & I shall be clean;
Wash me, and I shall be whiter than snow;
Make me to hear joy and gladness,
That the bones which thou hast broken may rejoice;
Hide thy face from my sins,
And blot out all mine iniquities;
Create in me a clean heart, O God,
And renew a right spirit within me;
Cast me not away from thy presence,
And take not thy Holy Spirit from me;
Restore unto me the joy of thy salvation,
And uphold me with thy free Spirit;
Then will I teach transgressors thy ways,
And sinners shall be converted unto thee."

Sorrows are like tempest clouds; in the distance they look black, but when above us, scarcely gray, as sad dreams indicate coming joy, so will it be with the so-often torturing dream of life when it hath passed.

HOPE AND COURAGE.—True hope is based on energy of character.—A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself, it is not confined to particular objects and if at last all should be lost, it has saved itself its own integrity and worth. Hope awakens courage, while despondency is the last of all evils: it is the abandonment of good—the giving up of the battle of life with dead nothingness. He who can plant courage in the human soul is the best physician. To seek to govern men by their fears and their wants is an unworthy purpose—they desire to rule by means of cowardice. Love inspires courage and hope, and this is doubly the giver and preserver of life. Whatsoever teaches boldness to combat the manifold evils and assaults of life, enables us to win the crown of victory. Special care, therefore, ought to be taken in education to teach what true courage is—as well in social and domestic as in public affairs—and by what means it may best be suspected.

SORROW.—Sorrow sobers us and makes the mind genial. And in sorrow we love and trust our friends more tenderly, and the dead become dearer to us. And just as the stars shine out in the night, so there are blessed faces that look at us in our grief, though before their features were fading from our recollection. Suffering! Let no man dread it to much, because it is good for him, and it will help to make him sure of his being immortal. It is not in the bright, happy day, but only in the solemn night, that other worlds are to be seen shining in their long, long distances. And it is in sorrow—that night of the soul—that we see farthest, and know ourselves natives of infinity and daughters of the Most High.

Heavy clouds often bring softening and fructifying showers, when light ones are empty and pass over.

Christian Family Companion.

Tyrone City, Pa., April 13, 1869.

Baptizing the Sick.

Brother Holsinger:—In reading the death of Miss Camerer, in the C. F. C., and seeing that she requested to be baptized but for some cause was not, I have become anxious to know the reason, if proper to be made known, for I believe many others read it with the same feeling of anxiety. I saw a young woman carried to the water in an arm chair, and baptized; she got well and said she believed nothing else would have saved her with that burden on her mind. Another young woman was hauled on a sled several miles, and baptized, and got well.—A young man was also baptized in a Spring branch, while very low. He got well, and I heard him say that he firmly believed that bath to his body, and peace to his mind was all that saved him. He was a physician. I saw another young woman hauled to the river, lying on a bed. She was so low that we were afraid she would not live to get home, but she lived about a week and died happy. One more, quite a young girl. She took Typhoid Fever, and had a presentiment of dying. She was hauled to the water on Sunday evening, and in 3 days she died in Jesus. All these had Typhoid Fever, and all in the district where I live. I tell this to encourage the brethren and sisters not to be timid about baptizing the sick. The water revives them.

HANNAH KNAUFF.

REPLY.

There is no impropriety in making known the reasons inquired into. They were omitted in the obituary notice for the sake of brevity. And tho' it is painful to us to revert again to the sad circumstance, yet lest a wrong impression should go forth, we will give a full explanation.

When Miss Camerer first took sick she was not alarmed as to the result, but expected in a few days to be well. She was however under conviction, and told me that she had formed the resolution that she would lead a different life, in which I encouraged her. From this I expected that when she would be well she would become a member of the Church. She was then mostly confined to her bed. Perhaps six days afterward I contemplated accompanying Elder Graybill Meyers to Philadelphia, but deferred the journey two days on account of wife's ill health. Miss Camerer was then up and about in the house. Feeling still a little timid about going away, I was urged by both women not to suffer their condition to disturb my mind and to go upon my mission without concern, as they would get along. So we set out on Thursday night. On Friday she became worse. On Saturday the physician was called again, and frankly told her she had inflamation of the lungs and Typhoid Fever. She then became alarmed, and regretted she was not baptized. She also inquired whether it could not be done, and asked the doctor whether she could not be baptized, as she felt as if she would not get well. He advised her to wait a little until she would get better. Had I been at home at this time I believe she would have been immersed. Timidity on the part of the attendants is perhaps the best excuse we can offer. Some even feel guilty of more. She soon became delirious and when I returned on the Thursday night following she was most of her time entirely irrational and never mentioned the subject of baptism to me. Had she requested it, rationally, even though she could not have raised her head, we believe she would have been immersed. We have even regretted that at the most favorable opportunity we did not introduce the matter to her. We have strong faith in baptism, but think it requires also strong faith on the part of the candidate in order to make it effectual. Such faith can not be exercised without the full use of all the faculties. We have confidence in her faith and repentance for she exercised it in her full mind; and we trust the Lord will accept the will for the work. In her delirium she conceived the idea that she had been baptized, and was a member of the church, and addressed us as brethren and sisters.—She also admonished others to come to the Lord, and expressed her satisfaction with her new life.

These are the facts of the case. The delirium was the peculiarity that stood in the way. We would no more baptize an unconscious adult than we would an untaught infant. We have had much exercise of mind upon this subject.—Some of our neighbors said: "she ought to be baptized," of course whether she knew it or not. Some would have brought a few drops of water and sprinkled it upon her while unconscious and called it baptism!—Others would even have carried her into the water and would have baptized her in the same condition! Then we have neighbors who would even have administered *their* baptism after life itself had departed. For

our part, we would rather have one good, hearty, "Lord be merciful to me a sinner," than a score of such mockeries of one of heaven's institutions.

Our brethren and sisters have a right to inquire into all our doings, and it affords us encouragement to know that they are interested in our welfare, both as to our own doings, and our treatment by others.

Before we close this subject, we feel to make one more appeal to all our unbaptized readers, and especially those who know their duty. O, do not delay! Do chose the part of wisdom, the part of safety.—How much more pleasant to your friends to wait upon you when sickness comes, if you are calm and contented, than if you are racked with remorse.—And then your own soul! That precious boon, the loss of which the world itself cannot redeem. Do you wonder if the poor minister should be confused when he is called to the bedside of a person whom he has so often exhorted in vain? Do you wonder that he is timid to administer to you in sickness—under the most adverse circumstances—that which you refused in health, at the most favorable opportunity, and when offered to you with much entreaty? My heart's desire to God is that you may be saved. Jesus says: Whosoever believes and is baptized shall be saved." Our exhortation is that you *will* be baptized while you *can* believe.

In No. 13 we proposed to send Nos. 13 and 14, each containing a reply to a Campbelite preacher on feet-washing, for 10 cents, which we now take back, No. 14 being short—all owing to bad work. No. 13 will be sent for 5 cents.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

ANNUAL MEETING.

May 18th 1869, near Salem, Roanoke Co. Virginia.

DISTRICT MEETINGS.

Middle district of Pa., April 26th, in James' Creek congregation, Huntingdon Co., Pa.

Western District of Pa., April 26th, in Elklick branch, Somerset Co., Pa.

East Pennsylvania district, in Tolbenhaeken branch, Lebanon Co. Pa., 2 miles South of Myerstown Station, 6th of May.

District of West Virginia, at Shiloh, Barbour Co., April 30th.

Second district of Virginia, 7th and 8th of May, in Beaver Creek meeting-house.

Eastern district of Ohio, May 4th., 9 miles south of Masilon, O.

North Western District of Ohio, Eagle Creek branch, Hancock Co., 7th May.

Brother Henry:—Please announce through the *Companion* that we intend to hold a communion meeting, God willing, in our meeting-house in Aughwick, Huntingdon Co. Pa., on the 8th and 9th of May. We extend a general invitation to the Brotherhood and especially to the ministering brethren.

JOHN G. GLOCK.

Meeting of the Middle District of Pa.

As previously announced, the middle district of Pa. will meet April 26th inst. in James Creek Branch.

For brethren expected on Saturday evening, appointments will be made for Sabbath and evening, in the meeting-house at James Creek. Brethren attending will make no arrangements for night sessions.

Trains will stop near the meeting-house, during time of meeting, as follows: Mornings and evenings both ways; there will be connection with the Pa. R. R. from the East in the morning; but not from the West until 5 o'clock P. M. The Broad Top train leaves Huntingdon at 8.30 A. M. and 5 o'clock P. M. daily during meeting.

By order of the church.

GEO. BRUMBAUGH.

Queries.

Will some brother give an explanation on Heb. 6: 18. "By two immutable things, in which it was impossble for God to live, we might have a strong consolation," &c.—The query is, By what two immutable things was it impossible for God to lie? D. L.

MAURERTOWN, VA.
March 31st '69.

Allow me the privilege of soliciting the Brethren through the *Companion*, who purpose going to the A. M. through this valley, to favor us with a visit and preaching, as this is a direct route from Hagerstown, Md. to the place of the A. M. and will be convenient for those who travel by public as well as private conveyance. A Rail-road and a good macadamized road lie through our church district. Those who consent to favor us will stop at this place and please advise me of their intention of doing so in due time, by addressing me as above.

E. B. SHAVER.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In White Co. Ind., February 5th, SAMUEL M. KNEPP, aged 22 years and 28 days. Funeral attended by the writer from 1 Peter 1: 24, 25.

At the house of brother Christian Brechbiel, MALINDA JANE SOYSTER, daughter of brother Joseph and sister Sarah Soyster, aged 2 years, 6 months, and 6 days. Funeral attended by brother David Fisher, Adam Young, and the writer, from Mark 10: 13—16. Our dear brother and sister while emigrating to Ills., stopped to visit her brother G. B. Dilling, and sister Betty Brechbiel in Carroll Co., Ind.; and while here death snatched from their embrace one of the little ones; yet they can feel assured though they have one in Indiana, and one in Pennsylvania, beneath the clods of the Valley, when their Redeemer comes to gather home his jewels they shall meet them again, if they with patience through faith hold out to the end. So we pray they may be comforted with this hope, and say with the Apostle, all things work to-gether for good to them that love the Lord.

J. S. SNOWBERGER.

In Back Creek branch, Franklin Co. Pa., March 22nd, PETER E. MAURER, son of brother George and sister Eliza Maurer, aged 3 years and 24 days. He was a bright and promising child, but God took him home to be one of his own. Funeral services by brother Adam Pheil and the writer.

JOHN SHANK.

Visitor please copy.

In the Pleasant Hill branch, September 19th, 1868, sister MARIA L. BOWMAN, aged 55 years, 7 months, and 15 days.

Sister Bowman was the consort of brother John A. Bowman, who was assassinated in the time of the late war, who was also aminister of the gospel, I have been personally acquainted with sister Bowman 25 or 30 yrs.; was also at her house divers times during her last illness; her life was the life of a christian; and she asked me time and again to pray the Lord to take her out of this troublesome world if was his will to do so. The night before she died she told me that she had a bright hope for the sweet enjoyments of Heaven. She left six children to mourn their loss; but we hope their loss is her great gain. Funeral services by brother M. M. Bashor, and G. L. Bowman, from second Timothy 4: 7, 8.

HENRY GARST.

LIST OF MONEYS received for subscription, books, &c.,

S. S. Beck, Warrior's Mark, Pa.	1.50
J. K. Byerly, Fletcher, Ohio,	1.25
John Brindle, Greason, Pa.	3.00
Wm. Sadler, Nankin, Ohio,	.20
A. S. Chamberlain, Sand Brook, N. J.	1.50
J. C. Johnson, Uniontown, Pa.	.85
M. A. Long, Waterloo, Iowa,	1.00
D. M. Witmer, Ashland, Ohio,	1.50
John Horn, Chambersburg, Pa.	1.25
Mary Denlinger, Gordonsville, Pa.	1.50
John Holsinger, Luray, Ind.	1.50
John Heckman, Oakland Mills, Pa.	.25
David Stoner, Waynesboro, Pa.	1.50
John Hunsaker, Logan, Ohio,	1.15

LIST of MONEYS received for *Companion* to the poor:

A sister, Fairview Village, Pa.	1.50
I. G. H., Philadelphia, Pa.	.50

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VOLUME V. TYRONE, PA. TUESDAY, APRIL 20, 1869. NUMBER 16.

Be Kind to the Erring.

Be kind to the erring, the humble, the meek,
'Tis the coward alone would trample the weak;
Ye know not how deeply the past they deplore—
In charity cover their sins evermore.

Be kind to the erring, the lowly, the sad;
Oft circumstance ruleth, whose chain driveth mad.
Ah! boast not thy virtue, but con thy heart o'er,
Communion with self crusheth pride evermore.

Commune with thyself, think how reckless thou art
Enriching thy coffers to wither thine heart;
Take warning by thousands on yonder dark shore—
Remember, thy soul must exist evermore.

Cherish good for itself, nor measure thy gain;
Such motives are sordidly selfish and vain;
In deeds blessing all, and with heart gushing o'er,
Flowing on to the ocean of love evermore.

Religion is naught, all pretentions are vain,
If works are still wanting; ah! where is thy *gain?*
As bark cast away on some desolate shore,
As wreck on the deep, thou art gone evermore.

Thy days fleet away as a meteor's gleam;
Flashing bright for a moment they fade as a dream;
Yea, dream though it be, yet on far distant shore
Shall in chambers re-echo the past evermore.

As flower dost thou blossom, mere thing of a day;
As breath of the flower thou wilt vanish away;
Let love be thy motto this weary life o'er,
Then in sunshine of love wilt thou bask evermore.

For the Companion.

The Reign of Hezekiah, King of Jerusalem.

2 Kings 18 & 19.

God is eternal. He is incomprehensible to all and everything but himself. As is his eternity or existence, so is his incomprehensibility. As he is perfect and infinite in his attributes, so is he wonderful in his works, and so are his ways superior to man's ways. He purposes and he executes his purposes, and behold there is none to hinder him. He wills and he performs: he promises and he rewards: he warns and will punish. Surely, he is to be feared. All men should fear him. They that do not fear the Lord, are not wise, for "the fear of the Lord is the beginning of wisdom."

Hezekiah was king of the tribe of Judah in the time of the prophet Isaiah. The welfare and prosperity of Israel were the burden of king Hezekiah's heart. His reign as king of Judah commenced when he was twenty-five years old; and he reigned twenty-nine years in Jerusalem. "And he did that which was right in the sight of the Lord:" "he trusted in the Lord God of Israel." He was a righteous king.—Such was the loyalty of his reign that "after him was none like him among all the kings of Judah, nor any that were before him." He did not adhere to his own judgment and understanding, nor was he guided by the suggestions and inventions of other men; but "he clave to the Lord, and departed not from following him, and kept his commandments." In such a king the subjects of a kingdom might well trust. The children of Israel might well confide in the leadership of such a leader. But Hezekiah had his days of trouble and provocation. The children of Israel had their enemies: so have "the people of God" in all time. A certain king was warring against Israel in Hezekiah's reign. This king sent men to Hezekiah to inquire of him wherein he trusted; they tried to discourage him from his confidence in Israel's safety. One of the men even addressed Hezekiah's people in the foliowing insulting words: "Let not Hezekiah deceive you, for he shall not be able to deliver you:" "neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: hearken not to Hezekiah." 2 Kings 18: 29—32. Any one should be able to detect the deception of such language. While the speaker was admonishing the people to beware of deception, he himself was fettered with the worst kind of deception. Hezekiah, on hearing these things, might well rend his clothes, cover himself with sack cloth, and repair to the house of the Lord. And so he did. Not that he had become entangled in the net of deception, but because some of his people might. He then sent chosen messengers to Isaiah, the prophet of the Lord. His confidence was in the Lord. He requested Isaiah to lift up his prayer in behalf of "the remnant that were left." The prophet answered: Thus saith the Lord, Be not afraid; * * * * I will cause him(the Assyrian king) to fall by the sword in his own land."

The king of Assyria now fell in conflict with another king, and "sent messengers again to Hezekiah, saying, Let not thy God in whom thou trustest deceive thee." This king claimed

that as the Kings of Assyria had conquered and utterly destroyed all other lands, Jerusalem could not escape the same fate. He asked Hezekiah, "And shalt thou be delivered?"—How self-confident! How disdainfully he treats Hezekiah's hope of triumph and deliverance! How haughtily he questions! "Where is the King of Hamath, of Arpad, of Sepharvain, of Hena, and Ivah?" But God brought low his proud, boasting spirit. In answer to this second message of Sennacherib, King of Assyria, the wise Hezekiah took the same message, "went up into the house of the Lord, and spread it before the Lord." This exemplary act of Hezekiah shows what faith he had in the Divine Power. He laid the matter before him who never errs and whose work none can hinder. There, in the house of God, and before the Most High,—he offered his prayer for advice and assistance. He confessed the God of Israel; that he was God alone; that he had made heaven and earth; that the Kings of Assyria had destroyed the nations and their lands because their gods were "no gods, but the work of men's hands, wood and stone." After this confession, he prayed:—"Now therefore, O Lord our God. I beseech thee, *save thou us out of his hand, that all the kingdoms of the earth may know that thou art the* [illegible] 2 Kings 19:14—19. The Lord heard that prayer. "I have heard," said the Lord by the prophet. "I will defend this city," said the God of Israel. And so it came to pass. The Lord delivered them. So complete was the deliverance of the remnant of Judah that they needed not in the least to defend themselves. This notable circumstance stands like a monument, planted by the pen of Divine inspiration upon the Record of the Holy Scriptures, to show that "the Lord will provide" for them that consult him in time of trouble.

"Though troubles assail and dangers affright,
Though friends should all fail, and foes all unite—
Yet one thing secures us, whatever betide,
The Scripture assures us, 'The Lord will provide.'"

Believer in Jesus, do you take lessons from the good words and deeds of the good who have lived long before you? Then consider the righteous acts of Hezekiah, king of Jerusalem. Are you deeply conscious that the Lord has given you a charge to keep, and a work to do? Then keep the charge faithfully, and lawfully do the work which he has appointed. Do your difficulties perplex you? Consult your Lord for direction, and he shall supply all your need. Phil. 4:19. Do your enemies trouble, and provoke, and menace you? Think of what Hezekiah did in his "day of trouble, and of rebuke, and provocation." Let no circumstances drive you from the field of Christian action. Nobly and cheerfully respond to the call of the Chief Shepherd, and follow him "whithersoever he goeth." When your foes threaten to invade your God-given premises, go up into your closet of prayer, and like Hezekiah, spread your condition and your wants before the Lord. Present your plea aright. and as the enemies of Judah's remnant were smitten in their own camp, and their leader by his own sons, so shall your foes be consumed in their own ways, and by their own weapons.

D. B. MENTZER.

Tyrone City, Pa.

For the Companion.

Marriage.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." 1 Cor. 7:39.

This portion of the word of God we find quoted under the head of "Queries". (See *Companion*, Volume 5, number 1.) And in connection with it, the question is asked:—"Why do our members unite themselves in marriage to such as we think are not in the Lord?" All I have to say in answer to the question is, Let such an one answer for himself. All I shall endeavor to do, by the assistance of the Lord, will be to give my views upon this scripture as I understand it. And in doing so, should I fail to give every Scripture its proper bearing I hope some brother or sister would be kind enough to set us right.

The first clause of the verses reads thus "The wife is bound by the law as long as her husband liveth." That was in the mind of God from the beginning; that the only thing that should separate them should be death; and that they should be one flesh. But under the Mosaic law for certain offences they were allowed to use a bill of divorcement; and the cause of it at that time was because of the hardness of their hearts. So we find at that day a disannulling of the law that was from the beginning. And now then when the Savior comes his command in the new law, is:—"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. Matt. 19:9. And so we see there is still a proviso under the new dispensation, limiting the time that they are freed from the law to the time one of the the parties may become a fornicator or otherwise unto death. At least they are freed so far that they can marry another and not commit adultery. It is a positive declaration of the Lord, and we cannot

vade it. And to reconcile Paul with the Lord, I think we must consider the prayer, and suffer, we'll be content. [illegible] Paul says in 1 Cor. 1: 17, Christ sent me not to baptize, but to preach the gospel. Here, says Lizzy, consider the context. There is just as much consecration between Paul and the Lord as in the most perfect sense; and it is needful at times for the opposite of forgiving upon every [illegible] Being pray be known to them, what is to have. [illegible] saved it is holy consecration."

A [illegible] is held in very low estimation by God [illegible] as [illegible] to [illegible] command it as one of these did not fall in your day seventy times [illegible]." And again he says: "I agree to put in practice to [illegible] with [illegible]." I oppose [illegible] I do not think so. Paul, [illegible] carefully restrained himself under the head to [illegible]; but [illegible] we have enough for the present [illegible] We [illegible] one, or, more to say, be [illegible].

[illegible] instance, the man and wife being [illegible] as [illegible] body, each one constitutes a member of [illegible] body. When one of the members of that body [illegible] did the [illegible] the whole body would likely be [illegible]. This Paul could not [illegible] a [illegible] to take place. [illegible] "To [illegible] must [illegible] the [illegible] that the spirit may be saved in the day of the Lord Jesus." Paul [illegible] [illegible] 1 Cor. 7: 32 - 39, I quote the [illegible] [illegible] [illegible]

For the Companion.

Feet-Washing.

"See that thou make all things according to the pattern showed the on thee mount." Heb. 8: 5. In Vol. 5 Nos. 1 and 2, we find a dialogue between brother J. and brother M. on Feet-washing, in which brother J. very easily convinced brother M. and converts him to believe in the double mode of administering this ordinance; so easily, in fact, that brother J's opponent is suspected by some of being a myth. I will attempt to write in defence of the single mode, and I shall address my remarks alternately to brother J., and brother M., and close by giving a few items of the history of the practice of the ordinance of Feet-washing by the mother Church at Germantown.

To brother J. You say, you have been solicited to write upon the subject. I, too, have frequently been requested to write upon this important question. Your dialogue opens the way for me, but I will trust to the *word* of the Lord Jesus Christ for inspiration, which alone can make us free, and wise unto salvation; and should be the foundation of all our arguments on this subject.

I have received numerous letters in relation to the question under discussion, from brethren in nearly all the states where they have churches. I have replied to some of them; but to answer all is more than I can do for want of time. The *Companion* has a large circulation in the Brotherhood; this communication may therefore serve as one general reply to my correspondents who have asked for information concerning the history of the practice of feet-washing by the church at Germantown; and, thus relieve my mind of a subject, which has caused me considerable anxiety.

Brother M., asks you for information about feet-washing. You tell him you will give him all the light on that subject you can, and ask, "What is dark to you, the design or manner of performing it?" Brother M. answered, "the manner of performing it." Now, here was an opportunity to point your querist to the precept and "example" of the Lord Jesus Christ, the great law-giver of the church, and example of this ordinance, but you failed to do it.

To brother M. Fallible and prejudiced men are apt to lead us astray. The ordinance of feet-washing is so plainly exemplified by our dear Savior, that, if we take him for our guide, we cannot be deceived. If we strictly obey Jesus in all his commands, we stand upon a sure foundation that can never be moved; for other foundation can no man lay, than that which is laid, Jesus Christ being the chief corner stone. You told brother J., you had for years thought the one who washes should also wipe. To this I would cheerfully have said amen, had you told me, because the Master taught us to do this, when giving us his "example" or pattern.

I have heard brethren say, wiping is not mentioned by Christ. This would have been "vain repetition" because the use of a towel was a part of his "example," and hence it was sufficient to say, *Do as* I have done to you.

To brother J. You say to brother M., "You wash and wipe six brethren, I will wash and wipe two, &c." But Christ washed and wiped twelve. After making this assertion you ask, "Now is this following Christ's example?" I say yes, to the very letter, for he has not limited us to any number, but only to a strictness in following his "example" in washing and wiping "*one another's feet.*"

We have scriptural evidence that feet-washing was practiced in the singular number in the early ages of the Church. Paul instructs Timothy to take a widow into the number, if, besides having other qualifications which he mentions, she has washed the saint's feet.—This is in the singular number. It is highly probable when Christians visited each other in primitive times they practised the ordinances, for "they broke bread from house to house," and that the entertainers washed the feet of their guests. This was in former times also practised among the brethren; an instance of which I will mention before I close. An observance of the ordinances in this manner is perfectly consistent with the word of the Lord Jesus; for he says, "Where two or three are gathered together in my name, there I am in the midst of them," then, two may hold a Love feast, and practice feet-washing, but not by the double mode.

Now for the number twelve. We are informed that the Pope, during what Catholics call holy week, washes twelve cardinals' feet. He girds himself with a towel, pours water into a basin, washes their feet, and wipes them with the towel wherewith he is girded. As far as "example" is concerned, the Pope is perfectly right; but in regard to number he is wrong, for Christ does not say wash the feet of twelve, but, "wash one another's feet." Dear brother, do not trifle with the number twelve, as the Pope does; for we have nothing to do with number in this ordinance but only with the "example" of our "Lord and Master," in the act of washing and wiping.

You refer to 1st Cor. 12th chapter and the 27th verse where Paul writes as follows: "Now ye are the body of Christ," and argue from this that the church represents the mystical body of Christ in the ordinance of feet-washing, but there is no foundation for this either in the precept or "example" of the Savior when he founded this rite. Admitting this theory correct, Christ was his own representative, but where was his representative of his "mystical body" the church? He did not call on the beloved disciple John, or any other disciple, to represent his "little flock" in the act of the towel.

A brother, now dead, was the first I think who started this representative theory, and it seems to me, other brethren have followed him in advocating it, without due consideration.

You say because Christ used two members—both the hands—of his physical body to institute this or-

nance, two members of his "mystical body"—the Church—ought to be engaged in its administration. It was *natural*, and nothing more, that the Savior should use both hands in washing feet, but to deduce the double mode from this fact, is, in my humble opinion, both *unnatural* and unauthorized. You say further, "It seems to me if the unlearned or unbelieving come among us at our Love Feasts, and see the body of Christ represented as I have stated above, they must say, "that is a fair representation of the performance as required in John 13th chapter." You suppose they *must* say so, but they *don't* on every occasion at least, for I have heard spectators assert when witnessing the double mode of Feet-washing performed, "That is not following the example of Christ."

To brother M. You have I think been too easily converted in favor of the double mode of Feet-washing. Now while you may thus have charged your mind, there is a large number of brethren who desire to return to the practice of the single mode; because it is in strict accordance with the precept and "example" of the Savior; and, if it were not for the strong opposition of some of the old brethren, this would soon be done.

There is much said about the "general order" in feet washing. The double mode is far from being general in the brotherhood; and, although a large majority of the brethren practice it, there is no authority for it in the records of the General Councils of the Church. The mother church at Germantown never sanctioned the change, for she still practises the single mode as the fathers did who organized her. A brother, who lives far away from here, preached for us not long since. He said in his discourse, referring to our mode of feet-washing: Your church is built upon a sure foundation, the immutable word of the Lord Jesus Christ. The same brother told me that our administration of this ordinance is perfectly right. No one will say it is not strictly in accordance with the precept and example of the great Teacher. Then why should not all adopt it and thus promote the peace, harmony and strength of the Brotherhood? We are sometimes asked: "When and how did the change from the single to the double mode take place?" We can say it was never authorized by the church at large, but was gradually adopted by individual branches, until at last it came to be regarded as a church order. No doubt it was at first thoughtlessly practised, because it was more convenient and expeditious than the single mode. Many of the brethren were formerly ignorant of the extent, and of the scriptural bearing, of the change, and, hence comparatively innocent in its continuance; but the subject has of late been so thoroughly examined and discussed through the medium of the *Companion*, that ignorance can no longer be pleaded in excuse of the innovation.

I had been a member of the Church forty years, before I was made aware of the great extent of the departure from the primitive practice of this ordinance. I attended the Yearly Meeting at Beaver Dam. Many of the brethren were assembled in the evening and there was a conversation on the subject of feet-washing, in which several took a part. Some one remarked that brother Wolf had adopted a new way, meaning the single mode. I waited until there was a pause in the discourse, and then told them I was sorry they were not better informed; that brother Wolf had not adopted a new way, for the mother church at Germantown had always practised the single mode. One of the brethren in reply to this said, "Why then brother Wolf certainly had a foundation to build upon." Before that time, as said, I was not aware of the great extent of the departure from the "example" of Christ.

At the conclusion of the conversation cited above, forbearance with one another in this matter was counselled; so that the entire Brotherhood might continue in fellowship and communion.

I will now say something about the mother church at Germantown. My father John Price, was a member of that church, and a co-laborer with Alexander Mack. They both preached at Germantown and Indian Creek. I remember seeing brother Mack coming to meeting in his cart with a white cover over it. I also remember seeing him wash the feet of the brethren and wipe them with the towel wherewith he was girded. My father and he were very closely and tenderly connected in the ties of Christian love and fellowship. Their mutual affection may be said to have been as strong as that of David and Jonathan. Both contended earnestly for the faith once delivered to the saints. Both were fearful that the change in feet-washing, which had then, already, been effected in certain quarters, might be extended in the Brotherhood. So great was the anxiety of my father that before he died, he gave me a charge never to consent to this change. I promised him I never would, and I shall hold that promise sacred, as long as the Lord spares my life; because I have the answer of a good conscience in thus closely adhering to the Divine oracles.

I will now, before I close, mention the instance of feet-washing to which allusion was made at another point in this communication. My father made it a custom to wash the feet of the brethren, when he entertained them at his house. I remember particularly one occasion of this kind. I paid him a visit, after I had left the parental roof to try the world for myself. There were a goodly number of the brethren and sisters met there at the time. My father rose, girded himself with a towel, poured water into a basis, washed the feet of the brethren, and wiped them with the towel wherewith he was girded; and my mother did the same to the sisters.

JOHN W. PRICE.

Near Germantown, Pa.

Money is his servant who knows how to use it as he should, his master who doth not.

For the Companion.

To an Unknown Correspondent.

We cannot but sometimes wish, in spite of law and expediency, that souls were not separated by so deep a gulf of individuality, and that we had the power, not only to look into other's hearts, but to annihilate space. That this capacity is denied us, is doubtless a matter of great wisdom and mercy on the part of God, as it would not only give us possession of the secret things that belong only to the Infinite, but would destroy all confidence among men, and overturn the order of society. The feelings of a personal character that may have pervaded your heart it becomes me not to ask you to divulge: I do not wish to know. But what you have thought in relation to God, Eternity, and Deity, I have wished to be able to fathom. I have written too strongly and positively not to have stirred your bosom deeply, and your prejudices must either be invincible, or your mind exceedingly logical and penetrating, not to have felt uneasy in your ecclesiastical relations. I regard it utterly unworthy a noble mind to contend so persistently for anything not involving the veracity of God and the well-being of the soul, and these solemn verities are concerned. Hence I cannot but reiterate the points at issue between us, and press again and again upon your mind doctrines which the Holy Ghost has enunciated with as much simplicity and perspicuity as language admits of. Is it not astounding that, after all that God has done for the redemption of man, and the extreme plainness with which he has revealed his will, there should be any material difference of opinion in relation to any essential point in doctrine or practice! "Never man spake like this man" in both matter and manner, and any one "that has an ear to hear" and a mind to comprehend the simplest proposition, may know "what he must do to be saved."

"If a man love me he will keep my words."—It is not possible to present the test of fealty in clearer and more intelligible terms. Either Christ's words must be very obscure and difficult of understanding, or his love of truth must be very indifferent, or nothing will serve as our passport to Heaven but unswerving loyalty to his Word. The first would raise the imputation of cruelty, the second, unfitness for Sovereignty, the third alone being what reason would endorse as the necessary qualification in a Being who undertakes the salvation of a race of immortals. A fallen intelligence, endowed as man is, needs just such measures for his deliverance as God has instituted. If the Word Incarnate is necessary, then the Word written is necessary. If faith in the Personal Christ is essential, then obedience to the word is also absolutely required as faith's form or body. Without a representation to the sense of the Eternal, no blood would ever have been shed that could take away sin.—And without such a representation by letter, we would not know that any blood has ever been drawn from a human heart that enshrined the Deity. A revelation of God in Christ, and a preservation of the record in word-form, are cofactors in the scheme of redemption. Faith in Christ without the word is impossible; to have any conception of the *Person*, we must have some acquaintance with the record that gives the facts of his life. And faith in him from whom the word proceeds, must clothe itself with the commandments which the word enjoins, or it is without efficacy. Had God proclaimed the Divinity of Christ when there was in him no element higher than the human, or had he offered him as our Savior in the form of "bull or goat," although Divine in essence, he would in both instances have mocked and belied the human family. But because he is Essential Truth, and "loved the world," *therefore* "he gave his Only-begotten Son," in human form, under human limitations and conditions, working in a precise manner and for a definite end, as a ground of hope and a model of imitation for all. This principle binding him, and vitalizing his word, it must bind all who are filled with his Spirit, so that the most solemn emphasis rests on the words, "*If a man love me he will keep my words.*" "*He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*" John 14: 23. 1 John 2: 4.

Christ not only died for us, but died in a particular manner. There is something specific in all he did and all that he suffered. To have died by stoning or decapitation, would not have met the Divine purpose. It was not simply in accordance with custom that he was *buried*, but the counsels and predictions of God required it. Not only so, but the fulfillment of prophecy ren-

dered it necessary that he be interred in a particular place. Emphatically so with the ordinances that relate to his death and burial. It was the Divine purpose not only to dispose of Christ's body after the crucifixion, but to make the *mode* of disposition prominent and symbolical. "Christ *died*, was *buried*, and *rose* again, *according to the Scriptures*." 1 Cor. 15: 3, 4.—"Be baptized every one of you" has as much authority and necessity in it, as the awful behest, "Awake, O sword, against My Shepherd, and against the man that is my Fellow." Both are matters of obedience, the one making Christ ours, and the other making us his. "*Thus* it behoovde Christ to suffer, *and* to rise from the dead," and *thus* it behooves us to be "buried with him in baptism," and "walk in newness of life." That we are to be baptized *with* water, leaves no more room for variety of administration than in the application of Christ's blood for the removal of sin. So clearly and forcibly has Paul set forth the immersion of the believer, in Romans 6th, that to gainsay it is to call in question the burial and resurrection of Christ. "If Christ be not risen, then is our preaching vain, and your faith is also vain;" "Ye are yet in your sins." 1 Cor. 15: 14, 17. If we believe that it was necessary for Christ to be buried and to rise again, consistency requires, and scripture enjoins, that we accept the cognate doctrine "that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that, like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life." Christ not only "died for our sins," but was sealed up under the power of death. So we are to be "planted together in the likeness of his death," that we may "be also in the likeness of his resurrection." Christ was buried and rose again literally, or there would have been no possibility of symbolical teaching in the solemn and significant event. Because the import of the Apostle's language is deeply and beautifully spiritual, are we therefore at liberty to mutilate, or wholly reject the literal, without which spiritual truths could not be conveyed? If the fact that the burial spoken of by Paul refers to internal condition and God-ward relation, is a sufficient reason for rejecting immersion in water, by which such condition and relation are symbolized, then we also leave the honor of God and the safety of our souls intact by denying the resurrection of Jesus Christ. The same law that calls for the finite and tangible as a medium for Infinite action, also requires the sacramental for Infinite representation.—We can as easily think without brains, or distinguish colors without eyes, as to give Christ-pleasing, symbolic representation of regeneration without immersion. The stupendous, all-important spiritual facts signified by the words, "buried with him by baptism," no more supersede the necessity of immersion, than the personal realization of the facts supersedes the need of a heart with which to feel them. The attempt to get above the necessity of expressing the great facts of redemption, and our personal experience of them, in God's own methods, is an attempt to get to Heaven without Christ. Nothing can be more intensely practical and outward than Christ's earthly life, because he was so truly Divine and Infinite. The same is true of his religion by which his followers are to be a "peculiar people." Instead of being labeled as non-essential in any of its externals, it is all the more rigidly and exactly ritual because of its origin and spirit, and the Divine-human constitution of the person in whom it has its life and mode of development. A religion that has no "burial by baptism," can drop the Christ of the Bible out of its creed, without incurring the charge of inconsistency, whatever may be lost in the highest interests of our immortality. Every argument advanced against infidelity, and in support of the central idea that "there is none other name under heaven given among men whereby we must be saved," but that "of Jesus Christ of Nazareth," stands with all its force against diversity of sacramental administration, and in support of one mode in the observance of the institutions of grace. As we had neither wisdom to originate, nor power to achieve, what is least in the "great salvation," so we have no authority to alter what God has established.—Man's wisdom could no more see in water a mirror of the gospel, than it could compass the possibility of God being "manifest in the flesh." [illegible] important to retain the symbols that represent the saving facts of the Gospel. As certainly as no name [illegible] ground of salvation, no other baptism will [illegible] "the likeness of his death."

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Thoughts on Dress.

As Christians we should consider it of some importance how we dress, although we are well aware some Christian professors think "it does not matter how we dress, so the heart is only right"—"these little notions in regard to dress are of no particular account." However, it appears the Apostle, and primitive Christians, and writers in different ages of the Church, took notice of these things. The Apostle says in regard to women's dress: "In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2: 9. What a beautiful mark of pure and holy thoughts and desires! to see the children of God dressed modest, neat, clean and plain; no superfluities, such as, flowers, beads, pearls, gold, unnecessary ribbons, ruffles, &c. Plain and modest colors, not gay and dashy, are becoming our profession. We love to see, as the saying is, the dress or suit all of a piece, not too many different colors, nor too many different changes, not too many different modes or cuts. Brethren and sisters, it dont correspond to be continually shifting and changing. Let us have uniformity and stability. Truly, it looks as though we were all of the same mind and of the same judgment, to dress alike as near as possible, as members of the Church. It is true, we cannot advocate or urge a particular mode or cut as being binding; yet we have often thought the mode, &c. of dress as generally worn by the Brethren, seems to correspond well with the profession; and as the Brethren have always urged and admonished the members to be reasonable and consistent, so that modesty, neatness, and cleanliness, are to be connected with our manner of dress.—We think the mode and order generally adopted by them is commendable. We are sorry, indeed, to see such a want of uniformity among the members of the Church.

We have frequently thought of the Friends, called Quakers, as well as the Reformed Mennonites; they dress uniform, always neat, clean and plain. And as John Wesley wished in his day, we have often thought of the Brethren: "Let me see, before I die, a Methodist congregation full as plainly dressed as a Quaker congregation." Wesley's Sermon on dress, page 264 Clark also says: "If St. Paul saw the manner in which Christian women now dress and appear in the ordinances of religion, what would he think? what would he say? How could he ever distinguish the true Christian from the infidel? And if they who are in Christ are new creatures, and the persons who ordinarily appear in religious assemblies, are really new creatures as they profess in general to be in Christ, he might reasonably inquire: If these are new creatures, what must have been their appearance when they were old creatures?"

We shall yet add the remarks of a celebrated Medical writer on dress: "The perfection of dress is to be easy and clean. Nothing can be more ridiculous than for any one to make himself a slave to fine clothes; such an one (and many such there are) would rather remain as fixed as a statute from morning till night, than discompose a single hair, or alter the point of a pin. Were we to recommend any particular pattern for dress, it would be that which is worn by the people called Quakers. They are always neat, clean, and often elegant, without anything superfluous. What others lay out upon tawdry laces, ruffles &c., they bestow upon superior cleanliness. Finery is only the affectation of dress, and very often cover a great deal of dirt."

Let our outward appearance be an index to the heart, and let us in dress, as well as in all we do or say, have an eye single to the honor and glory of God.

ELIZABETH WITWER.

Hamilton Mo.

Prayer.—2 Sam. 27.

In prayer we make known our desires and confess our faults to God and plead for pardon. We invoke God, Ps. 5: 2; adore him, 2 Chron. 20: 6; confess to him, Ezra. 9: 6; petition, Ps. 7: 1, and plead with him, Jer. 12: 1; profess or dedicate ourselves to him, Ps. 73: 25; thank him, Ps. 147, 1 Tim. 2: 1; and bless him, Ps. 103: 20—22.

"Prayer is the passion of the soul;
By it the bard's knowledge is told."

Much could be said on the above: but I shall be brief, as each heading speaks for itself. God is the only subject of prayer. The prayer of the sinner God will answer if asked according to his word: that of a "righteous man availeth much." And the united prayers of the Church have power. Behold the ministry surrounded by brethren and sisters whose souls send the sweet incense of prayer to God, mingling and comingling with the ministry, when it is facing the bleak minds, piercing cold, spattering rains, its feet in the stocks; in sickness, in sorrow, privations, temptations, or pleading with the dying sons & daughters of Adam, "earnestly contending for the faith once delivered unto the saints." And you see joy, peace, union and strength, and souls turning to God. When Paul and Silas were in prison bound by chains, guarded by inner and outer guards, the Church was engaged in prayer, and they (Paul and Silas) sang praises to God; the prison was shaken; the keepers quaked; the doors were opened; but hear the salutation, "We are all here." Brethren and sisters are we all at our posts?

We can pray in the closet or assembly. A number of the followers of Christ were at Jerusalem at the time of the visitation of the Holy Ghost, and no doubt they were engaged in prayer, as they were possessed of prayerful hearts. What was the result? Their hearts overflowed and imparted instruction to others; the borders of Zion were enlarged; the Church rejoiced. Brethren and sisters, think of this, and let us labor earnestly and in union. A heart-felt and practica

prayer reaches the throne of God and brings an answer. Brethren and sisters, with the ministry, let us pray for ourselves, our children, our neighbors and all of Adam's race. Pray for your weak servant.

WILLIAM SADLER.

Nankin, Ohio.

For the Companion.

Universalism inconsistent with itself.

Our blessed Savior says: "But I will forewarn you whom you shall fear: fear him, which after he hath killed, hath power to cast into hell." We infer from the above language, that there is a being who has power to cast into hell that wicked and disobedient soul who will not obey his holy word. It is claimed, however, by the Universalist that his *having power* to cast into hell is not saying that he *will*. This is very poor reasoning. Our Savior never *said* anything with out also *meaning* something; and we cannot speak lightly of his power without accusing him of using either hypocrisy or vain and idle language. We learn from this view of the above language, that, although all the inventions that can be devised by Satan, be hurled at the word of God, its original meaning will not be changed. We do not believe that God would act justly if he would deal in the same manner with the righteous and the wicked. Universalism teaches that he does not deal with them in a like manner; for the wicked are punished by being afflicted while in this world. But are afflictions sent to the wicked only? Is not the innocent infant very frequently made to suffer? Where is the class which has suffered more than the holy martyrs? When we notice the general difference between the afflictions of the pious and the wicked, we find that it is no easy matter to decide which class receives the greater amount while in this world.

Another contradiction is this: Universalists believe that all men, no matter what their actions are, will be admitted into Heaven; yet they build churches, pay their ministers to preach for them; and I have even heard their ministers pray. What argument can the universalist produce in favor of these things? Perhaps they will tell us that they intend to spread the gospel. But what advantage can there be in advocating their doctrine or spreading the gospel, when life and immortality are not brought to light through that gospel? Why spread the gospel when men can be saved without? Universalists tell us that we should love, but must not fear God. Our Savior says, "Fear not them that kill the body but are not able to kill the soul:—but rather fear him which is able to destroy both soul and body in hell."

E. UMBAUGH.

Collamer, Ind.

For the Companion.

On Revelation 21: 7.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Brethren and sisters, this is a great promise. If we overcome, we shall inherit all things. This is a joyful sound to all that are laboring under the cross of Jesus, our Lord. We must overcome in order to inherit. We must overcome the world and the lust thereof; for we cannot inherit heaven, and have the love of this world with us. We must renounce the love of the world, and love God with all the soul and mind. If we love God as we are commanded to love him, we will have little room left to love the world. Our heavenly Father has given us a work to do whereby we may overcome, if we do his work in faith and love. He has commanded us to "love one another;" do good to them that despitefully use us. The Apostle says: "By this we know that we love God, if we do his commandments." Therefore, let us do his commands and overcome the world, that we may inherit all things, according to the promise.

Here is another consideration. The God of heaven has promised that he will be our God and we his sons. This is a great consolation. O how all God-fearing souls should rejoice that there is such a promise! We should have this on our minds every day.—If God is our Father then are we his children and should do as he bids.

Our God has given us great consolation in this that if we overcome, we shall inherit all things, and that he would be our God and we his sons. This is a great comfort to all that do his service, and walk in the ways of his commandments; but to the wicked it is doleful. What a dreadful end awaits the enemy of God! Every one that will not repent and be baptised for the remissions of sins, should make haste and delay not to obtain an heirship of heaven. The Lord calls sinners to repent every day, and it would be well for them to give ear to the heavenly calling. Many give all their attention to matters concerning this world, and thereby neglect giving due attention to the calling of God.—This is the case with young people, especially. O young man, and young woman, the day is drawing nigh when Zion's Light shall come. Where will you be found? Remember, the time is precious.

JOHN S. HOFFERT.

Rossville, Ind.

All Night in Prayer

We know not what we owe those tireless nights of prayer. The world's Redeemer there made intercession for all coming generations. What vast trains of the children of men must have swept in review before the Savior's eye! And as the shepherd knows and recognizes each little lamb in all his flock, so our Shepherd in those nights of watchfulness and prayer, knew and looked upon us, for whom he came to suffer and atone. For his chosen he sent upward the voice of intense, earnest prayer, asking mercy for the sleeping world at his feet, and for the unborn world that he saw with divine vision.

:o:

Virtue is her own reward.

Selected by ROSIE SNOWBERGER.

The Romish Lady.

There was a Romish lady brought up in Popery;
Her mother always taught her the priest she must obey.
O pardon me, dear mother, I humbly pray thee now,
For unto these false idols I can no longer bow.

Assisted by her hand-maid a Bible she conceal'd.
And there she gain'd instruction till God his love reveal'd;
No more she prostrates herself to pictures decked with gold,
But soon she was betrayed, and her Bible from her stole.

I'll bow to my dear Jesus, I'll worship God unseen.
I'll live by faith forever;—the works of men are vain.
I cannot worship angels, nor pictures made by men;
Dear mother use your pleasure, but pardon if you can.

With grief and great vexation her mother straight did go
To tell the Roman clergy the cause of all her wo;
The priests were soon assembled, and for the maid did call,
And forced her in the dungeon to fright her soul withal.

The more they strove to fright her, the more she did endure,
Although her age was tender her faith was strong and sure.
The chains of gold so costly they from this lady took,
And she with all her spirit the pride of life forsook.

Before the Pope they brought her, in hopes of her return.
And there she was condemned in horrid flames to burn;
Before the place of torment they brought her speedily;
With lifted hands to heaven, she then agreed to die.

There being many ladies assembled at the place.
She rais'd her eyes to heaven and begged supplying grace:
Weep not ye tender ladies, shed not a tear for me,
While my poor body's burning, my soul the Lord shall see.

Yourselves you need to pity and Zion's deep decay;
Dear ladies turn to Jesus, no longer make delay.
In comes her raving mother her daughter to behold,
And in her hand she brought all her pictures decked with gold.

O take from me these idols, remove them from my sight:
Restore to me my Bible wherein I take delight.
Alas! my aged mother, why on my ruin bent?
'T was you that did betray me, but I am innocent.

Tormentors use your pleasure, and do as you think best:
I hope my blessed Jesus will take my soul to rest.
Soon as these words were spoken, up steps the man of death
And kindled up the fire to stop her mortal breath.

Instead of golden bracelets, with chains they bound her fast;
She cried, Alas! my God, now must I die at last:
With Jesus and his angels forever I shall dwell,
God pardon priest and people, and so I bid farewell.

New Enterprise, Pa.

Encourage the Young.

If a young man deserves praise, be sure to give it to him, else you not only run a chance of driving him from the right road by want of encouragement, but deprive yourself of the happiest privilege you will ever have of rewarding his labor. For it is only the young who can receive much reward from men's praise; the old, when they are great, get too far beyond and above what you may think of them. You may urge them with sympathy and surround them with acclamation, but they will doubt your pleasure and despise your praise. You might have cheered them in their race through the asphodel meadows of their youth: you might have brought the proud, bright scarlet to their faces, if you had cried but once, "Well done!" as they dashed up the first goal of their early ambition. But now their pleasure is in memory, and their ambition in Heaven. They can be kind to you, you can never more be kind to them.

Self-made Men.

The biography of every man who has risen to eminence of any kind, by his own talent and industry, is a lesson and stimulous to all who read it. Self-made men are living witnesses that God has endowed man with the material and powers necessary to accomplish the most desirable fortune and fame, and that it is by no means essential to a man's success or greatness, that he has not inherited appliences of aristocratic birth, wealth and consequent position, "forearming him" for his encounter with the world.

The greatest names on the page of history belong to men who have risen from obscure birth against wealth, and in defiance of what is called disadvantageous position, bearing in their nature the sacred fire they have kindled at the breath of the opposing tempest, and by unwearied, undaunted struggle, dawned, day by day, into a broader, stronger and more beautiful life. Such men, trusting to no fortuitious aids, and owing nothing to chances, have so beaten their pathway upward that they could not be thrust down by the accidents which disarm and discourage the mere favorite of circumstances.

It is not the men who have inherited most except it is in nobility of soul and purpose, who have risen highest; but rather the men with no dower save soul and purpose, who have made fortunate and adverse circumstances alike a spur to goad their steed up the steep and stubborn mount, where

"Fame's proud temple shines afar."

To such men, every possible goal is accomplishable; and honest ambition has no height which genius or talent may tread, which has not felt the impress of their feet.

Does death appear dark? Sin makes it dark. Has the future terror? Sin makes us afraid. In Jesus alone is light and peace. Commit your soul in faith to Him, and you will be able to say with Paul, "I know whom I have believed." Your life of faith and holy obedience being "hid with Christ in God, when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

To be insensible to the charms of piety, and the beauty of holiness, is to be entirely wanting in the best sense and taste a man can have. Whatever is excellent and desirable in the universe of God centres in holiness. Holiness is the ultimatum of human hopes and happiness.

Temperance puts wood on the fire, meal in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.

God's way is to cross man's way, that he may turn from it and live.

Paternal Care.

The wise and diligent traveler watches all his steps and keeps his eyes always directed to that part of the road which is immediately before him; but he does not incessantly look backwards to count his steps and examine his footmarks,—he would lose time and hinder his progress by so doing.

The soul which God truly leads by the hand (for I do not now speak of those who are learning to walk, and who are yet looking for the road) ought to watch its path, but by simple, tranquil vigilance, confined to the present moment, and without restlessness from love of self. Its attention should be continually diverted to the will of God, in order to fulfil it every instant, and not be engaged in reflections upon itself to see for to be assured of its state, when God prefers it should be uncertain. Thus the Psalmist exclaims, "My eyes are ever toward the Lord; for he shall pluck my feet out of the net." (Ps. xxv. 15.)

Observe how, in order to keep his feet in safety in a way sown with snares, instead of fixing his eyes upon the ground to scrutinize every step, he raises them to the Lord. We never watch so diligently over ourselves as when we walk in the presence of God, as he commanded Abraham. And in fact what should be the end of all our vigilance? To follow step by step the will of God. He who conforms to that in all things, watches over himself in every thing.

If, then, we never lost sight of the presence of God, we should never cease to watch, and always with a simple, lovely, quiet and disinterested vigilance; and, with a watchfulness, which is the result of a desire to be assured of our walk, not by our own light, but by that of God. We cannot behold the holiness of God without feeling horror at the smallest of our transgression.

In addition to the presence of God and in a state of recollection, we may aid the examination of conscience according to our need, but conducted in a way that grows more and more simple, easy, and destitute of restless self-contemplations.—We examine ourselves not for our own satisfaction, but to conform to the advice we receive, and to accomplish the will of God.

In short, we abandon ourselves into the hands of God, and are just as happy in knowing ourselves there, as we should be miserable if we were in our own. We desire to see nothing of what it pleases him to conceal. As we love him infinitely more than we do ourselves, we make an unconditional sacrifice of ourselves to his good pleasure; desiring only to love Him and to forget ourselves. He who thus generously loses his soul shall find it again, with eternal life. —*Fenelon.*

The Seven Wise Men of Greece.

1. THALES was a descendant of Cadmus, and born at Miletus, in Ionia. He traveled much and studied under the priests of Memphis, in Egypt, where he became learned in geometry, philosophy, and astronomy. He demonstrated the theory of the solstices and equinoxes, divided the year into 365 days, and believed water to be the principal of every thing. He died 548 years before Christ, aged ninty-six.

2. SOLON was born at Salamis, educated at Athens, and, like Thales, studied under the Egyptian priests. He was a celebrated lawgiver of the Athenians, and the friend of Crœsus, king of Lydia, to whom he made his famous saying, "No man can be called happy till he dies." He died aged eighty, 558 years before Christ.

3. CHILO was a philosopher of Sparta, whose saying was "Know thyself."

4. PITTACUS was a native of Mitylese, and was equally famous as a warrior and as a philosopher—having killed the enemy's general in single combat. He was a great legislator, and caused a law to be passed, by which all persons who committed crimes while intoxicated, were to be punished with double penalties. He died 570 years before Christ. His maxim was "Know the times."

5. BIAS was a native of Priene: he he died 566 years before Christ. His favorite saying was "Love your friend as though you expected him to be your enemy."

6. CLEOBULOUS lived at Lindes, was a writer of verses, died 564 years before Christ, aged 70. His favorite motto was "There is nothing better than moderation."

7. PERIANDER was king of Corinth. Although a tyrant and disgraced by many crimes, he was a patron of genious, learning, and the fine arts, and was constantly talking morality and philosophy. He died 580 before Christ, aged 80. We give two of his sayings—"A man ought solemnly to keep his word, but not hesitate to break it when it clashes with his interests." His other saying was in startling contrast to his wicked practices— "Not only crime ought to be punished, but every wicked and corrupt thought." Rather a difficult thing to do, without the criminal himself turned in former It is somewhat remarkable that all these seven wise men were living at the same time.

In a union of hand and brain lies the true strength of human achievment. Either, without the other, is powerless. The brain to plan, the hand to execute. Combined in the same individual, we have a directness of effort and a momentum of action next to irresistible. Hence, education, if true to its mission, will aim not only to intensify and refine the intellect and the moral perceptions, but will give due heed to the physical demands of the individual. "A sound mind in a sound body" is not only a happy contingency, but a natural and reasonable conjunction, founded not less in science than in beneficence.

Pure truth, like pure gold, has been found unfit for circulation because men have discovered that it is more convenient to adulterate the truth than to refine themselves.

Prefer solid sense to wit; never study to be diverting without being useful; let no jest intrude upon your good manners, nor say anything that may offend modesty or heedlessly hurt the feelings of another.

MISCELLANEOUS.

The Moment of Peril.

More than a quarter of a century ago two vessels, in a gale off the Southern coast and wraped in the darkness of the night, where sailing towards each other. The commanders knew it not until suddenly, from the deck of one of the ships, rang out the trumpet-shout, "*Hard-a-starboord!*" The officer had caught sight of the approaching craft thro' the gloom when near the prow of his own. Instantly was heard in response the thrilling words, "Hard-a-larboard!" Every heart on those ships was still, as the white-robed arms of the leviathans of the sea: wave seemed to interlock in a terrific struggle, then part forever. Each swept onward towards its destined port, bearing the pale spectators of the scene.

Those ships had doubtless often been in danger, but never before nor afterwards was such threatened destruction warded off by a breath through the speaking-trumpet, and escaped by so small a margin of deliverance.

We believe that in heaven every ransomed soul will see in the life-voyage, among many dangers encountered, some single peril of decisive interest. It may have been the avoiding of a meeting with a dangerous companion, or stopping at the entrance of a theater, when the forces of evil were in wait for him, turning as it were a hairbreadth aside, because upon the inward ear fell just in time the warning tones of the silver trumpet borne by them of whom it is written: "And He shall give His angels charge concerning thee, to keep thee in all thy ways, lest at any time thou dash thy foot against a stone."

That escape will have a solitary importance in all the earthly past, and will send up to the throne a strain of highest thanksgiving.—Such was its relation to life; to have failed of deliverance then was *certain* ruin forever. Some Christians can now look back upon this moment of dark and awful peril. Multitudes are daily passing safely, or making shipwreck at such critical moments in probation.—*American Messenger.*

Spiritual Hills And Valleys.

Pride, fraud, drunkenness, are as Mount Sier to the lovers of them.—But alas! how unsafe; if stronger against, and further removed from, the hand of man, yet nearer to God's hand in heaven, though we acknowledge no place far from God or from his thunder. But we say, it is not always the safest sailing on the top of the mast. To live on in the mountainous height of a temporal estate is neither wise nor happy. Men standing in the shade of humble valleys, look up and wonder at the height of hills, and think it goodly living there, as Peter thought of Tabor. But when, with weary limbs they have ascended, and find the beams of the sun melting their spirits, or the cold blasts of wind making their sinews slack, flashes of lighting or cracks of thunder soonest endangering their advanced heads, then they confess (checking their proud conceit) the low valley is safest. For the fruitful dew that fall fast on the hills stay least while there, but run down to the valley; and though, on such a promontory a man further sees, and is further seen, yet in the valley, where he sees less he enjoys more! —*Thomas Adams.*

Earnestness.

Unless I make religion my great engrossing concern, I shall be a stranger to all solid peace and satisfying enjoyment. I have at times caught a glimpse of the comfort which it yields the spirit, when I merge my will into God's will, when I resolve to have no will of my own separate from God. I feel quite assured that this entire renunciation of self and entire devotion to God's service would give a simplicity and grandeur to my existence, would throw an unclouded sunshine over all my ways, would raise me above the care and provocations of this life, would enhance even my sensible gratifications, of a higher order which constitute the main and essential blessedness of heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light. Give me to aspire after the graces, and hold forth to my acquaintances and above all, to my children, the example of all righteousness. Conform me to the gospel economy under which I sit, that as Christ died for sin, I may die to it; that as he rose again, I may rise to newness of life, and feel it my meat and drink to do thy will.

"ALL is well that ends well" is Shakspearean, and like other familiar sentiments from eminent sources, is readily adopted as the rule of life. The sentiment is very unsafe for a guide to action. A great many unwarrantable acts may be said, from some points of view, to have ended well, while the means which were assumed to be justified by the end could be justified by nothing. It is not safe to do evil that good may come. It is the province of Omnipotence only, to bring good out of evil; but evil is not the less evil that good has come of it. Let us not assume the attrieutes of God, or seek to justify or palliate evil, because, through His omniscience, He maketh the wrath of man to praise Him.

The Unstable Man.

The reflection of every man's views melts him; whereof he is as soon glutted. As he is a noun, he is only adjective, depending on every novel persuasion; as a verb, he knows only the present tense. To-day he goes to the quay to be shiped for *Rome;* but before the tides come his tide is turned. One party thinks him theirs; he is with both—with neither nor an hour with himself. Because the birds and beasts be at controversy, he will be a bat and get him both wings and teeth. He would come to heaven but for his halting. Two opinions (like two watermen) almost pull him apieces, when he resolves to put his judgment into a boat, and go some whither; presently he steps back and goes with neither. It is a wonder if his affections being a little luke-

warm water, do not make his religion stomach-sick. Indifference is his ballast and opinion his sail; he resolves not to resolve. He knows not what he doth hold. He opens his mind to receive notions as one opens his palm to take a handful of water; he hath very much if he could hold it. He is sure to die, but not what religion to die in! he demurs like a posed lawyer, as if delay could remove some impediments. He knows not wether he shoul say his Paternoster in Latin or English: and so leaves it and his prayers unsaid. He makes himself ready for an appointed feast; by the way he hears a sermon; he turns thitherward; and yet betwixt the church gate and church door, he thinks of business and retires home again. He receives many judgments but retains none; embracing so many faiths, that he is little better than an infidel. . . . He loaths manna after two days feeding, and is almost weary of the sun for perpetual shining. If the Temple Pavement be ever worn with his visitant feet, he will run far to a new teacher. . . . His best dwelling would be his confined chamber, where he would trouble nothing but his pillow. He is full of business at church, a stranger at home, a skeptic abroad, an observer in the street, everywhere a fool.—*Thomas Adams.*

Lazy boys and girls make lazy men and women, just as surely as crooked saplings make crooked trees. The great mass of paupers in our almshouses and criminals in our prisons, have come to what they are by being brought up in idleness. Those who constitute the business and virtuous part of our community, those who make our great and useful men and women, were trained up in their early days to habits of methodical industry.

If the Spring put forth no blossoms, in the summer there will be no beauty, and in autumn no fruit. So, if youth be thrown away without any improvement, riper years will be contemptible, and old age miserable.

Christian Family Companion.

Tyrone City, Pa., April 20, 1869.

Sunday Schools Books.

A letter lately received from a brother in Kansas, inquiring "what books the Brethren use, and where they may be obtained," has brought the subject to our consideration. And as we expect a request to be presented to next Annual Meeting for the appointment of a committee "to compile suitable books for the Brethren's Sunday Schools," we think the present a suitable time to suggest a few thoughts upon the matter, for the consideration of those who shall compose the council.

Such books are needed—greatly needed. New schools are being organized in all parts of the country, and are in want of books. It would be a great saving if the proper books could be purchased at the outset.

It is also desirable that good books only should be used in the Brethren's schools; books that teach and advocate the Truth. Those who have been connected with Sunday Schools know that it is difficult to obtain such books from the lists of Sunday School Libraries in general use. They either contradict the truth or omit it entirely.

It would also be quite acceptable to have a uniform series of books, throughout the Brotherhood, and especially in singing books. Nothing is more conducive to the success of Sunday Schools—and in fact all other schools—than good singing.—Unity is an essential element to good music. Division is discord, and discord is intolerable.

We can see no good reason why such a committee should not be appointed. No objection has ever been offered, except that it was too early yet, that same old excuse that attacks every improvement, and that is such a deadly weapon to all reformation. We hope therefore that the Annual Meeting will grant the request and appoint a committee composed of practical and persevering men, who will attend to the business entrusted to them without unnecessary delay.

Feet-Washing.

We give in this number an article from Elder John Price, upon the above subject. It was delayed several weeks in order to make room for the replies to those who are more in the dark upon thatsubject than our brethren.

Next week, if we can find time, we expect to close the discussion among ourselves, upon the subject of Feet-washing at least until after the next Annual Meeting, by giving a condensed expression of the original sentiments of all the articles upon the subject now in our possession, with a few criticisms of our own.

Newspaper Notices.

The following item has beer going the rounds of some of ou exchanges; and we tender ou thanks to our brethren of th quill for the advertisements We do not know whom to cred it first, having appeared in sever al papers as original:

The Church of the Brethren.—Th denomination, sometimes known by th name of the German Baptists and "Dunk ards," is popularly supposed to be found o ly in the recesses of Pennsylvania. But th *Christian Family Companion*, the weekly o gan of the denomination, published at T rone, Blair Co. Pa., gives notices of Chur Assemblies meeting in Indiana, Illinoi Maryland, Missouri, Ohio, Virginia, a

West Virginia. The doctrines of the Church of the Brethren, are summed up as follows:—They teach that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance Prayer Baptism by Trine immersion, Feet-washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through His Son, Jesus Christ.

The following is from the *Baltimore Sun* of April 9th:

"Several ministers of the Brethren Church commonly called German Baptists or Tunkers, have had a series of meetings in this city, and at Ellicott city, the early part of this week. They baptized two in the Patapsco, below this city, on Sunday afternoon, and two at Ellicott City. They hold that the Commission given by the Savior to his disciples, as recorded by St. Matthew 28: 19, plainly requires the candidate to be immersed once "in the name of the Father," once "in the name of the Son," and once "in the name of the Holy Ghost,"—the three actions constituting one baptism. They have no creed nor discipline but the New Testament Scriptures, take up no collections at their meetings, nor pay their ministers for preaching the gospel, as they believe they will be fully rewarded "for their labor of love" in the world to come. Hence they seek not for numerical strength for financial objects.—They also cast lot or elect their preachers.—They design organizing in this city.

The time for our spring Love-feasts being at hand, we would suggest that all announcements be written out briefly. And if there is nothing special to be given, such as pointing out the way, we think that the form of our table will answer every purpose. Those who advertise their meetings mean to extend an invitation, by the act itself.

It is now more than probable that our overland journey to the Annual Meeting will have to be abandoned, or at least the original design of it: preaching by the way, as it is now too late to make the appointments.

Answers to Correspondents.

Lewis Kimmel.— No money has been received from you for Mary Kimmel, Shelbyville, Ills. Are you sure you mailed the letter? We lately wrote an order for books, and looked anxiously for them for several days, when, lo! we found it in the envelope box. Of course everybody is not guilty of such awkardness but it might happen to some. Your letter, we think, has certainly not come to hand. Very likely in the same letter you had requested the change of address which also was not attended to.

S. L. Funderburgh, Lawrence, Kansas. The "pamphlet" or document to which you refer, was received. We get that periodical as an exchange, and hence, had that No. before you presented it. But, thank you. We had almost concluded to review it, and may yet.

Leah Cronce, Mechanicsburg, Ills. The money was received and paper regularly sent.

J. H. Miller, Forest City, Mo. Cannot supply debate on Trine Immersion. We send copy of debate on Immersion of which we have a good supply. But there is $1.00 in your favor. What shall we do with it?

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

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Announcements.

ANNUAL MEETING.

May 18th 1869, near Salem, Roanoke Co. Virginia.

DISTRICT MEETINGS.

Middle district of Pa., April 26th, in James' Creek congregation, Huntingdon Co., Pa.

Western District of Pa., April 26th, in Elklick branch, Somerset Co., Pa.

East Pennsylvania district, in Tolbenbacken branch, Lebanon Co. Pa., 2 miles South of Myerstown Station, 6th of May.

District of West Virginia, at Shiloh, Barbour Co., April 30th.

Second district of Virginia, 7th and 8th of May, in Beaver Creek meeting-house.

Eastern district of Ohio, May 4th., 9 miles south of Masilon, O.

North Western District of Ohio, Eagle Creek branch, Hancock Co., 7th May.

Brother Henry:—Please announce that we intend, the Lord willing, to hold a love-feast on the 26th and 27th of May next, at Foglesanger's meeting-house in the Ridge Congregation, 4 miles north of Shippensburg, Cumberland Co. Pa. Meeting to commence at 10 o'clock A. M.

We hereby extend a hearty invitation to the brethren and sisters to be with us at said meeting, especially the ministering Brethren.

DANIEL ECKERMAN.

Shippensburg Pa.

Greenville, Tenn.)
March 8th 1869. (

Dear Companion:—As you have paid me a visit weekly for the past three years, I have become so much attached to you that I can scarcely wait until the end of the week for your visit again to us with the good news you have gathered in a week's time from our beloved brethren and sisters in the different localities on earth; although there is some fault found with each other about different things, about certain words that are found in the Bible. Now this is all good, if we differ in kind and loving words,—words well seasoned with grace; but when we are always finding fault and differing with our Brethren in order to get up a controversy so we may make a display of much learning, and to make use of hard, sharp, cutting words, and there by wound one another's feelings; this is not good, but has an evil appearance; this ought not so to be, my Brethren. But let our words be full of love.

Now I do not wish to find fault, but there is a certain thing in brother Crosswhite's essays that I can't reconcile, and that is that John the baptist was not known in heaven by the name of John. How do we read? "The angel said unto him; Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." Luke 11: 13. Here we see that he was named John by an angel from heaven, before he was conceived, and therefore he certainly was known in heaven by the name of John before he was on earth; and this same angel said, (17th verse) that he should go "before the Lord in the spirit and power of Elias (or Elijah) to turn the hearts of the fathers to their children and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." He did not say that John went in the *person* of Elijah but in the *spirit and power of Elijah*. I believe John was known in heaven by the name of John, because he was named by the angel Gabriel, that stood in the presence of God; and finally, because we are all known by name while on earth, God knows us all by name by nature, by occupation and thoughts.

There is abundant proof in the Bible to these effects.

God did call Cain by name, and asked where his brother Abel was. He called Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua David, Solomon, Samuel, and a host of others, by name, which proves that all are known in heaven, by the name they bore on earth. Now if John was named by an angel sent from heaven to Zacharias, to tell him to call his son's name John, Why was he not known by the name John in heaven? Will brother Jesse please tell us?

The reason why the sisters do not lay aside their garments, is, because they have deviated from our ancient sisters' mode of dress: they wore what was called a short gown at that time: they could draw that off and lay it aside when they washed one another's feet; but now they have them made so much like other people, that they cannot fulfil the example so exactly and literally.

A. J. CORRELL.

Brother Henry:—I have another subscriber for the *Companion*; am doing all I can for your paper, for I love to see it prosper, and go forth into all the world, carrying the Good News of salvation to many of the sons and daughters of Adam, who are scattered abroad throughout the land, scarcely ever hear the pure gospel preached or live at such a distance from the Brethren that they cannot enjoy the blessed privilege that many of us do of attending meeting every Sunday to hear the preaching of the word. My heart's desire and prayer to God, is, that many of our dear ministering brethren, (where they can be spared,) might be awakened to a sense of duty: that many might emigrate south or west where brethren are so much needed; and there locate, build up churches, and continue to build each other up in the faith.

This in my humble opinion, is the way missionaries should go. And I would further say in conclusion, that I am always glad to read Church News. We are trying to keep the Ark of the Lord moving. During last year there were seven added to the Church by baptism.

Brethern, when you travel in the west, make this one of your passing ways, for we are always glad when brethren stop with us.

JOHN FRITZ.

Richland, Iowa.

BLOUNTVILLE, TENN.,
March 28th 1869.

Brother Holsinger:—As I have no appointment to day and have an interest in the work of the Lord: I will therefore give you a few items of church news. Since our last Annual Meeting, I have helped to visit between twenty and twenty five members, who have all been baptized in the likeness of the death and burial of our Lord and Savior Jesus Christ. My field of labor seems large to me, I have been engaged most of my time, since our last Annual meeting in endeavoring to preach Christ and him crucified, in Sullivan county, Tenn. and in Scott and Washington counties of Virginia. I have lately visited one branch of the Church in Scott county, Va. lately organized; the interest there is flattering; we think by the help of the Lord there will be an ingathering in that little branch of the church when I visit it again, the first May next; at which time I also expect to visit the brethren north of Clinch River, and the friends in the Rye Cove where I once held a two day's meeting: all in Scott county. I lately heard from the last named place, and I have no doubt in my mind but that there will be a good work accomplished there, if the brethren are faithful to help to labor in the vineyard of the Lord. We sincerely crave the prayers of the church. Amen.

HENRY GARST.

A Special Invitation.

The brethren at Pipe Creek, Md., contemplate holding a Communion Meeting, (where the Y. M. of 1867 was held,) Lord willing, on Saturday and Sunday the 22nd and 23rd of May, commencing at 1½ P. M.; and hereby extend a cordial invitation to the ministering brethren to come to them on that occasion; and especially to those who attend this year's A. M., and can make it suit to come to us on their return.—Brethren who could come and stay a week among us are heartily invited to do so. Come and help us to labor in the Lord.

PHILIP BOYLE.

Queries.

1. In Acts 16: 3 we read: "Him would Paul have to go forth with him; and took and circumcised," &c. Will some one please compare this Scripture with Gal. 5: 2, 3, and give an explanation?

2. What is meant by the four beasts we read of in Rev. 4: 6 as being full of eyes before and behind?

3. In the second epistle of John we read: "The elder unto the elect lady." And again, in the fifth verse: "Now I beseech thee, lady." If she was a sister in the Lord, why does he call her "lady"? An explanation wanted.

JACOB BARE

Will some brother or sister give an explanation of 1st. Corinthians 3: 15? The passage reads as follow: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

JOSEPH WEAVER.

Will some brother give an explanation of Isaiah 43: 6?

DANIEL BOWERS

Will some brother be so kind as to give an explanation of 1st. John 5: 7? MICHAEL FORNEY.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Middle Fork branch, Clinton Co., Ind., April 5th, infant daughter of brother Franklin, and sister Sarah IDEL; aged 16 days. Funeral services by Elder Daniel Neher and John W. Metzger, from the last verses of 4th chapter of first Thessalonians.

J. N. CRIPE.

In Cedar Creek congregation, Dekalb Co., Ind., brother R. G. SITTEN, aged 42 years, 2 months, and 24 days. He leaves a wife and five children to mourn their loss. He was a member of the Church for ten years. Funeral discourses by Jacob Gump and H. Elson, from Rev. 14: 13

In Sandy Creek branch, Fayette Co. Pa., Jan. 17th. our much-loved sister, ELISABETH THOMAS, wife of brother Michael Thomas, aged 51 years, 7 months, and 15 days.

She received the anointing according to her wish. She was also a mother in the Samaritan cause. She had peace with every body, and was loved by all who knew her.—Funeral service by brother Joseph Recknor and the writer. Text, 1 Thess. 4 : 16—18.

JACOB BERGHLY.

Visitor please copy.

March 20th. in Shelby county Iowa ELIZABETH GIBSON, daughter of Samuel Gibson, formerly a brother. Aged 26 years, and 6 months. She was a faithful sister and died in the faith. Funeral requested of the brethren, but no minister could be had at present.

L. S. SNYDER.

In Bango branch, March the 19th, sister EMMA METZGER, wife of brother Peter Metzger. aged 68 years, 10 months, and 2 days. Funeral services by Elias Mets and the writer, from Rev. 14 : 13.

JOEL SHIVELY.

LIST OF MONEYS received for subscription, books, &c.,

David Blocher, Gettysburg, Pa.	15.00
Adam Pheil, St. Thomas, Pa.	2.00
D. M. Truby, Lagrange Centre, Ind.	6.75
L. P. Donaldson, Peru, Ind.	1.00
A. H. Snowberger, Huntington, Ind.	3.00
Jacob Herr, Myerstown, Pa.	1.50
S. L. Funderburg, Lawrence, Kansas,	.50
J. H. Miller, Forest City, Mo.	3.00
Jacob Fike, Waterloo, Iowa,	1.50
L. S. Snyder, Missouri Valley, Iowa,	2 50
Isaac Cox, Warriors Mark, Pa.	1.50
George Crain, Olivia, Pa.	1.50
B. Shellenberger, Walnut, Pa.	1.10
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J. H. R. KOLSINGER. "If a man love me he keepeth my commandments."—Jesus

VOLUME V. TYRONE, PA. TUESDAY, APRIL 27, 1869. NUMBER 17.

At $1.50 Per Annum

For the Companion.

To a Latitudinarian Brother.

In Galatians 3: 28. Paul announces a most momentous truth when he assures his brethren that in their new character and relation "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Because there is diversity in the manifold works of God, and yet no contrariety, many peoples and tongues and yet but one blood, many contend that schisms and guilds in religion do not conflict with the unity of the Church. But the same principle that allows this in the Church, also allows it in the family. If there were no families, united in the bonds of a common necessity, there could be no Church, and the principle that unites different sexes and temperaments in a compact so close as to constitute two but one, is a type of the amalgamation that affects the unity of the household of faith. If the fact that unity in diversity is every where manifest in the works of God, justifies the conclusion that conflicting sects can maintain "the unity of the Spirit," it also leads to the inference that separate and contrary interests in the family are compatible with domestic felicity, and that *each individual* may set up for himself in the matter of religion, and thus fill the world with as many sects as there are persons. God is a Trinity and yet One. And the insertion and in being of Himself into humanity constitutes Christianity. "I and the Father are one," is an expression full of meaning to the followers of Christ. No two are alike in all respects in any family, not even the unity of the Eternal Three. The Father is not the Son, and the Spirit is not either of the Others in the work achieved by each in the scheme of Redemption. In office and essence of being they are One, however varied may be their modes of operation. Where the Spirit of Christ prevails there is unity of sentiment, unity of purpose, and unity of action in all that pertains to the revealed of God. It is the nurture of this unity that makes the Church a Brotherhood, and its exhibition that gives the world the most persuasive and practical evidence of its Divine origin. To "be partakers of the Divine nature" is to manifest unmistakably that we are brought into harmony with a Three-One God, who will no more justify divisions in His "One Body" than in His Tri-Personal Being. All notion of plurality is as absolutely excluded from the one Church as from the One God. The oneness in Creation in all its relation to the Divine purpose, and the oneness of the family in the very diversities essential to its existence, are types of the unity of the Church in its Life, and the ordinances prepared by the Founder for its expression. Whether you have read sectarian books, or fallen into the society of creed-mongers, or whether with your own hook and line you fished your views out of the Dead Sea, I know not, but that somehow you have been poisoned with false doctrine is painfully evident from the [illegible] hand of fellowship to those who are itching for a new vocabulary of derision to pour on the followers of Christ in the institutions of Baptism and Feetwashing, is to have "fellowship with the unfruitful works of darkness." To bid God-speed to those who "make the commandments of God of none effect by their traditions," is to stand under the arms of Anti-christ and help to fill up the cup of God's indignation. To labor for unity by contaminating ourselves with every sect that offers opportunity, is like pretending to consolidate the conjugal compact & augmenting domestic comfort, by illicit commerce with other families. To denounce others as unchristian or ungodly because they cannot see with us eye to eye in matters which are too dimly revealed for our apprehension is not according to the mind of Christ: and to affiliate with such as pervert the plainest injunctions of the Holy Spirit, and substitute their own inventions for the arrangements of Infinite Wisdom, is nothing but climbing up some other way," thus identifying ourselves with thieves and robbers. What is wanting, my brother, that you must twist and distort into all sorts of religious attitudes, in order to be all things to all men? Is the Church so defective, that you cannot fill out the harmonious

attractive outline of Christian Character, without picking up a morsel here and there, thrown out by antagonistic factions? You do not scruple to support doctrines & practices which are as widely separated by principle as Christ and Antichrist. All this it is pretended has for its impulse the all-comprehending love of God, working by different instrumentalities to compass the same end. This is a poor, false, disastrous representation of Christianity, and no one who takes comfort in it can feel at home in the Brotherhood. The unity of doctrine and practice, springing out of the unity of God, is so radical and inflexible that nothing but the living, Spirit-polished crystals of grace can be built into compactness and beauty upon it.

C. H. BALSBAUGH.

For the Companion.

Baptism.

BY J. H. MOORE.

As much controversy has frequently arisen upon the claim, that a plurality of actions contained in the full demand of the commission, is [illegible] defendents of Trine Immersion to resort to the most awthentic proof, any where to be found, to sustain the fact, that a plurality of actions is taught in the Commission as given by Christ to his apostles; and as a dispute has arisen about the commission implying a plurality of actions, and we cannot decide the dispute to the satisfaction of some of our opponents, alone upon the law of the commission, it is necessary to take a sentence which contains a similar construction, and place it by the side of the commission and see if the latter will harmonize with the former, to sustain the plurality of actions in both.

If the sentences are similar, and the latter implies a plurality of actions, it is evident that the former does.

To prove that the commission implies a plurality of actions, by placing by the side of it a similar sentence, is the design of this article; and if the reader will follow me with an humble mind, I think I can show him that Trine Immersion is plainly taught in the Holy Commission; and in order to do this, I must choose a sentence and place it by the side of the former sentence. The sentence that I choose, will be found in John 19 : 20 "And it was written in Hebrew, *and* Greek, *and* Latin." I presume that there is no scientific scholar that would deny the plurality of actions in this sentence, as Pilate could not have written the superscription in the three languages with one action only; hence, he must necessarily have written at three different times. I wish to show, that this is similar to the commission and *in sense* has a similar construction. It is evident that when John made use of the three nouns,(Hebrew, Greek and Latin) that he did not mean that the title was written in the Hebrew people, or the Greeks, or the Latins,(or the Romans,) but in the language of the Hebrews, and in the language of the Greeks and in the language of the Latins. This is the true sense of the sentence, and cannot be justly denied.

I will now place it by the side of the disputed part of the commission, and let the reader see them side by side.

"And baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matth. 28 : 19.	"And it was written in the language of the Hebrew, and of the Greek, and of the Latin." John 19 : 20.

It is admitted by eminent Greek scholars, that [illegible] may be used in its proper connection with the Son and Holy Ghost, without altering the sense; hence we will place them side by side in that form.

And baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost.	And it was written in the language of the Hebrew, and in the language of the Greek, and in the language of the Latin.

You now have a common-sense view of the two sentences, side by side; and who will say they do not imply a plurality of actions?

I have placed these sentences in these different forms; and is there any one that can justly claim that the right hand sentence does not imply three actions? If it implies three actions, it is evident that the commision does, as they are similar sentences.

We will agree that there is no real necessity of a dispute upon the expressions——"Baptizing them in the name of the Father," and "It was written in the language of the Hebrew,"——from the fact that both imply an action; and no one who is acquainted with language will go so far as to say they do not consequently, we can sincerely agree that each expression requires an action of itself, without the aid of other words, to convey the idea more distinctly; and if each expression of itself, contains

a sufficient amount of words appropriately applied to convey the necessary idea, which indicates an action, it is clearly evident that the latter clause—"out of the Son, and of the Holy Ghost,"—"and of the Greek and of the Latin" —are not separate from the former.

We will agree upon the demand of the first clause, in the commission, and not upon the latter clause; it is necessary to consider them (or at least one of them) as a separate one, and show that each one of itself implies

itself a single action. As the title-clause proves that another action, besides the writing of the title in the Hebrew, took place, why not the commission clause prove that another should take place besides the one in the name of the Father? We have proven that the first clause of the commission implies an action, and if so, what can the second clause imply? Can it imply the same thing that the first implies? If Christ desired that only one action should take place, and that is clearly specified by the first clause, why did he have the second clause?—since the first indicates all the actions necessary. If the first clause of the commission implies an action, and the second clause another, it is evident that the two clauses imply two actions; and if the two clauses are a proof of two actions, the three clauses must necessarily indicate *three actions*.

These thoughts I now commit to the sincere consideration of the reader, thinking that I have proven *Three Immersion* by the immutable word of the Lord.

Urbana, O.

The Bright Side.

Look on the bright side. It is after all the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine and not the cloud that makes a flower. There is always that hope or sound as which should cheer and fill the heart with warmth. The sky is blue even when there is black ones. You have troubles of your own, have others. None are free from them. Perhaps it is as well that none should be—. The world would not love to live—fortune and courage to make. That would be a dull one, and the sailor would never sing still, where there was nothing to fear on the ocean of the ocean. It is the duty of every one to extract all the happiness and enjoyment they can, without and within; and above all, to look on the bright side of things. What, though [illegible] The days will turn and the tread mill. In the long run the [illegible] What is ill becomes well [illegible] right. We are not [illegible] or [illegible] and they are sparing [illegible] right.—

[illegible] to look on the bright side of things. A gloomy spirit can cast a dark shadow over all God's beautiful universe.—*Voice of Truth.*

For the Companion.

Non-essentials.

Under this persuasion many of our kind friends and neighbors are living and comforting themselves—that this commandment or such an ordinance is not essential to salvation. And yet holding forth that their hope is so bright, and their assurance so great, of being in perfect favor with their Creator, that if it were not for the Law and Testimony whereby to detect right from wrong, and truth from error, we would be in a sad dilemma indeed. But for our happy consolation the Savior has said, (Matt. 7 : 15, 16.) "Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves : ye shall know them by their fruits. Do men gather grapes of thorns ? or figs of thistles ?" And 21st verse : "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Now dear reader, and fellow traveler with me to the bar of God, from the above quotations with many others in Holy Writ it will be seen that the Lord will require a strict obedience from the children of men in the keeping of all his commandments. And for the satisfaction of our kind friends, and brethren too, we will try to cite you to the people that lived under the Old Testament dispensation, and the consequences that followed them that obeyed not the word of the Lord. Gen. "thou shalt not eat," but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die.—Adam transgressed, and the result we all know.

We pass the deluge and the destruction of Sodom and Gomorrah, and come to the servitude of Israel in the land of Egypt, which servitude was very grievous unto the children of Israel, (and sinner yours is no better). Well the Lord gives a command to Moses to request Pharaoh to let Israel go, but the king declines, and what are the consequences ? Ten judgments befall the Egyptians before the Israelites fully get clear of them. Now we notice the people of God's peculiar choice, the descendants of faithful Abraham, who staggered not at the command of God in the offering of his son Isaac, but obeyed the command, and it was accounted unto him for righteousness. But sorrowful to tell, the descendants of faithful Abraham were not all Abraham-minded, but oftentimes murmured at the doings and ways of the Lord, whereby they displeased him ; and they not only murmured, but some of them also boldly disobeyed the Lord, of whom were Nadab and Abihu, sons of Aaron and priests of the Lord, who offered strange fire, and the fire slew them. Read the commencement of the 10th chapter of Leviticus : read also in Numbers 12th chapter, about the leprosy of Miriam ; 14th chapter about the murmurers; 16th chapter, about Korah, Dathan, etc. ; 21st chapter about the fiery serpents ; and 22nd chapter, about king Balak sending to Balaam for to curse the children of Israel, wherin Balaam made very honest pretentions of obeying the command of the Lord, but inwardly having a secret hankering after the presents and honors of the king, as the sequel reveals it. The dumb ass, speaking with man's voice, forbade the madness of the prophet. This circumstance seems to agree with 2nd Thessalonians, 2 : 10, 11, 12. And as for Moses, who was the writer of the foregoing narratives, for the disobedience of one command, could not enter into the promised land. Read also Joshua 7th chapter about the transgression of Achan where he had taken the Babylonish garments and two hundred shekels of silver and a wedge of gold of fifty shekels' weight, which he hid in the earth in the midst of his tent, but could not hide them from the Lord. And the Lord also had ways and means to bring the unlawful gain to light.

And now to the last, but not least, of Old Testament transgressions that I intend speaking of in this place. You will find it recorded in first Samuel 15th chapter. This shows what *good meaning* accomplished in that day and time. To be more fully understood, we will quote the 22nd and 23rd verses. "And Samuel said : Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord ? Behold ! to obey is better than sacrifice : and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, [illegible] rejected thee from being king."

And now, dear reader, whoever you be, the above Scriptures I have selected as a well-wisher of your and my undying souls and as a lover of the truth. And as all disobedience is sin in whatever shape or form it may be, it becomes all God-fearing people to hold forth the truth as contained in the Bible, although a great many good-meaning people may have it to say that this or that writer is too particular, or this or that preacher is too stringent, and thereby with old, good-meaning king Saul lose their eternal kingdom in heaven. But the apostle John by the command of the Lord has written (Rev. 21 : 14) : "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Then, I understand religion to be the keeping of the commandments. And I further understand that religion begins in the heart and not in the head, for that is a little too high ; but when the heart is right the mind will be right also, and that I understand to be in the head : and when these are right, the good fruit will begin to show itself just as the Savior would have it : "By their fruits ye shall know them."

JACOB P. LEREW.

York Sul. Springs, Pa.

Regret not the golden age that is behind.—There is one before and beckons you. Its rewards are not for the idle, but for the brave hearts disciplined to toil.

For the Companion.

"If so be that we suffer with him." Rom. 8:17.

The language here expressed by the Apostle signifies that every child of God must pass through suffering. If we would be "joint heirs with Christ," we must suffer with him. If we ever expect an admittance into the Everlasting Kingdom, we must undergo a share of suffering before that event. Paul suffered; and when he would have the Lord remove his suffering, his Lord would say, Never mind Paul; suffer it to be so, for "my grace is sufficient for you:" my strength is made perfect in weakness.

Let us take the lives of the forefathers for examples, and see whether they had sufferings to endure.—Look at what was endured by Abraham, the father of the faithful. I imagine that we would think it more than we would be able to bear. It seems to me as though I can see that good old father, and his only son, traveling toward the mountain where he was to offer him upon an altar. We do not find that he complained; but that he humbled himself under the mighty hand of God and suffered it to be just as God had commanded.

We will take the life of Joseph, and see what he suffered after he was separated from his loving father. He was taken by his brethren and thrown into a pit, after which he was taken out and sold a slave into Egypt. Yet Joseph learned obedience and suffered all things. Again, we see him accused falsely, and was cast into prison; but the Lord was with him, and, in course of time, delivered him. Thus, through suffering, he was brought to honor and happiness.

Look at the sufferings of Job. With what patience he suffered the loss of all things; yea, even of his sons and daughters! He was afflicted from the crown of his head to the soles of his feet, and yet he patiently bore all. Job is a good pattern of patience under suffering.

But let us take a review of our Savior's life. The first thing was obedience; and then we find him in the wilderness suffering the temptations of the devil, and without anything to eat for forty days; but all this did not move him. And then we hear him exclaim: The foxes have holes; the birds have nests; but the Son of Man has not where to lay his head." His tormentors buffetted him, smote him with the palms of their hands, and even spit upon him. And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor. They covered him with a scarlet robe, put a crown of thorns on his head and a reed in his hand, and bowed before him and mocked him: and thus he suffered a long train of trials untill he yielded up his life at the hands of his cruel enemies. He was oppressed and afflicted, yet opened not his mouth. "In his humiliation his judgment was taken away."

Behold what the Lamb of God has suffered for us! What a highly-favored people we are! We live in a land of plenty, and have all things within reach that that one should wish for. But remember, "if so be that we suffer with him, that we may be also glorified together; for I reckon," continues Paul, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.—And if we wish to know wherein we must suffer with Christ, let us turn to the first chapter of second Peter, and see if those Christian graces be in us. We find the Apostle confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God; for unto us it is given in behalf of Christ not only to believe on him but also to suffer for his sake.—"It is a faithful saying: If we be dead with him we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." Now dear brethren, let us not think it too unpleasant, to go to meeting; for remember, we must suffer with him, if we expect to be rewarded. We are too apt to say, "Well, it don't make much difference if I don't go, so the minister is there." So the minister might also say, "There is no use in my going, for there will be no one there." But let us not so reason. Let every soul say in the language of Joshua: "As for me, and my house, we will serve the Lord."

Much more might be said of the sufferings of the apostles and prophets, and of the blessed Lamb of God, but let the foregoing suffice. May the good Lord grant us grace that we may all live faithful unto the end, and receive an inheritance among all the sanctified, is the prayer of your unworthy babe in Christ.

MELCHOR NEWCOMER.

Mt. Morris, Ills.

A Mother's Love.

Happy is he who knows his mother's love. What is so pure? The patriot expects fame, the friend sympathy, the lovers pleasure. Even religion, while she waters her faith with tears, looks forward to the best fruit of her labor, and her love. But material affection springs from the breast, uninvoked by the touch of interest. Its objects are the weak and woeful. It haunts the cradle of infantile pain, or hovers near the couch of the faint and forsaken. Its sweetest smiles break through the clouds of misfortune, and its gentlest tone rises amid the signs of suffering and sorrow. It is a limpid and lovely flow of feeling, which gushes from the fountain head of purity, and courses the heart, through selfish designs and sordid passions, immingling and unsullied. What is so firm? Time and misfortune, penury and presecution, hatred, imfamy, may roll their dark waves successfully over it; and still it smiles unchanged; or the potent allurements of fortune, opulence and pride, power and splendor may woo her, and yet she is unmoved—a mother "loves and loves forever."

———:o:———

Every one speaks well of his heart, but no one dares to do so of his head.

For the Companion.

Offense.

To day, while all alone, and busied about the common household duties, I was meditating over the little word *offense*, which signifies "displeasure or scandal." Jesus has said that it is impossible but that offenses would come; he also says: "But woe unto him through whom they come." Luke 17: 1. Woe—that gives us to understand that the offender will be punished; and, we fear, pretty severely, for we are told that it would be better for us to have a mill-stone hanged about our necks and be cast into the Sea, than to offend one of these little ones—children of God.

Dear brethren and sisters: I solemnly fear that when we examine ourselves closely, we will see that we are too neglectful of this which is of so great importance. There are various ways to offend. Some of us possess such very timid, sensative feelings, that it takes but very little to offend. We plainly see that we cannot be too careful in our talk, and in our every action, lest we be the cause of offense to some one, and then we have committed a sinful act. It is a lack of duty; and the worst of all, it causes a stumbling, and perhaps even make a hatred that will be obstinate to subdue. Just see what offense leads to. Should we not pray, by the help of God, to be clear from such a sin? I am sorry to say that I know a few characters who really appear to be happy when they have wounded the feelings of some of their fellow-creatures. If this is so with any of us, I think we should at once try to [illegible]

We cannot ask favors of high heaven, and at the same time care not whom we offend. If we have the boldness to ask heavenly favors we certainly can expect them to be granted; if we do. I fear we will offend the All-supreme One, who so patiently bears with us, in our much weakness, instead of pushing us away offensively or debarring us from the light, as would be if used according as our deservings. "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way." Rom. 14: 13. I fear we can easily throw little stumbling blocks in the path of our brother or sister; such as half sneering at their talk, or turning away from their opinions, or perhaps not noticing their talk at all. If we act thus, it is certainly offensive.

Look at the little prattler that can only totter around its mother. If she pays no attention to its prattle, and pushes it off, it not only becomes offended, but disgusted and angry. And as we are only babes, (though some of us are full grown) we should be careful not to kindle anger and disgust. Let us rather "heap coals of fire," by kindness. Would to heaven that we could always feel kind towards all men: then we must be prayerfully watchful in the guidance of our master, lest we leave much undone. We must be equally careful, that our "good be not evil spoken of." We are watched on all sides; and our heavenly path is beset with many temptations that are calculatad to draw us from our watchguard. May we be watchful and grow stronger in the Divine love, is the sincere prayer of your very weak and unworthy sister in the Lord.

REBECCA SNAVELY.

Hudson, Ills.

Frankness.

Frankness is supposed to be a common virtue. It is most uncommon. It is indeed an extraordinary thing. It requires truth, simplicity, love and genuine goodness. Many men speak truth very plainly when *angry*; many speak pleasant truth frankly. But few there are whose souls are so balanced in an atmosphere of love that they speak whatever needs to be said, to each and to all, plainly, gently and fully. The dearest friends live together for years without daring to speak things which they know, and which each party knows that the other knows. Parents live with a reserve years long toward their children. Children carry untouched unsyllabled thoughts and feelings that take hold of their very being. Friends meet and part day by day—friends so true that they would almost die for each other, or, what is harder than this, who are willing to *live* for each other—and never speak of things that each knows is passing in the other's mind. It is very strange to see people come up to conversation in topics that, by due examination are sacred, and without word or look, one glides past on one side and the other upon the other side, and meet beyond going down the common channel again. Was there ever a thoughtful, sensitive person, that dared to be open, transparent, frank?

But, however this may be, there can be no doubt that Christian people are not frank enough for each other's good. If men knew how to speak the truth in love, how rich might one become! A man might stand then in the focus of all the wisdom of all his friends. But refusing to let their light shine, men now grope in the partial light of their own wisdom, distempered by selfdrive.—*Exchange*

The most common error of men and woman is that looking for happiness somewhere outside of useful work. It has never yet been found & never will be while the world stands. Of all the miserable human beings it has been our fortune to know, they were the most wretched who had retired frem useful employments, in order to enjoy themselves.

The Twelve Foundations.

"The wall of the city had twelve foundations." Rev. 21: 14

The seer beheld these foundations laid in twelve massive tiers or courses, undergirding the holy city beneath the jasper wall, clasping it round and round in solid and burnished coils, as of adamant. And in these jeweled stones, cut in luminous ciphers, so as to be plain to all who drew near, were "the names of the twelve apostles of the Lamb." What a recompense for life-long trial, when John saw his own name, not branded in the earthly Jerusalem, but blazoned on the wall of the Jerusalem above!

Not through eminent merit, or shining graces, are these names there, but as "apostles of the Lamb." These are they which "followed the Lamb" withersoever he went. They heard his voice, and loved his ways, and learned of him who was "meek and lowly;" and when he died and rose again, and went up to heaven, they went forth in the power of his promise and spiritual presence, and preached over the world salvation through his blood.

The first received the baptism of fire. These were the first heralds of the cross. In the simple truths of the gospel which they first uttered, they laid the foundations of the City of God.—"The church is built on the foundation of apostles and prophets, Jesus Christ himself be the chief corner stone." And it is meet that on the lowest stone of the spiritual temple their names should be preserved in everlasting remembrance.

Here, O Christian men! behold the deep-hewn foundations of your hope. Learn how safe and inviolate is the charter of your inheritance. That hope is based on the living rock of truth, the faithful word of him who is "the Truth." Bless God for the glorious and unperplexing simplicities of the gospel. Cling to its elemental sayings, its plain verities. "Christ Jesus came into the world to save sinners."—"Him that cometh unto me I will in no wise cast out." "Come unto me all ye that labor, and are heavy laden, and I will give you rest." How rich that field of truth wherein no foot can wander without striking on some such golden vein of mercy!

Yours is a "city which hath foundations," "a kingdom which cannot be moved," "an inheritance which fadeth not away," "a tabernacle which will not be taken down." Amidst the false and wavering shadows of Time, "you have in heaven a better and more enduring substance." "Cast not away therefore your confidence, which hath such recompense of reward." Be ye "steadfast and unmoveable" likewise.

These "foundations were garnished with all manner of precious stones." But what is mingling radiance of sapphire and topaz, of amethyst and chrysoprase, to the glory of God, to the vision of the Savior? Yet these are there, all that earth holds excellent and precious; and the loveliness even of earth should lead you to discern, in material elements and forms, types and similitudes of heaven. If such is the embroidery of the footstool, what must be the splendor of the throne! Surely the almond-knobs and lilly-work that wreathe the door-posts of the temple, the fair adorning of God's outer courts, should make you long to "see his power and his glory," so as only they are seen in the sanctuary above.

"Oh, send out thy light and thy truth: let them lead me, let them bring me unto thy holy hill, and to thy tabernacles."—Psalm 43: 3.—*Burns.*

The Music of the Spheres.

The universe is a great harp, and each orb a string, at least, attuned. Sin has broken that string, and now there is a jarring in the notes that ascend to the throne of the Eternal. One great end of redemption is to re-adjust this jarring string of our world. The whole universe, in some measure, felt the fall of man, just as one discordant string tells upon the harmony of all the strings of a musical instrument; and the whole universe will feel the effects of redemption when this world is once more put in tune by the hand of love and mercy. Then sweeter melodies and sublimer harmonies will arise than any that have yet ascended to the throne of the Eternal.—*Anon.*

Feel What You Say.

The tale of the traveler's cloak is an old and familiar one. The wind, seeking to remove it, blew its fiercest blast; but the traveler only drew his cloak the closer about him.

"I will show you a better way," said the sun, and he shone upon the traveler so bright and warm that the cloak was gladly laid aside. Every natural heart wraps about itself the cloak of cold indifference to the claims of the religion of Jesus. All religious teachings are vain which fail to penetrate or melt this icy covering. This is the great difficulty which in some form meets every religious teacher.

For the Companion.

A few thoughts on the subject of the Annual Meeting.

Many of our brethren were at our Annual Meeting last year, and can testify with me that much dissatisfaction was felt not only by the brethren but by others also by reason of the large concourse of people that attended with us. The time has come that we cannot all enjoy the Annual Meeting as we did when the Church was in its infancy; when we could all sit together in one common room and distinctly hear and understand the words as they fell from the lips of our old Brethren; when they were permitted to preach the Gospel at the place of meeting and even to wash one another's feet, and sit together as in heavenly places. But that time has gone by. Our number has increased and largely multiplied, and has therefore required changes, not far different orders or customs, but for convenience to maintain the order of the Church; and still to maintain that order, we must make changes to meet circumstances as they are required.

Our object should not only be for enjoyment at the meeting while in session, but what will result from it afterward. If the counsels of our Brethren are good we can enjoy them equally as well afterwards as as the time they are given. When we look at the vast expense, of going to, and holding our Annual Meeting, and our enjoyment comparitively small, shall we not adopt a different plan?

I now wish to propose a plan. Let the District Meetings remain as they are at present, by the congregations sending their questions with two delegates to the district meeting, and let the congregations be numbered in the districts: then let the papers be presented in regular succession, from first to last, and let the district meeting give answers to all the questions, keeping a record of those questions and answers which they consider to be of a local nature. The answers are to be added to the questions and sent to the Yearly Meeting, and let each district meeting appoint two elders such as carry out the decision of the Annual Meeting in their own congregations, as delegates to compose the entire Annual Meeting. Let them chose their clerk and moderator. Then number the States from East to West with the number of districts in each State; then proceed to counsel without a standing committee, commencing with the first district of the first State, to receive the papers for counsel as at a district meeting, until all is through; and let the questions appear on the minutes, with the answers given or approved of by the Annual Meeting to be sent to the churches where they originated, thus representing the Council of the Apostles at Jerusalem. See Acts 15th.

DAVID RUPEL.

North Liberty, Ind.

CONFIDENCE bestows success.

For the Companion.

Social Prayer-Meeting.

God who sent his own dear Son from his celestial abode to this sin polluted world, to redeem fallen humanity, has commanded us to "watch and pray," and the more we watch and pray the better it will be for us. But satan who was not ashamed to approach our blessed Redeemer after he had fasted and prayed so much for us, is trying by his carnal devices, to keep us from that closest communion that we may have with our God. Dear brethren, we who have neglected this important duty, which will, if conducted in accordance with the gospel, establish us firmer in the faith of the blessed immortality, and unite us stronger in the bonds of gospel love and affection, 'let us not forsake the assembling of ourselves together, but "let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

In my humble opinion, I do believe if the followers of Jesus would assemble themselves more frequently at the house of God and pray for, and admonish one another we would let our light so shine before men that there would be many more brought from darkness to the light of the everlasting gospel, wherein they could glorify our Father which is in Heaven. Just think of it, dear brethren; there are many of our friends who have lived within the vicinity of the church for a number of years who are still in the clutches of the enemy! Should not we, by the help of God, who has done so much for us, try to win their precious souls to Christ? If social meeting has been a benefit to those who have conducted them, let us not forsake the assembling of ourselves together any longer upon this important occasion, but let us assemble ourselves together and admonish one another; and so much the more as we see the day approaching.

F. M. SNYDER.

De Graff, Ohio.

For the Companion.

Exposition of Matt. 11: 11.

John the Baptist in his imprisonment had sent two of his disciples to Jesus to inquire, "Art thou he that should come?" The question implied a weakness. It made it seem as if John's faith was wavering. Had John not said to these very disciples, "Behold the Lamb of God that taketh away the sin of the world"? But when these disciples have left, Jesus defends this seeming want of faith on the part of the forerunner.—He declares him not to be a reed easily shaken by the wind of doubt and uncertainty. Nor was he a weak, effeminate person as one in fine clothing in the king's palace. But instead he stood at the head of all the Old Testament prophets. He was the last and greatest of the forerunners of Christ. He stood on the very threshold of the new dispensation. That was a dark dispensation. Few in it obtained a correct faith in the Messiah to come. But now says Christ when I have fully set up my kingdom on earth and shall have

accomplished and completed the works of redemption so that men may look at it as a finished work, the least in this kingdom shall be greater than the greatest of all who looked forward to the time of my coming.

In what respect then is the disciple of Jesus to-day greater than was John the Baptist? He is greater in the extent of his religious privileges and enjoyments. Greater in a knowledge of the plan of salvation—in a perception of religious truth—in a feeling of God's love and compassion for a sinful world. John had never seen a Savior who had hung upon the cross.—He is greater in the ground of his faith. The least disciple may have a deeper insight into the spiritual things of God than could the greatest prophet of the past have.

Child of God, yours is a sweet privilege. In the prison house of your doubts and fears you can have greater assurances of God's love for you than did ever the forerunners of Jesus possess. You have greater light—greater knowledge—a nearer view of the great heart of Jehovah than it was the privilege of the greatest Old Testament prophet to enjoy. Ought you not love God more for his richer distinguishing mercy towards you? You are greater in all these respects because God has now highly favored you. See to it that you abuse not your privileges.

Wm. H. STIFLER.

Upper Alton, Ill.

For the Companion.

Review of "A Dialogue on Feet-washing," by J. S. Flory.

Having read the above dialogue I wish to review a portion of the same. We will commence with the following:—

Brother B. "You are beginning to see the *inconsistency* of trying to follow the incidental and necessary steps of the Savior, when making preparations to establish an ordinance to teach us humility, &c. Particularly when those things are not commands or binding on us to observe."

Brother A. You do not mean to say we are not commanded to follow his example?

B. "We are to follow his example just as far as he has commanded us to follow it."

Here Brother A. asks, How far is that?

Brother B. in answering this question is very careful not to tell brother A. that the Savior both washed and wiped the Apostles, feet. He acknowledges that Christ says: "I have given you an example that ye should do as I have done *to you*." Brother B. certainly knows that Christ both washed and wiped. We cannot see what any brother can gain by speaking against the example which our Savior has commanded us to follow, and contending for that which is neither command nor example. For one to wash and another to wipe is not Christ's example, neither is it anywhere commanded.

E. UMBAUGH.

Profanity.

How many swear! The old swear; the young swear; the men swear; woman swear; children of less than six summers swear; and *church members* swear! Oh can it be that those, who bear the blessed name of Jesus, swear? Yes they—some of them—swear. They may not use the grosser terms of profanity—terms that make the hair stand on end, and shock the common sensibilities of man, yet they swear. They may not use the name of God, or the name of Jesus, or the name of the devil; and yet they think nothing of swearing "by golly," or "by gum," or "by George," or "by jingo," or "by gosh," or by something else equally improper. This is a somewhat refined way of swearing; and yet it always sounds harshly on the ears of a refined Christian.

Then there are others who use still milder terms than these; who often cry out, "good gracious!" "oh mercy!" "La me!" and the like. Now these are soft, sweet, innocent words in proper connections, but otherwise they are the letting in of profane water, the beginning of swearing. They are to swearing what the blossom is to sour fruit, or the little acorn to the giant oak. That church members use such terms, no one will deny. You hear them drop from consecrated lips on the street, in your parlors, in circles of gaiety, in halls of fashion, and in the most refined society of our day. But whether used through ignorance, or habit, or intention, they are used sinfully in such connections.

Jesus says: "Let your yea be yea, and your nay, nay; for whatsoever is more than this cometh of evil."

Shakspeare says:

> "'Tis not the many oaths that make the truth;
> But the plain single vow that is vowed true."

Let me say to as many church members as may read these lines,

> "Maintain your rank, *magnanimity* despise—
> To swear is neither brave, polite, nor wise."

Remember that you are church members, in union with "the body of Chris," and the oracles of the Lord Jesus. Oh defile not then the Lord's vessel, profane not His name, reproach not His Church, dishonor not His cause, and soil not the Christian character. Speak words of soberness—words of truth—words of reverence—words of chastity—words of propriety—words of refinement—words of tenderness and love—words becoming those professing godliness. Daily offer the prayer of David: "Set a watch, oh Lord! before my mouth: and keep the door of my lips."—*Lutheran Observer.*

———o:———

As the magnetic needle points always toward the Pole, so does pure love evermore point its possessor toward that God whose nature and whose name is Love.

MISCELLANEOUS.

Bad boys Make Bad men.

Many years ago, a little boy lived in ancient Rome, who was very cruel to harmless animals. He delighted to torture and kill flies, and would pursue the little creatures hour after hour with a pin, to pierce them through, and see them flutter and die in agony. Do you think that a boy so cruel became a kind, loving man? Not he. As he grew older, he exhibited the same cruel disposition towards men. At last he was made Emperor of Rome, and then he advanced in cruelty at a most fearful rate. This man was the bloody Nero, who killed his own wife, and ordered his mother to be assassinated. Nor was this all. He delighted so much in cruel things, that he finally ordered the city to be set on fire, just to see how it would look. And when it was burning, he seated himself upon a high tower, and sang and played upon his lyre. Was this strange? Is not a cruel boy likely to become a cruel man? Killing men in manhood, is only a further development of killing flies in childhood.

An aged sea captain, who had spent a long life on the ocean, said to a lady, "On shipboard, I can tell in a very short time what any sailor was in his boyhood." It was because "the boy is father to the man." He added, "I find invariably that a bad sailor is made out of a bad boy." When he saw a reckless, profane, vicious "son of the deep," he at once concluded that he was little better when a lad. Now this was just what might be expected. It is just what is seen in other things. Poor cloth makes a poor coat. Poor farms produce poor crops. Poor timber makes a poor house. And so wicked children make wicked men and woman.—*Mother's Treasury.*

"Acting a Lie."

Flora was an only child, and as she was obedient at home, so she was at school. She wanted to know all the rules of the school, that she might not break any of them. One day her teacher said that when a question was asked, any one of the class who could give an answer might raise her right hand. Flora was telling her mother about this, when an older girl said, "Sometimes the girls in our class raise their hands when they cannot answer the question. The teacher thinks they can, and gives them credit for a perfect lesson." At home and in sunday school Flora had learned that she ought always to speak the truth. The little girl stood for a moment looking very grave, then she spoke out bravely: "I would not do that, because I think it would be *acting a lie.*" Flora was right. To do such a thing would be acting a lie, and the dear little girl loved truth and would not act a lie. God, our Heavenly Father, loves the truth, but he hates a lie. (Prov. 12. 22).

Passing away.

A writer beautifully treats this subject as follows:

It is astonishing with what rapidity time passes away; how the days the weeks, the months and the years roll around, carrying with them the life, beauty and the hopes of this world into a vast and unknown future. It seem but a short time indeed, since we all felt and enjoyed the springs and buoyancy of youth the delights of home, the influence of parental love, the society and counsel of friends, who now sleep in the grave; and yet some of us are aged, and the majority have attained to mature manhood. The young of the present generation are growing up around us, but in our youth we new them not. While we have been passing on, in the direction of the grave, they have sprung to occupy our places and follow rapidly in the rear. Before us we see the aged tottering along in their feebleness, and leaning upon their staves; behind us is the youth flushed with promise, and the infant pratling in its mother's arms. That circle has been kept up, unbroken, since the morning of the creation; that circle will be kept up, unbroken, untill time is lost in eternity.

Our life is a moving panorama—the pictures on the canvass pass before our eyes, delighting us for a moment, but each containing a solemn lesson and warning. He is cut an indifferet observer who does not study himself. There is the ocean, the lake the river, the mountain and the vale; the one swells in its majestic grandeur and murmurs its defiant tones, which are heard upon either shore; the other rests like a calm mirror reflecting the light of the millions of stars that sparkle in the blue concave; the river dashes on in its way to the sea; the mountain lifts its head among the clouds and casts its frowning shadows into the val below; the vale echoes the songs of its birds, the hum of human voices, the lowing of herds; while here and there is the the busy town with its active life, its ceaseless commotions, its impetuous struggles, its attractive homes and the spires of its churches pointing towards heaven. The bell rings and the pictures passes away from our sights to be seen no more. Thus it is with human life. It is an association of objects, interests, attractions and beauties, which burst upon our sight, perform their mission and accomplish their purpose, and are then lost to sight.

A good Lesson for Boys to study.

A strong and sensible writer says a good, sharp thing, and a true one, too, for boys who use tobacco: "It has utterly spoiled and utterly ruined thousands of boys. It tends to the softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular, and physical, and mental power. We would particularly warn boys, who want to be anything in the world to shun tobacco as a most baneful poison.

The laws of health are infallible; the relation between transgression and the penalty is invariable, and the affliction of the latter is certain to follow upon the former. There

is nothing about which young persons are more beguiled and deluded, than the belief that they can transgress natural laws and jump the penalty. Punishment for a violation of natural law is just as certain as that the sun itself shines, and none can violate a law of his body or any part of it, that there is not registered in him a penalty.

For every one, life has some blossoming cup that is not mixed with bitterness. At every heart there is some fount of pure water, and all men, at some time or other, taste its sweetness. Who is he that has not found on his path of life some fragrant rose-bush, scenting all the air with its sweet of virtue, that the storm of time can never destroy?—Write your name in kindness, love and mercy upon the hearts of the thousands you come in contact with, year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you have touched as the stars on the brow of evening. Good deeds will shine as the stars of heaven.

Musings.

In the solitude of the forest, weather clothed in the green mantle of Spring, the brighter glow of Summer, or the sere and yellow leaf of Autumn, I can find so much to admire, and so much to reflect upon, that I have often ceased to wonder that there have been, and still are, men, who, laying aside all the ties that bind them to society, seek some secluded spot, far from the busy haunts of men, and enter into a primeval state of being, with no companions save the wild beasts of the forest and the handiwork of Nature's God. Whenever one turns his eyes the beauties of creation strike his view, and kindle in him those kindred feelings which prompt him to exclaim—Oh! with less of vice and more of virtue, how beautiful a habitation would this earthly tabernacle be. The lord of the fowl and the brute might then walk hand in hand with her who was given to him as a helpmate, through meads and shady dells, engaged in the contemplation of Him who is above all others, without a wish to gratify, save that at the end of his probationary term, he might be taken to scenes of still higher enjoyment than those of this terrestrial globe. But such is not man's destiny whilst continues a restless and discontented being, and is dissatisfied with the bounties nature has lavished upon him. No, though civilized and enlightened (as in the pride of his heart he calls himself,) whilst he continues to pursue that phantom of the imagination which has rendered thousands miserable, and sent millions to an untimely grave, he cannot be happy, for it is the bane of his existence. Under the vain delusion that it will render his prosperity, if not himself, comfortable, he goes on accumulating from year to year, until at last he finds one foot placed on a pile of gold and the other in the grave, while conscience, if not hardened as hard as Pharoah's, presents a catalogue of covetousness oppressions and crimes, sufficient to plunge him headlong into the jaws of that place which is the sure recipient of those who to gain the world lose their soul. Of this class money is the god that is worshiped, and wo to him that is without it; it is their stepping-stone to power and respectability—conceals their crimes, no matter of how deep a dye—renders nugatory the power of the law—and in short, does any and every thing they wish, until the grim monster death calls, and places them by the side of the poor laborer whom they despise while living—the poor orphan who was fed with the crumbs from the floor—or the poor beggar whom they spurned from their proud hall.—*Echo.*

Perseverance in Well-doing.

A busy, useful life, and none other, is a life of well doing; is a noble life, though passed in a cottage; is a happy one, though its path be rough and thorny. In a world where there is much to do, it allots little time for self-enjoyments, and no time for sinful ones. Filled up with the duties of home and business, with the paramount interests of eternity and of our souls, with good deeds done to others, and the claims they have on our help, its days, instead of walked on leaden feet, seem to fly on eagles' wings—the busiest life appearing all too idle, and the longest proving all too short for the work we have to do.

Like a toil worn laborer, weary in, though not of, his work, the Christian may sometimes wish it were concluded, and long for sunset that he might leave the field to go home. His is the desire of the Psalmist, "O that I might fly away and be at rest!"

Yet toiling and enduring, bearing others burdens along with his own living not far from himself, regarding every day as lost which is not marked by some good got or done and regarding himself as the steward of God's bounty—not a lord, but a laborer in the vineyard — that man though he may be weary in will not be weary of, well-doing.

Say No!

Are you solicited to engage in any pursuits or to enter into any engagements which your conscience reject, or which you foresee will bring a cloud on your prospects honor and usefulness? "Thou shalt say, No" Are you pressed to grant favors or indulgences to persons who have no right to ask them or who can only be injured by their favors or indulgences, too that you are not in a condition to bestow consistently with your other engagements? "Thou shalt say, no." Are you importuned to join in any amusements, to consent to any measure which you believe will sully the purity if your character or lessen the weight of good influence, or in any way exert a mischievous effect on society? "Thou shalt say, No. Let the consequence be what they may. "Thou shalt say, No." *James Walker.*

A dollar once broken into, soon goes. It is the same with a resolution. A resolution unbroken is as hard as gold; once change it, and it is thrown, as it were, into as many coppers, and rapidly melts away.

MY CROWN.

Laid up, prepared for *me*. A crown that will fit no other brow. A crown which neither man nor angel, other than myself, can wear for Jesus makes no mistakes in the adaptations of grace here or the rewards of grace hereafter. And this my crown has long been preparing—"laid up in heaven" for me. Yes, laid up but not finished. Its jewels are not all set yet, neither do all its stars sparkle now, but Jesus is gathering and treasuring them, and will take care that no precious stone is lost. Every one will occupy its true position, and gold, and silver, and precious stones be found in their appropriate places.—Some of these have already been borne by angel hands in heaven; and by the grace of my dear Savior, I am seeking to lay up other treasures also. Also these will be fitly set, as apples of gold in pictures of silver in my crown.

But though these jewels of grace are inwrought in it, my crown is the gift of my Savior, and is incomparably more precious than the jewels which adorn it. It is unique. There is no crown like it on earth. It is a crown of *righteousness*. There is no stain upon its purity. It is clear as the sun and white as the light. And it is a *living* crown, a *crown of life*. I shall never be called lay it aside, neither will it ever be taken from me. It will never fade or need renewel. The brow it presses is and must be immortal. Wearing it, I shall enjoy perennial youth, and be exempt from sickness, pain and death, and shall reign with my Savior a king and priest forever. And there are many similar crowns, for Jesus says to each of his disciples, "Be thou faithful unto death, and I will give thee a crown of life."

You, dear reader, may have a crown like mine, but fitted to your brow. I hope you have one in preparation. If you do not, you have not. The apostle could say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day; and not to me only, but unto all them also that love his appearing."—*National Baptist.*

Closet Work.

Flee to the closet as your life, your safeguard, your hopes, your joy. God is there, Jesus Christ, the Holy Spirit, salvation. No one can discharge family duties acceptably, household ministrations and governmental relations—no one can resist the wiles of the devil manfully, sustain an equilibrium of calm, peaceful, humble resignation and joyfulness, without gaining wisdom and strength in the closet. Wives do you believe this? Mothers do you? Mark well, behold that mother, that daughter, coming from the closet, with a face shining with holiness, as did that of Moses when descending the Mount of God. What now? Panoplied! Armed with helmet, sword, and shield! Her feet shod with the preparation of the gospel of peace! Satan is bruised under her feet! Satan finds no lodgment! All his fiery darts are hurled in vain. She is clothed with humility. The graces of the spirit shine forth radiantly; love, joy, peace, long suffering, gentleness, goodness, faith. She goes forth from the closet armed.

Sisters, mothers, daughters, old and young, flee to the closet; have your regular stated seasons; adhere to them strictly, undeviatingly. Let no earthly care deprive you of these.—*Home Truths.*

———:o:———

An Impressive Incident.—At the funeral of a little child, a silver-haired pastor entered the room.—Heeding not the chair placed for him by the small table with the Bible upon it, he walked to the little form, gazed upon it, and laying his hand on the ivory forehead, spoke first to the dead: "Dear lamb! safe in the fold; safe in the fold!" Every heart throbbed, and every eye gave forth its tears at this sweetly solemn congratulation. The words of comfort rested in the parents' hearts then and ever after, and those present who had also mourned, believed and looked upward.

"A word fitly spoken, how good it is!" That loving sentence was the better prelude to the hymn and prayer, and the heart turned down with love to the book whence they were taken.

———:o:———

The Journey of Life.—Ten thousand human being are sent forth together on their journey. After ten years one third, at least, have disappeared. At the middle point of the common measure of life but half are still on the road. Faster and faster, as the ranks grow thinner, they that remained till now become weary, and lie down and rise no more. At three score and ten a band of some four hundred struggle on. At ninety, these have been reduced to a mere handful of thirty trembling patriarchs. Year after year they fall in diminishing numbers. One lingers a lonely marvel, till the century is over. We look again and the work of death is finished.

———:o:———

While we may be disposed to laugh at those who are weaker than ourselves, let us remember that our superiors may likewise hold us in derision. It is unwise in those who have superiors to deride their inferiors.

The Boy with a Straw Hat.

A CRIPLED beggar was striving to pick up some old clothes that had been thrown from a window, when a crowd of rude boys gathered about him, mimicing his awkward movements, and hooting at his helplessness and rags. Presently a noble little fellow came up, and pushing through the crowd, helped the poor cripled man to pick up his gifts, and placed them in a bundle. Then, sliping a piece of silver into his hands, he was running away, when a voice far above him, said, "Little boy with a straw hat, look up!" A lady, leaning from an upper window, said earnestly, "God bless you you, my little fellow! God will bless you for that!" As he walked along he thought how glad he had made his own heart by doing good. He thought of the poor beggar's grateful look; of the old lady's smile, and her approval; and last and better than all, he could almost hear his Heavenly Father whispering "Blessed are the merciful; for they shall obtain mercy." Little reader, when you have an opportunity of doing good, and feel tempted to neglect it, remember the little "boy with a straw hat."—*Echo.*

SINGING.—Singing is a great institution. It oils the wheels of care, supplies the place of sunshine. A man who sings has a cheerful heart. Such a man not only works more willingly, but he works more constantly. A singing cobbler will earn as much money again as one who gives away to low spirits and indigestion. Avaricious men never sing.

The man who attacks singing throws a stone at hilarity, and would, if he could, rob June of its roses and August of its meadow larks. Singing promotes health, strengthens the voice, the organs of the throat and lungs, and prevents or cures consumption. Singing is an excellent agent for promoting mental hygiene.

The child of God will soon know the full import of all the precious promises,—the wicked will soon know what is meant by the terrible threatenings of God.

Christian Family Companion.

Tyrone City, Pa., April 27, 1869.

Feet-washing.

We now propose to close the discussion upon this subject at least until after the next Annual Meeting. It has been continued much longer than we had expected, or desired. Nevertheless we believe it was necessary that it should be discussed; not that the point in dispute is of much signification, but the issues arising therefrom. We believe the Annual Meeting should be more liberal upon the matter than they have heretofore been. We think each congregation ought to have full liberty to act for itself upon all matters not plainly defined in the Scriptures. We may be too liberal, but these are our convictions. Where the word of God is plain we will not give an iota, but we think Jesus himself has made the way narrow enough, without our blockading it with our own commands and traditions.

We agreed last week to give the original ideas of all the articles on hand upon the subject, and hence will proceed to glean them, though we shall perhaps not get all, as several we know of coming to hand, are not now before us, one is from Elder Jacob Steel, and another from one by the name of Leedy. They may yet come to hand.

No. 1 is from John W. Diehl, Panora, Iowa. He thinks the order of the Brethren in Feet-washing is in accordance with the general order of the Christian service, two and two, and is just as near the precept and example of Jesus.

No. 2. By Abraham S. Leer, of Girard, Ills. Has no argument either way. Thinks there is no use in discussion, and we ought to trust the matter to the Annual Meeting, where the matter will be decided rightly, as "we always have the best learned brethren to do business there."

No. 3. By C. Kline, Mt. Sidney, Va. Favors the single mode but offers no new proof. He says: "some brethren say they would not turn their hand for the difference, and yet tell their brethren not to give an inch." He also asks: How could the Savior have used words that would have been more favorable to the singular mode of washing feet, than those he did use?"

No. 4. From E. Umbaugh. It appears entire elsewhere.

No. 5. D. D. Sell. Exhortation to close the discussion.—Nothing else.

No. 6. Jacob Troxel, Cerro Gordo, Ills. Is in favor of the general order. Thinks some evidently put too much emphasis on part of the example, while they overlook other parts entirely. No new argument.

No. 7. J. Shontz, Tiffin, Ohio. Does not want the subject discussed, as he fears it is sowing discord among us: and exhorts to unity and harmony.

No. 8. Peter R. Oaks, Farmington, Ills. Sentiments about the same as No. 7.

No. 9. A. J. Correll, Greenville, Tenn. Counsels moderation and forbearance; and especially against "hard sayings."—Thinks brethren on both sides of the question have feelings and souls, and may be wounded. We are to be no stumbling block neither with hand nor foot; nor tongue, nor pen. We must

look with an eye of charity upon one another, for brethren on both sides are conscientiously honest. If we can sustain our position by good, sound reason, and by the law and testimony, in loving words that melt on the tongue like honey-comb, to convince the brethren of their error, then we should continue the discussion until we accomplish our end. He thinks "one side of the question is a little up grade," but does not signify which. He is an elder, near three score years of age, and admonishes his brethren in that office not to be strikers.

No. 10 —Wm. Arnold, Somerset, O. This article got into the bottom of our Manuscript Box or it would have been published. Have not room to give even a synopsis of its contents.

We have three more before us, from elder Jacob Steel, V. E. Gary, and S. N. Wine. These will all be put away for future reference, but hope they may not be needed.

And so we rest the subject, and hope the discussion may result profitably, to the preservation of brotherly union.

CORRESPONDENCE.

Announcements.

ANNUAL MEETING.

May 18th 1869, near Salem, Roanoke Co. Virginia.

DISTRICT MEETINGS.

East Pennsylvania district, in Tolbenhacken branch, Lebanon Co. Pa., 2 miles South of Myerstown Station, 6th of May.

Second district of Virginia, 7th and 8th of May, in Beaver Creek meeting-house.

Eastern district of Ohio, May 4th., 9 miles south of Masilon, O.

North Western District of Ohio, Eagle Creek branch, Hancock Co., 7th May.

LOVEFEASTS.

Aughwick, Huntingdon Co. Pa., 8th and 9th of May.

Pipe Creek, Md., 22nd and 23rd of May, commencing 11 A. M.

Foglesanger's meeting-house, 4 miles north of Shippensburg, Pa., 26th and 27th of May, commencing 10 A. M.

Information for the Brethren who expect to attend the Annual Meeting.

I have completed the arrangements for traveling facilities on the Virginia and Tennessee Rail road. All members attending the meeting will share the benefit of this arrangement, which is, that they shall pay full fare on the way going to the meeting where they will procure a certificate from me, which will return them over said road free of charge, good for ten days from date of meeting.

I will further inform the brethren that the cars arrive at Salem, (the place of stopping) going west at half after eight o'clock in the evening; and coming east at five o'clock in the morning. There will be conveyances in readiness to take the members to the place, or vicinity of the meeting on Sunday evening, Monday morning, Monday evening and Tuesday morning. If a few ministering brethren should arrive at this point at an early day, to attend the previous meetings, they will be received by the brethren at the depot by informing them of their intention as to the time, &c. For this purpose address Moses Brubaker, Salem, Va.

It is advised that the brethren generally do not arrive at this point until the time specified, when they will be met by the general arrangement. The place of meeting is about four miles from the depot. I will here repeat that the brethren in Botetourt County intend (no preventing providence interfering) to have meeting at different places for several days before the Yearly Meeting: say to commence on Friday 14th of May. Brethren attending these meetings who travel on the cars, will stop at Bonsacks Depot where they will be met by the brethren, who will convey them to where their services are wanted.—Those coming by private conveyances will get into the vicinity of the brethren, at Amsterdam, and will find entertainment, and an opportunity to be at meeting until time to go to the place of Yearly Meeting.

B. F. MOOMAW.

BALTIMORE MD. }
April 9th 1869. }

Dear Brother Henry:—I have both good and bad news to write to you. Elders John H. Umstad, Jacob Trostle, Jesse Roop and Ephraim W. Stoner, labored with us on the 4th and 5th inst., with great acceptability. Brother Stoner baptised the two candidates I referred to in my former letter. Others acknowledge that we have the gospel to support us in our doctrine and practice. Brother Trostle baptized two young men at Ellicott's city, some 12 miles up the Patapsco; and three more are applicants for initiation into the visible Church.—Quite a number of Methodists have applied to know if we will baptize them, and let them remain in the Methodist connection. Of course we cannot, for they could not obey the other commands of the blessed Redeemer. Their preacher in order to allay their fears, told his flock that "the Savior stood in Jordan, on a stone, and John took water up in a horn, and poured it on the Savior's head." What a subterfuge!

But as to the bad news. We purchased a lot of ground of John Eager Howard, in this city, in 1787; and in 1808 the meeting house was removed; and the Trustees permitted the Disciple Baptists to build a meeting house, with the understanding that we could use it, whenever we desired it. They have now given us official notice, that we cannot occupy it any more. We are now compelled to hire halls, until it is settled as to our rights to use the house as a place of worship. There is no doubt we have the entire legal right to use it, but they have possession at present. We must forthwith elect Trustees, in order to take possession, as all the old Trustees are dead. Pray for us.

Yours in the Lord.

L. J. GROVE.

Notice to brethren going to Annual Meeting.

I have made arrangements with the Baltimore and Ohio R. R. Co. for all the members who have been in attendance at Annual Meeting and have paid full fare going to be returned free of charge. I also made the same arrangements with the Cumberland Valley R. R. Co. from Harrisburg to Hagerstown, and there strike the Baltimore and Ohio Road. In consequence of the

arbitrary demands of the Northern Central from Harrisburg to Baltimore. I have made no arrangements with that road. Hence brethren following the directions of Brother Moomaw may lose the benefit of half fare from Harrisburg. I have requested the Pennsylvania brethren to attend to the Pennsylvania Central, and the Va. Brethren to attend to the roads south of Washington D. C., north of that they are too far off, and better leave to others nearer by. So far as the Baltimore and Ohio, and Cumberland Valley roads are concerned, you will pay your fare going, asking no questions, and at Annual Meeting you will procure a ticket by me, which will return you free of charge to all points you may take the road east of Columbus Ohio, But Brethren coming from via Pittsburg must at Harrisburg take the Cumberland Valley road to Hagerstown, (and not to Baltimore.) This is the correct route, (but the difference is not much,) but I could not accede to the unreasonable demands of the Northern Central road.

D. P. SAYLER.

Dear Brother Holsinger :—I feel like writing a little for your columns for the first time.

We must through much tribulation enter into the kingdom of God. Now we know that the children of God have been persecuted in days gone by, and we must expect persecution more or less, if we want to live up to all that God requires of us to do; but we must be steadfast in the faith. We do not have to contend with what Paul of old had, yet we have to be laughed at and pointed at with the finger of scorn by those who go into our society; but we can bear with them, as we know God is merciful to them as well as to us. God may yet open their eyes that they may see the error of their ways before it is too late.

Now brother, if you deem these poor lines worthy a place in the *Companion*, insert them; if not throw them into your waste box.

I feel also like throwing in my mite to pay for those who are not able to pay for the *Companion*. I will enclose 50 cents for some one who is not able to pay the whole.—We have no members here who are not able to pay for it, if they want it.

ROSANNA GAULT.

West Salem, O.

Notice to the Brethren going to the next Annual meeting.

Dear Brethren:—I have made arrangements with the Orange, Alexandria and Manasses R. R., and all its branches, for all the members who will be in attendance and will have paid full fare going, *to be returned free of charge*. You will pay your fare going, ask no questions, and at the place of Annual Meeting you will procure a return ticket from the clerk. We should be very glad to see the brethren coming up on the O. and A. Road through the valley, and visit our churches. It is always refreshing to hear other voices. We hope brethren will start in time, so that they may spend a little season with us.

There will be conveyances from one church to another. If you wish to stop further down the valley, you have noticed through the *Companion* that brother Myers has given the brethren's addresses. I live a short mile from Broadway station; and the brethren will be ready at any time to bring you from there. Write in time, so that the appointments may be made for any one that wishes to come through here. My address is Bowmans Mills, Va.

SAMUEL KLINE.

The same notice was also sent us by brother John Neff, of Mt. Jackson, Va.—EDITOR.

Brother Henry:—I will hereby inform the brethren and sisters generally that we expect to hold a communion meeting here in Johnson Co. Mo. which will be (the Lord willing) on the 27th of May. To be held with the brethren a short distance north of Knobnoster.—Brethren wishing to visit this country, will please take a note of this, and especially do we solicit our laboring brethren to be with us then. Brethren who can make it suit to comply with the above request, will inform the brethren previous to the time; all such information may be addressed to Joseph or Isaac Wampler, Knobnoster, Johnson Co. Mo., who will convey them to place of meeting.

By order of the Church.

A. HUTCHISON.

Centre View, Mo.

Brother Henry:—Please notify through the *Companion* that the brethren of Upper Conewago branch Adams Co. Pa., have set apart the 22nd and 23rd of May next, to celebrate the ordinances of the Lord's House, at Latimore meeting-house, near Deardorf's Mill.

Brethren coming by Railroad should be at Mechanicsburg on Friday 21st at midday, so we may have time to convey them to the place of meeting the same day, as the distance is 16 miles. Brethren wishing to be met at Mechanicsburg should inform me.

ADAM HOLLINGER.

Bermudian, Pa.,

Addresses.

Stephen Hildebrand, Mineral Point, Cambria Co. Pa., formerly Johnstown. S. S. Mohler, Cornelia, Johnson Co. Mo., lately Knobnoster. Also, persons desiring information of the country, &c., can be supplied by enclosing stamps to prepay answer.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Jay Co. Ind., March 18th, SUSANNAH WITZEAL, aged about 92 years.

She was mother of brother Daniel Witzeal, whose father died in Augusta Co. Va., about 36 years ago. She was brought up in the German Reformed church, though had often said, "If I were not so old, I would be dipped too; but am too old now." O my dear young friends, take warning. Do not put off the heavenly calling. The Lord wants your young days and tender hearts.

JOHN G. NEHER.

In Poweshiek Co. Iowa, April 10th, ELIZABETH, daughter of friend Jacob and Christina ROWLAND, aged 4 months, and 23 days. Funeral services by the writer from Luke 18: 15—17.

J. S. SNYDER.

March 12th, in Shanksville, Berlin congregation, Somerset Co. Pa. sister ELIZABETH SPEICHER, consort of brother Solomon Speicher. Aged 70 years, 8 months, and 16 days. Funeral services by brethren G. Schrock and D. P. Walker, from Rev. 14: 13.

D. H. WALKER.

In the Lick Creek branch, Williams Co., Ohio, sister MARY DOHNER, aged 66 years and 8 days, leaving a husband and six children to mourn their loss. Funeral services rendered by brother George Stockman.—Text, Rev. 14: 12, 13.

JOHN BROWN.

At Manheim, Lancaster Co. Pa., January 23rd, sister MARY HOERNER, widow of brother Andrew Hoerner (deceased), aged 75 years, 3 months, and 7 days.

She had been an exemplary member in the church for a number of years. She bore her affliction and suffering with patience and resignation. Funeral services by Elder Daniel Fry, from Rev. 22: 14.

A. ROYER.

In Upper Conowago congregation, Adams Co. Pa., March 18th, at the residence of her son, brother JACOB WOLF, aged about 98 years, and 7 months. His was the part of a quiet, peaceable and inoffensive brother.—His posterity was large. his children being 7 living and 5 dead; grand-children, 65 living and 15 dead; great-grand-children, 165 living and 26 dead; great-great-grand-children, 3 living, making 240 living and 46 dead; in all, living and dead, 286. His funeral was attended by a large concourse of people. Occasion improved from Rev. 14: 12, 13, by the brethren.

JACOB P. LEREW.

LIST OF MONEYS received for subscription, books, &c.,

Peter Beer, Decker's Point, Pa.	1.86
Daul Bostetter, Mt. Vernon, Ohio,	1.50
Eli J. Zook, Allenville, Pa.	.80
R. Musser, Belevu , Ohio,	.50
S. Long, Unity Iowa,	1.50
H. H. Arnold, Dayton, Ohio,	1.10
P. Overholtzer, Polo, Mo.	1.50
S. Rettinger, Ladoga, Ind.	.75

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THE
Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Address H. R. HOLSINGER,
TYRONE PA.

Christian Family Companion.

BY H. R. HOLSINGER.

VOLUME V. TYRONE, PA. TUESDAY, MAY 4, 1869. NUMBER 18.

Infidelity.

A LETTER TO A SKEPTIC.

An awful expression, indeed, on the infidel's doctrine, that its strenuous supporters have all mentally thrown off their sentiments in the moment of trial! or introduced their existence in more wretched hours! To see their is no trial. is awfully erroneous, which, my dear friend, you may clearly see from the following texts: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20.

My dear friend, creation is full of the wonders of God. If we view it in all of its parts, in leaf, in flower, in stalk or in creature and beauty. [illegible] the flowers [illegible] and in the [illegible] grass, [illegible] we read "our Father in heaven." [illegible] the [illegible] handiwork of God. [illegible] mandate, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." [illegible] the sun, as it were, [illegible] the [illegible] twinkling in the heavens, as upon the waters, or the mellow light of the moon, [illegible] of beauties. The mighty ocean bears on its heaving bosom, a [illegible] roar of conviction; and, when its waters, [illegible] as a slumbering babe, sweeps silently yet majestically on, testimonial to the [illegible]. In the gliant sapling, nodding to the passing winds; or in the stalwart oak lifting its head to the deepest gales, is printed some of the most [illegible] of a wonder working God. All nature speaks to declare a [illegible] God. The [illegible] so to proclaim his never-ending greatness, proclaims invisible things. The [illegible] of stars, all [illegible] that their lamps were lit at the throne of Deity. The hoarse voice of the angry billows, [illegible] they give evidence to the same fact. God has often been expressed as a maker of [illegible] most of great value, [illegible] [illegible] [illegible]

For the Companion.

On Luke 4: 18.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

When we examine the Old Testament Scripture, we find from sundry predictions by the holy prophets, that a King should arise to save the fallen race of Adam's family. "His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." Of the increase of his government there should be no end. "A prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that Prophet shall be destroyed from among the people." From a further examination of the scripture, we find that this King was born of the Virgin Mary, seen by the wise men of the East, &c., And the Spirit of God rested upon him; he grew in grace, as well as in stature, and soon was found preaching to a dying race, working miracles and gaining the praise and honor of a great many around him. We also find him at an early age conversing with men of distinction and great wisdom, and thus creating great surprise at his wonderful doctrine. We find him in the synagogue at Nazareth; and they gave him a book of the prophet Isaiah, when he read the above quotation: after which he says, "This day is this scripture fulfilled in your ears."—As much as to say, that he was the one whom Esaias the prophet had reference to. And certainly he was the one upon whom the Spirit of the Lord rested, and was commissioned to preach the gospel to the poor, broken-hearted, etc.

The first clause—"He hath anointed me to preach the gospel to the poor"—may in the first place be represented as being all of us. We are all poor; we inherited our poverty from our first parents. They, as we are all aware, were placed in a beautiful garden, eastward in Eden, and enjoyed the presence of their God and Creator. Then could there converse with God, and were as angels, so happy. But oh! the cunning deceitfulness of satan, who led them astray, till they could no more enjoy the presence of their Maker. So with us. The tempter has led us astray, far from the fold of God; we have wandered in forbidden paths, and can now but look back remorseful, no more in that pure angelic state of innocence. But now our great Minister, the Anointed, stands ready to receive us, if we are only willing to forsake our sins, and come to him: for he has said: "Whosoever cometh to me I will in no wise cast out." So we need not despair; for our sins can all be made white in the blood of the Lamb. In this we are all poor; all have need of a Savior.

2nd. It may be used in reference to the poor in spirit,—those feel themselves unworthy to approach a throne of grace,—those who feel themselves unworthy of the least notice of their Divine Master. Some probably are in unfavorable circumstances, reside distant from the house of God, cannot repair often to the house of worship, and are surrounded by enemies on every side; consequently do not feel strong, but weak and unworthy. They may have access to a throne of grace, only around the family altar. But, fellow-travellers, are you such? Oh, rejoice with me that such are the words of our Divine Master: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Though your earthly enjoyments are not so pleasant as of others, yet look forward with an eye of faith to that period when you will be filled with the fullness of God, and enjoy his presence forever.

3rd. It may be used more particularly in reference to the sinner who is yet dwelling in darkness. Oh sinner, this great King was anointed to preach the gospel to you. He invites the rich and poor, the noble and ignoble; all have the same invitation to come and partake of the marriage-supper of the Lamb. We find among the children of men, in ancient as well as modern times, when a feast is to be made, that often times just the gentry or nobility are invited to the festal board; they seem very partial in their solicitation. When the Queen Esther made the banquet of wine, she invited only the King and Haman to partake of it; and how soon was Haman communicating it to his friends that the Queen did not permit any one else to come to the banquet. But Christ bids all to come to the feast. "Ho! every one that thirsteth, come and partake of the fountain of living waters." "Come for all things are now ready." Come while the fountain is flowing. If your soul thirsteth by the movements of the Spirit, oh bid it go to drink and return unto thee "a temple fit for the indwelling of the Holy Spirit." Do not quench the spirit, for the Lord has said: "my spirit shall not always strive with the heart of man." While you are awakened to a sense of your duty, oh come to this great physician, who can affect a cure without fail. Let not the multitude of your sins keep you back, nor the darkness of your crimes. "Though your sins be as red as crimson, they shall all be made white as snow." So you have no excuse, but have free access to a throne of grace. Do not delay, for great is the dangers of procrastination. You may soon fall, and if not prepared, your doom is sadly fixed forever. Are you weary and heavy-laden? "Come," says Jesus, "to me and I will give you rest,—my yoke is easy and my burden is light." "If the righteous are scarcely saved, where shall the ungodly and sinner appear?" If the righteous are scarcely saved! Are you doubting whether you can enter into the fold of God? History informs us of a noted general, when about to ascend the towering cliffs before him, with his men, asked the engineer: "Is the route practicable?" The reply was, "it is barely possible." Then said the general, "let us push forward then," and the march commenced. Oh sinner, so it is with you. You think the gospel road to salvation barely possible

ss, but push forward with the utmost zeal: knock at the door of mercy for Christ has said, he will open to you. Come partake of this healing balm, this ystal fountain, in which you can wash away all your ilty stains: "For the night cometh wherein no man n work." Yes, the night of death. Are you bro- n down under the load of sin, groping your way rough darkness? Come there is yet balm in Gilead r yet, your sins can all be blotted out, your troubled ind restored to peace, and join the ranks of King manuel

While we were yet in sin, we were led captive by e wily works of Satan, and our eyes were blind to e wonderful works of God. We could not see afar f, and were bruised under the very load of sin. But w Christ has offered to relieve us of all our burdens: receive us into his fold, where we can go in and out nd find pasture; where we can drink and never never rst. We can enjoy the company of his people here. nd entertain a lively hope of enjoying the company f our Savior beyond this vale of tears where there is o more sin, no more sorrow, no more sickness, no ore death. "To day, if ye hear his voice, harden not our hearts; but give the more earnest heed to the hings which you have heard, lest at any time you hould let them slip."

S. T. BOSSERMAN.

Dunkirk, Ohio.

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For the Companion.

Humbleness of Mind.

This rare Christian ornamententitles its possessor to exalted estate. "Before *honor* is *humility*." The lest are called upon to wear it as a garment,—"Be othed with humility." And yet, this soft mantle, d delicate jewel, is unknown, and despised by the ultitude, and too often trampled under foot by the oud. "Not he that commendeth himself, is *approved*, t, whom the *Lord* commendeth." It is the most pre- us gem in the heavenly casket. So choice this gift rowing from above, that it is rarely formed on rthly soil.

[illegible]

Our Lord Jesus, bids us *learn* of Him, who was self the very embodiment of this grace,—"Learn e, for I am meek and lowly in heart." We are to [illegible] serve upon them to cheer and revive them, with smile and approval. It seems a *hard* thing to the d heart of man, to *renounce* himself, and to sing with the despised Tinct—"A poor sinner, I am—*and just nothing at all*." And yet this is true wisdom and blessedness. "Blessed are the poor in spirit for theirs *is* the kingdom of heaven." To be happy, we must be clothed with this garment: it is essential to our relig ious influence and usefulness. "God *resists* the proud:" and man also *rejects*, and dislikes an assuming and ar- rogant person. These vain and earthly distinctions are repudiated in our Lord's Kingdom. The Gospel Law is, to condescend to men of LOW ESTATE."

Have no respect to the proud: call no man master: prefer others to thyself, and take the *lowest seat*.

We feel at once, that these precepts are antagonistic to our earthly rules and to our usual behavior. No wonder we have so much contention, and trouble every- where, in the family, and in the Church. In the Bi- ble all our woes are traced to the deficiency of this grace. Pride makes wars, and sorrows, and rogues, and suicides

Men robed in purple and fine linen, scorn and neglect the poor and helpless. How self-inflated the proud Pharisee, contrasting himself with the poor pub- lican! yet the latter was comforted, while the former continued wretched, and miserable, and blind, and na- ked. We fear there is too much of this Laodicean glo- ry in our Christendom. Let us examine our condition, and let us present the "sacrifice of a broken and con- trite heart, with which God is well pleased."

JAMES H. DUNMIRE.

Strodes Mills, Pa.

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Late at Meeting.

We commend to the consideration of those who are in the habit of getting to Meeting late the question which a little boy put to his mother. The incident is furnished by a correspondent of the *Advance*:

Many years ago a little son not four years old, one Sabbath morning, came very cautiously and quietly down the chamber stairs as though afraid of awaken- ing some one. Coming into my room and softly lay- ing his hand upon my shoulder, he whispered, "Mam- ma, is it wicked to get up so early Sunday morning as you do other mornings?" The little fellow knew that we had sometimes to stay at home because there was not time to get all the children ready. That was a les- son to me—a lesson which I have never forgotten.

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So long as you see one star in the sky, the sun is not risen; so long as one leak admits the water the ship is not safe; so long as one sin reigns in a man's heart, and is practised in his life, Jesus is neither his Savior nor his King.—The Jews have no dealing with the Samaritans.

It is the proper office of faith to believe what can- not be seen, and the reward of faith to see what they have believed.

For the Companion.

To the Assistant Editor of the Companion.

To "live unto God" is to realize the Divine Presence, and feel the claim of his Sovereignty upon every faculty of our nature. As there is a self-consciousness in the life of sin, so there is in the life of holiness, although this latter is not sufficiently dominant to serve as a ground for the assurance of faith, as the other is for the assurance of condemnation. One sin is a sufficient fundamental cause of reprobation, but a life time of exemplary piety will not suffice for a ground of hope. There is nothing that is more tolerant than the life of Christ as it comes into our self-consciousness, & nothing more intolerant in relation to sin & error. The meat that is "offered in sacrifice unto idols" it would not eat, as such, to keep a world from ruin; & what is permissible it would not do "while the world standeth," if the indulgence might lead another to a fatal offence. To be scrupulous in regard to any thing that has been put to wicked use, where the thing used is not of itself sinful, is weakness of mind, but a truly Christian temper bears with it; but against the abuse of any thing good, or the allowance of evil under pretence of good, holiness hurls its anathemas with all the vigor of eternal rectitude. That so much upheaving and trouble has ever burdened the bosom of the Church, is owning to the fact that so large tracts of soul lie waste over which the Rightful Owner does not hold sway. Some are strong enough to eat all things, while another for very weakness eateth herbs, while one is pronounced addle-pated and the other licentious. The destruction of self, as a governing power, will enable the weak to thank God for the Samsons in Israel, and the strong that there are weak ones to take care of. We need lion-killers so as to retain practically the idea of strength and sweetness, and no less do we need babes to keep the breasts of Divine motherhood ever flowing. Children in the family, by their very helplessness, repay all the toil and care of nursing. When they dictate to their superiors, and grow fretful and restive they forget that they need the support of the strong more than the strong need the inspiration of their artless efforts in the direction of matured goodness. While we must ever have in the Church those that need milk and those that require strong meat, every true believer has in himself the babe that drinks and the man that eats. We never outgrow, or ought, our spiritual babyhood, as to character, however much it is necessary to add in breadth, and nerve, and vigor. Christ took all the past with Him in His personal history, as an ever-conscious element of His life, and it is in this fact that we find the ground of the hope presented in the Gospel in relation to childhood under the bad liabilities of hereditary sin. And Christ in us the hope of glory makes the ripest saintliness only a glorified childhood. To take the child up into the man, to have the purity and innocence of life's dawn throw its radiance and attractiveness over the character developed by fierce & persistent conflicts with a world lying in wickedness, is the grand consummation of the Spiritual energies as the Builder and Beautifier of God's broken shrine. To make this possible include the stupendous work of Christ, to make it actual requires the ever-present and ever-active agency of the Holy Spirit, and on our part calls for all the trust Godward, all the meekness manward and all the renunciation selfward, of which human nature is capable.

The face of every saint is toward Jesus, and reflects somewhat of the lineaments of the Author and Ideal of faith. The life of every newborn soul is a ray from the Sun of Righteousness and whatever its specific color may be, has the same elements and direction as all others. Whether the beams of the sun fall on ocean, mountain, fielder forest, silver lake, putrid morass emanate from one source, and consist of the same properties. The one God has revealed Himself in a multiplicity of forms in nature, all pointing in some particular, to the one Personal Revelation of Himself in matter for our redemption. But however many may be the ways and means he employs to make religion personal, when once Christ becomes to us what He became to the world in his human person, there is but one way. Divine providence employs means without number to effect the incarnation of himself with the individual through Christ, just as he revealed himself in manifold forms before Christ to foreshadow his advent and impress men's great want, but as soon as the headship of Christ is practically acknowledged, and his life becomes our inspiration and his word our directory, there is but one mode of expression for the Divine mind

ding as a *Body*. God leads the Christian *as* his way by a varied discipline, *as he* leads the inner *into* the way by various methods, but the believer has only one way of developing his life and evincing his allegiance in accordance with the expressed will of heaven. Wherein God has revealed his Mind there is an adaptation to the race. What is for one is for all. Christ did not confine himself to one locality, nor did he deal with all alike, when on earth. He was born at Bethlehem, reared at Nazareth, lived at Capernaum, and died at Jerusalem. But both life and death were for all. The assumption that what comes to us in the form of instruction may be varied in the features, without which it would signify nothing, is entirely groundless.—Nay more. It limits God, his holy word, his boundless grace, although this sin is charged on those who insist on unity of faith and practice in all that God has made a matter of clear revelation. No one can enter heaven without holiness. No one can be holy without faith. No one can believe without obedience. And no one can obey who follows "cunningly-devised fables," and puts the "traditions of men" in place of "the commandments of God." What phenomenon if the creed of man-worshippers were in actual proclamation: "Be baptized every one of you," *except such as prefer sprinkling or pouring.* "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you," *unless any among you feel so much "greater than the Lord," that they deem it non-essential.*—This may sound vulgar to many, but it is only filling the ellipses which our would-be saints are causing in the Word which no one can remove or enlarge with impunity. All have sinned, and therefore all need to repent. All have had the possibility of perfect obedience to any law that faithfully represents the character of God, and therefore all must be saved by faith in him in whom this possibility inheres. And every external arrangement that refers to these internal conditions, is as universal as the nature to which such conditions are demanded. There is as little propriety in being sticklers for what is not revealed, as there is in being captious in regard to what is. But what emanates from the Church's life, to meet the exigencies of her history, has on it the stamp of sacredness, and may not be impugned unless something more in harmony with the life of Christ take its place. God has given us but one Savior, and but one way of salvation in him, and by this one method he is bound as well as we. Yet he has left a wide margin outside of express revelation, not for individual opinion of what *is* revealed, but for individual discipline. Although he announces in advance *how* he intends to prepare souls for his kingdom, or deal with them after they are in, all his measures accord with what is clearly unfolded. As the countless hues of flowers all get their shading in the one simple essence of light, so all that God respects in us as individuals, and which requires diversity of management, is in perfect harmony with "One Spirit, One Body, One Lord, One Faith, One Baptism." In the rigid unity of the Church, in which the same things are believed and done, and no variableness is allowable, there is sufficient border on which to carry on all needed operations of discipline and counsel, from the Annual Conference down to the family of two. And for an individual, or a clique, to interpose in such proceedings on the ground simply of precedent, introducing discord and confusion, shows neither wisdom nor humility. Jehovah cannot improve and is above the possibility of erring in his disciplinary measures in relation to the Church. But man, even in his sanctified state, is imperfect in character and knowledge, and must needs depend on his sanctified intellect for originating and applying advanced measures, as to himself, the family, and the Church. The intolerance that would lay its interdict on the advancement of the kingdom of Christ in the form of new measures in regard to exigencies for which no express direction is given, is sadly at variance with the Spirit of Christ. And to introduce new measures in the sense of vital disconnection with the life of Christ in the Church, is to oppose the interests of Christianity, and practically place the wisdom of Christ on a level with that of fallen, fallible man.

C. H. BALSBAUGH.

Union Deposit, Pa.

The extravagance of "living" has become a vice itself; a sin in which the church, in its individual members, is too deeply involved.

For the Companion.

To the Young in Christ.

Dear Sisters and Brothers in the faith of *Jesus*: I as one of your young sisters, address you by this endearing appellation, trusting it may reach many of my dear young sisters and brothers in the cause of Christ, with whom I am not personally acquainted, but hope our spirits often unite around the throne of mercy, and in the love of our blessed Redeemer. In this we should be united forever. Though we are young, we have a great work to accomplish, if we prove faithful to the solemn vows we have made before God and man. What are we doing for the establishment of Christ's Church here on earth of which we profess to be members? we believe it to be the true Church; but are we faithful children of God? We stand as members of the Body of Christ, so we should be faithful in that we profess to be. Are we warning sinners to flee from the wrath to come? Do we set a holy example to our associates, showing them that religion is not a vain thing? And are we encouraging our elder brethren and sisters that are faithful laborers in the Vineyard of Christ, and, particularly, our ministering laborers, who have a great work resting upon them, if they are faithful to their calling? They should go through heat and cold to preach the gospel to the wandering sheep. They have many dangers to encounter, which we, as private members, have never known. And do we hold up their arms for them by our being faithful to the cause as we vowed before them when we entered the Church?

We should seriously ponder these questions and consider what each member has to fulfil for the building up of Zion. How many do we see going on in their sinful ways, not thinking of the life to come, who seldom think of their immortal souls, not concerned about the world to come after they have left this tabernacle of clay. They proudly lay up treasures in this world which is not our home, and will soon come to an end. This world's riches shall pass away. Where then shall the proud and trembling sinner appear? When the great King shall descend to Judge the world, then they will remember how they spurned the counsel of the Lord when salvation was within their reach. Oh dreadful day to the millions that shall sink into everlasting ruin! Painful thought to feel how little we are doing to call the lost back to the house of Israel. Oh dear brothers and sisters, are we drawing them by our influence? We have a great influence over the young: let us strive that it may be for their good instead of causing them to think there is no reality in the religion we profess to have. Oh let us think how much more good we can do for the salvation of souls. Though we are not preachers, we can do much for the Church: we should preach to the world *by our holy walk and conversation*. We can encourage our ministers in their labors: let us pray that they may understand God's word as he has laid it down and preach the pure gospel, teaching them to observe all the commandments, not only some of them and leave the rest undone, because the pride of our hearts, and lusts of the flesh, bid us do so. It is not from God that causes so many to believe that his commandments which seem so low are not essential to salvation, but the wicked spirit which is ruling the hearts of many, who believe this and that commandment is not a church ordinance, though they are plainly written down, and would be observed if they would control their evil hearts and become more humble and would believe God instead of men. God has plainly given them to us, but man has changed them. Oh let us pray for the Spirit of Christ; and that we may obey all things whatsoever he has commanded, is the prayer of your weak sister in the faith.

SUSANNAH M SANGER.

Oak Hills, W. Va.

For the Companion.

To Old Age.

You have now, perhaps, arrived at, or are past, your three score and ten. How necessary it is for you to examine yourself whether you be in the faith. The occupation of the world may have forbidden you many opportunities of communing with your own heart. Things of a more exalted and spiritual nature should secure your closest attention for the remainder of your days. But a short time is, to all appearance, left for you on the earth; but it is to be hoped, that you have laid up some treasure in heaven.

Worldly goods can avail you nothing in the world to come. Your death-bed must be an awful one, unless you are supported by your Father who is above. Have you let all those golden opportunities pass? Has Sabbath after Sabbath glided away unnoticed, or perhaps desecrated, by you? Have weeks, and months, and years, rolled by and brought you to the very verge of the grave, but unprepared to meet your God? O, old man, your case is lamentable, but let us trust that it is not too late to make your peace with heaven. The eleventh hour may have passed, the twelfth may be about to strike but yet there may be time. The thief upon the cross obtained forgiveness almost in death. He confessed the Lord Jesus Christ in his dying hour, and received the promise of being in Paradise with the Savior. Go now and do likewise; pray through the merits of Christ to be pardoned for all your past sins; pray for grace it is the gift of God, to enable you to lead the residue of your life in the fear and love of God that you may become his faithful servant, an

receive at last that crown of glory that never fadeth, but is as eternal as the heavens.

"ETERNITY is just at hand.
And shall I waste my ebbing sand,
And careless view departing day,
And throw my 'inch of time' away?"

D. L. T. BUTTERBAUGH.

South Manchester, Ind.

The Words We Need.

"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."—*Peter, and apostle.*

The above scripture is rich and strong. It is a cumulative statement and finds sublime climax. It is distinctly logical, each member of the statement being in kindred relation to the one preceding it, and all finding source and native affinity with the first. It is a test of christian character, which, if a man can stand, he is true, great and beautiful. It includes all the essential ideas of a full-orbed, rational manhood. It rules out of individual christian life, ignorance, atheism, drunkenness, licentiousness, chafing, hatred, injustice, and makes it strong, positive, self-sacrificing, pure, broad, tender, and binds up the whole under the sweet clasp of love. Such a life was Christ's and ours is to be hid with him in God. The man who can do this adding, has learned the secret. It is the vital arithmetic. The science of Faith is unfolded in this adding. If faith, as Peter here uses it, cannot find outlet in virtue and temperance and brotherly kindness and bloom out at last into the summer rose of Love, whose tint and fragrance are eternal joy to all pure souls, then did Paul say unwisely, "it is the *substance* of things hoped for, the *evidence* of things not seen." Ah what sturdy men these apostles were! How their dialect rises above the theological chatter and denominational catch-words of the present time! Here is a creed that has marrow in it—is full of "spirit and life." It is one that a man can believe in and be the better for it. It is a creed that reaches into the brain not only, but roots downward into the heart and grows in between the "soul and spirit." It is not a speculation, nor abstract metaphysic nor a crystal ether. And yet it is fundamental and satisfies every final demand of manhood. It is the true begetting of the Holy Ghost in the soul; for the "fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—*Christian Radical.*

Poetry as an Educator.

The men who know man best are the great poets. They *are* great poets through the warmth and breath and faithfulness of their sensibilities, their sympathetic consonance with the voices of the human heart, and, above all, through ceaseless desire for the better. To utter and embody conceptions springing out of such soil there needs a rich and flexible, a clean, refined diction. Thence poets are the regents of language. Great poems are the highest classics; that is, they are the best products of the first class of literary work. Thus, besides the the primary claim which good poetry has to be an educator, as tending through the truthfulness and purity of its thought and sentiment, to purge and elevate the sensibilities, it has a secondary claim, as furnishing the finest molds of speech—transparent, sparkling, deeply-freighted words in golden cadences. These their claims have always been academically acknowledged.

"WORDS—WORDS!"—*Hamlet.* Who shall speak slightingly of *words*, or deny their potency for good or evil? While it is true that "a word fittly spoken is like apples of gold in pictures of silver," yet an unreasonable word, a careless, an irritating word, is a poisoned arrow, rankling in the bosom—and leaving perhaps a wound never to be healed this side the grave. How often has a harsh, perhaps unmeaning word, spoken by one, who would give worlds the next moment to recall it, poisoned all the pure springs of enjoyment, and overspread the happy, smiling face with instant gloom, causing the bitter burning tears to flow, and leaving a memory which may rankle at the heart forever. O, let us keep a strict guard over our lips! that the tongue, that "unruly member," may never inflict upon the sensitive heart of another some rankling wound which we can never heal.—*Echo.*

Every act of sin is more injurious to him who commits it, than it can possibly be to any other who suffers by it; it will return into the conscience, and perform a strange work there.

If God has prepared the kingdom for you, he will prepare you for the kingdom; and if you are under preparation, you are very anxious and concerned that God should carry on his work.

Selected by GEORGE MYERS.

The Diligent or Faithful Minister.

[We clip the following from a work in our possession, and add and take from it to suit our faith and practice. It has been encouraging to me and may be to many of our brethren, if you think it worthy a place in your columns.—*C. M.*]

The ministration of the gospel must ever be considered as a standing evidence of God's gracious designs to a guilty world. Had he no intention of pardoning sin, of rescuing miserable mortals from the deplorable state in which they are involved, we should never have been blessed with such an institution. We should never have heard of the joyful intelligence which this institution proclaims. This ministry is not committed to the highest order of creatures, but to men of like passions with ourselves; to men only is it given to participate in this honor; and that, not to men who never sinned, but to those who were by nature children of wrath; even as others, called by Divine grace, introduced into the way of the Lord, and filled with the most ardent concern for the welfare of immortal souls; they are intrusted with the sacred treasure to communicate to others. He who has raised them up has not left them without motive, without encouragement, nor without direction in the performance of so great and important a work.

First, a minister's business is to preach. It is not sufficient that he believes he has a clear perception of the beauty and harmony of Divine truth; that his judgment is well matured, or his memory well stored. Sweet indeed are the moments of retirement, profitable and delightful the hours spent in examining and investigating the truths of the Gospel; though the study of the Scriptures must not be our constant dwelling; we must go forth, we must preach, we must dispense to others the riches communicated to us. The Scripture no where encourages silent ministers; for thus saith the Lord: "I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace, day nor night." Isaiah 62: 6, 7. Ye that make mention of the Lord, keep not silence: cry aloud, spare not, lift up thy voice, like a trumpet, and show my people their transgressions, and the house of Jacob their sins. He that hath my word let him speak my word faithfully. Now, if this be the case, how ought we to watch against everything that would operate as an impediment to this work! Suffer me to speak, my brother, and I will say, that you must not be deterred by any thing, except God himself should silence you by sickness or any extraordinary dispensation of his providence. You must not be impeded by any particular study. I would be sorry to say that a minister should not have any subject that is likely to be useful; but the minds of some, however, have been so absorbed that their hearts have been destitute of all spiritual feeling, and thus have philosophized away their congregations, and have been left to wonder that their wisdom has been so little regarded. But if you have a favorite, be careful that it is in accordance with your calling, and feed the people with the pure word of God.

Again, you must not be silent because you can easily get others to preach for you. Some scarcely ever preach, but through the mouths of others; they are always glad when they can get others to do their work, but what should we think of that servant who had promised faithfully to perform his duty, who should be always finding substitutes in order that he may be idle; this would be an intolerable evil to the world.—What, then, must it be in the church? And what a poor character is it to give of a minister to say of him, he does not like preaching; that he would rather get any one to officiate for him than preach himself; of this, however, I do not, I cannot, suspect you. There is one caution, however, permit me to suggest. There are many who call themselves preachers, who are of very indifferent abilities; who are always looking out for an opportunity to deliver or make a display of their talents; and there are others who may be good men, but are so fond of setting themselves up, that they would sooner reward you to let them preach, than you them, for their services. These, in my judgment, we had better avoid. The minister should not be hindered with much business of any secular kind. A minister's house, indeed, must not be like a desert, where no one is ever seen; but then it must not resemble the cold ways of concourse, where it is difficult to move. Let your acquaintance consist of those who can help rather than hinder you in your great work. It is better to have a small number of spiritual, zealous associates, than to be engaged every day from one end of town to the other, or from one neighbor to the other in useless visits, and endeavoring to form a large, and what some might call, a respectable connection.

Again, you must not be silent because you feel a sense of your own unworthiness, or meet with but little success at first. Many of God's ministers are greatly distressed on this point. How many have turned aside, wept, and said: "Alas! how can I preach to others, when I know and feel so little myself. What unbelief, what struggling corruptions, what little sense of the importance of the great work in which I am employed! Should I not be all life, all activity, all concern for the glory of God? These have been the sad reflections of many, and even those who have been faithful too. How many also have almost been induced to be silent from a consideration of their little success, and like Jeremiah, have resolved to speak no more in his name! These reflections and imperfections are sufficient to us in being silent. What minister is so fit to ascend the pulpit as he who has a deep conviction of his imperfections?

Remember, it was the upright Job that said: "Behold I am vile." Job 40: 4. The great Isaiah that exclaimed, "Wo is me, for I am undone." Isaiah 6: 5. And the holy, useful Paul said: "O wretched man that I am." Rom. 7: 24. Your heart, then, in-

stead of causing you to be silent, will often furnish you with a subject on which you may preach with considerable feeling. As to usefulness this must be left with God, who can tell what the net contains while it is in the sea. It should be an encouragement for us to preach often, as no one can calculate the effects of one single sermon. Some conviction may be wrought, some impression made, some conscience roused, some truth left in the mind of those whom we may never see again, nor hear of until the judgment day; but who may then come forward and bless God for the very sermon which we thought never did any good.

But I should be very sorry if, from what I have written, any one should imagine that we are to preach without study or knowledge. I should tremble to make such an assertion. Sanctified knowledge is a great blessing; but as for sanctified ignorance, I know of no such thing. Superstition, bigotry, persecution, and a number of evils spring from an uncultivated mind.—Labor to gain information, especially of the sacred Scriptures. What are we to preach? Not our own fancies or sentiments, or curious plans; but let us remember that it is a most awful and dangerous thing to aggrandize self at the expense of truth. We may stand long enough telling the people what they ought to be, but it will all be to no purpose, except the vital principle from above be given, the nature changed and the soul brought to possess that grace of faith which worketh by love.

Thompsontown, Pa.

Secret Prayer.

Our Savior, in language the most emphatic, has enjoined upon us this duty: "Enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly." How distinct is this command! And yet it is to be feared that by many professed Christians it is more neglected than almost any other.

1. Let us contemplate ITS IMPORTANCE. When midnight spread its gloom over Judah, why was our Savior found a lonely wanderer in its most unfrequented wilds? Luke tells us it was his custom to retire to those solitudes for private, secret devotion. We have many instances given in which he united with his disciples in social prayer; but every day he left the crowds with which he was surrounded, and went *alone* to hold communion with God. Christian! is it not important that a duty should be fulfilled which is enjoined by the Savior's lips, and enforced by a Savior's example.—And remember that this is *secret prayer*; the prayer of retirement: the communion of the soul with God, when that soul is withdrawn as far as possible from every external influence.

The example of pious men in all ages of the world, shows the importance of secret prayer. Witness Daniel, three times a day retiring to his chamber for prayer. Read the biography of any eminent christian, and you will find that it is in secret prayer that his strength has been obtained. O, there is a host of worthies who rise at once in attestation of its infinite importance. And another host may be seen of languid, spiritless, desponding professors, whose lives are passing unprofitably and wretchedly away because they do not strengthen their faith and animate their zeal by the devotions of the closet. Here lies the cause of so many doubts and fears of the christian; of that paralysis of christian feeling which makes so many professors an incumbrance and a burden to the church.

There are peculiar sins to be confessed, which it is not proper to confess in public or in social prayer.—The christian needs to go to God in all the confidence of a private interview, and there to unfold the inmost secrets of his heart. He has peculiar temptations from which he needs to be guarded; peculiar trials under which he needs support; and he must in private go to God, that he may seek relief for these private wants.

Secret prayer affords the most direct intercourse the soul can have with God. In the hour of retirement and solitude the soul is most perfectly cut off from all external influences. It can then be more easily ushered into the immediate presence of its Maker. These are the occasions in which the soul breaks from the trammels of earth, and soars, as it were, on angel's pinions, to the bosom of its God. And it is from such visits as these that the soul returns to earth, refreshed with draughts from the fountain of life, warmed by the joys it has felt, and showing to the world around, by the glow of its feelings, that it has, like Moses, seen God in the Mount.

2. The MANNER in which this duty should be performed. When our Savior says, "enter into thy closet, and when thou hast shut the door, pray to thy Father," he does most undeniably mean that we should go to some place alone, where we may pray to our Father in secret. It does not do to say that we can pray any where; that we can, in the bustle of business, withdraw our minds and have sufficient communion with God. The Savior's command is positive, that we must seek retirement and there in secret make known our requests to God. Surely, if Christ found it necessary to withdraw from the crowd, and even from every friend, that his devotions might not be disturbed by passing scenes, it is the most egregious folly for the frail *disciple* of Jesus to pretend that secrecy and retirement are not essential in his own acts of devotion. Yes, follower of Jesus! you must actually go to the place of retirement. It may be to the chamber; it may be to the grove; but it must be to some place where, alone and uninterrupted, you may commune with God.

There should be *stated times* for secret prayer. As far as possible, the habit should be formed of going at particular hours of the day into the presence of God. Unless the Christian has resolution to form a plan, and to abide by that plan, he cannot make advances in the

Christian life; he cannot enjoy religion. If you say, "I will daily enjoy the privilege of secret prayer," and yet do not set apart some particular portion of the day, which you will appropriate to this duty, you will find that your resolutions are made but to be broken. The evening twilight appears to have been the favorite hour with our Savior for this purpose. Daniel selected the morning, the noon, and the evening, as his seasons of private devotion.

The very design of secret prayer is to enable the christian to approach God with the *least possible restraint*. We should at such times, with great particularity, acknowledge sin. Has any temptation excited irritated feeling? In your closet confess that individual sin to God. Have you neglected duty? In penitential prayer allude to the time and to the circumstances, that your heart may not be sheltered by the vagueness of mere general confession. In your closet review your actions, and speak to your Maker distinctly what you mean, when you are a sinner. In the solitude and the silence of the soul's retirement with God we may become acquainted with ourselves. This is the way to make confession of sin which is acceptable to God.

We should also in secret prayer pray for *particular blessings*. You are a parent. Your son is at a distant school, surrounded by new and trying temptations. In retirement plead for him by name. State distinctly the temptations to which he is exposed. Thus may you pray with a degree of fervor and distinctness which would be impossible and improper even in the more public circles of social prayer. When our Savior united with his disciples in prayer, his petitions were general: "Thy kingdom come," "give us day by day our daily bread," "forgive us our debts," "lead us not into temptation." But when he retired to the garden, in solitude, his prayer was, "O my Father, if it be possible, let this cup pass from me." Here he unveiled all his secret sorrows to a Father's view. Imitate your Savior, and daily in secret prayer, remember your friends, calling them by name.—Remember your own particular temptations, and your own particular sins, and thus will your Father, who heareth in secret, himself reward you openly.

3. Consider the ADVANTAGES of secret prayer.—There is no exercise of the christian which has so powerful an influence in promoting spirituality of mind.—The secret communion with God seems to introduce us into his immediate presence. If we go to the closet with the distinct confession of sin, and asking particular blessings, we can hardly fail of receiving an influence into our own hearts which will be abiding.—There never can have been a case of one who perservingly frequented his closet, and there found rest to his soul, who was not a spiritual man and a growing christian. And the christian who does not pray in secret must be a languid and a heartless disciple.

There is no *preservative from sin* so potent as this. An hour of temptation may overcome the christian.—He may be left to the commission of sins, the thought of which now makes him shudder. Temptations may be thrown in your way, and you have no safety—you have no protection but in prayer. He who comes from the audience chamber of God, from intimate communion with his Maker, has faith so bright and strong that temptation will in vain assail him. Standing on the very verge of heaven, breathing the very atmosphere of that pure world, he will be enabled to say, "Get thee behind me, Satan." The path to the commission of sin lies invariably through the neglect of secret prayer.

There is no exercise which can so *purify and tranquilize the mind*. It is this which gives that "closer walk with God," which ensures "a calm and heavenly frame." This is the mount upon which the christian may stand above earth's vapors and smile at earth's storms. When Jesus went to the garden as the hour of death approached, he was in an agony. But he came from that garden calm and composed. Thus, christian, may you obtain a composure of mind, and a calm, steady enjoyment, which no opposition or trials can ruffle. And how happy is the heart, thus fixed on God; thus steadfast in a joyful serenity which nothing can disturb. Neglecting this duty, how full does the heart become of worldly cares! How often depressed with anxiety! How will trifling obstacles disturb and irritate! The remedy for all this is secret prayer. Then is the spirit alike independent of great calamities and of petty vexations.—*American Tract Society.*

Afterwards—to Glory.

With what blessed counsels doth our Heavenly Father guide us. He guides over mountain-tracks and through valleys of lowliness; guides where our own foresight is at fault and our wisdom is but folly. He guides us in safety to the last, and then—what then? "*Afterwards* He receiveth us to glory." Not yet. Afterwards. The guidance must be ended before the glory begins. After our tears and fears and sorrows—and after the fulfilment of the sacred mission the Master gave us—*then* cometh the *glory*. This is a rainbow-word composed of *seven* distinct hues all beautifully blended. A *light* that floweth out from the eternal Godhead; a *knowledge* which reveals all hidden mysteries taught us by Jehovah himself; a *purity* which walks in white among the seraphim; a *peace* that passeth all understanding; a *love* born of the Redeemer's wounds on Calvary; a *joy* forever unsullied by a single tear; a *holiness* as lustrous as that worn by the Bride of the Lamb. These are seven colors that blend into the one dazzling and insupportable brightness. No earthly eye hath seen it. No earthly ear hath heard its unending swell of harmonies. No human heart hath conceived it. The glory of God doth lighten it, and the Lamb is the light thereof. Remember, O child of sorrow, that the blissful "Afterwards" *will* come—afterwards to *glory*.—*Voice of Truth.*

MISCELLANEOUS.

Go To Work.

Nothing is more salutary to the human soul than the direct work of saving men. There is a basis of fact. There is the next ground for action. There is man dying in his need, and there is a power which you may apply for his transformation. Therefore go to work upon men and with men. And let me tell you, there is nothing that you could do that would be more salutary to your own soul. I speak what I do know when I say that there is nothing which brings men back from the desert of sandy and arid speculation: nothing which brings a man in again to the shore from the cheerless ocean of doubt; nothing which gives us such faith and certainty as laying aside all reasoning, and engaging in the practical work of the Gospel. I know that there is a restorative influence in that work. I know that, whatever doubts I may have, once let my heart and hand join together in working with men for their elevation, and spirituality and salvation, and my doubts disappear; I know in whom I believe: I know the work to which I am appointed. And the sweetest thoughts that I ever had of God came to me in the act of laboring for my fellowmen. The most glorious views that I ever had of man's interior life, and of essential divine truths, were ministered to me when I was working for the salvation of others.

A True Marriage.

I believe there are few thoughtful men who have not come to regard as one of the least explicable among the great riddles of the earthly economy the rarity of well-assorted marriages. It might be so different, one cannot help thinking. The adaptations for harmony so wonderful! the elements of happiness so manifold and so rich! yet how often —how miserably sometimes—it all miscarries! the waters of paradise turned to fountains of bitterness, the gifts of heaven perverted to curses upon earth.

I do not mean that there are few unions yielding reasonable comfort, friendly relations, a life free from open quarrel or secret heart-burning: but I speak of the marriage without flaw or jar—a matting alike of the material, with its intangible affinities and its wondrous magnetisms, and of the immaterial principle within that survives the death-change. I speak of a heart-home pervaded by harmony not only unbroken, immutable as that of the spheres; felt to be so by those whom it blesses, calms, satisfies; a social state to which when man and woman attain, there remains nothing in the way of earthly need or acquisition, save daily bread, to be coveted or prayed for.

Some think that in this trial-phase of our existence, no such state of harmony and happiness is to be found. Among few that do find it none of these skeptics will have place. No entrance into that temple except for those who believe!—Without faith in the good and the beautiful—the good that is felt, not seen—the beautiful that must be conceived before it is realized—a man is shut out from the highest enjoyment. And such a man can do little to meliorate the world or elevate his race.—*Lippincott.*

Soul's Rest.

The needle's point in the seaman's compass never stands still, but quivers and shakes till it comes right against the north pole. The wise men of the East never stood still, till they were right against the star which appeared to them; and the star itself never stood still, till it came right against that other star, which shone more brightly in the manger than the sun did in the firmament. And Noah's dove could find no rest for the sole of her foot all the while she was fluttering over the flood, till she returned to the ark with an olive branch in her mouth. So the heart of every true Christian, which is the turtle dove of Jesus Christ can find no rest all the while she is hovering over the waters of this world, till it have the silver wings of a dove, and, with the olive branch of faith, fly to the true Noah, which signifieth "Rest," till Christ put forth his hand out of the ark, and taking it in, receive it to himself.

A Woman's Influence.

A Christian woman gave her hand to the man on whom she had already placed her tenderest affection. He possessed almost every grace, but was destitute of the grace of God. By spending the early part of his life in a foreign land, and associating with those who had the reputation of gentleman, he had imbibed the fashionable habit in that place of using God's name in vain in common conversation. His new and much-loved wife sought to reclaim him. She knew the only way to his heart. She took advantage of his love for her to win him to Christ, and she effectually succeeded.

One day, as she was standing before him, in company with a few friends who were listening to his conversation, in order to give additional interest, as he supposed, to what he was relating, he added the name of Christ. He looked at his wife, and saw her in tears. He was confused. She raised her hand and gently pressed his chin. "O!" said she, "if you knew how much I love that dear name, you would never again pain my heart by trifling with it."

His heart was touched. He was unable to proceed. He asked her forgiveness, and soon left the room. In this way he was saved from ruin and is now an eminent example of piety.

GOOD MANNERS are the blossoms of good sense, and it may be added of good feeling too; for if the law of kindness be written in the heart it will lead to that disinterestedness in little as well as in great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners. The happiness of our life is made up of little courtesies; little kindnesses, pleasant words; genial smiles; friendly letter, and good deeds.

Build not thy nest on any tree on earth, seeing that God hath sold the forest to death.

Jerusalem and the Sacred Mountains.

Of the ancient Jerusalem nothing remains except the natural features, which still retain an interest from the historical associations attached to them. The modern city, El Kods, by the Aradin's term signifying The Holy, is revered and visited by Jews, Christian and Mohammedan pilgrims. Its walls enclose a circuit of about three miles, a somewhat greater extent than the Jewish capital, as mount Calvary is comprised within them, and contains about 30,000 souls.

The oldest city was destroyed by the Babylonians; that which was trodden by the Divine footsteps was demolished by Titus, A. D., 70.

Mount Moriah, on which stood the magnificent temple of Solomon, and Mount Zion are in the south part of the city; at their foot is the memorable pool of Siloam. On the south of the city is the Aceldama and Hinnom, or Gehenna, and on the east the valley of Jehosaphat.

The mosque of Omar, called El Iarem, the Holy, is a vast pile of buildings, composed of a cluster of mosques and moguls, revered by Moslems as the second great sanctuary of Mohammedism. It is said to be built over David's tomb, and to contain the sacred stone that formed Jacob's pillow.

Among the numerous Christian churches and convents, the Church of the Holy Sepulchre, built near the tomb of the Savior, is the most interesting.

Lebanon is not an isolated peak, but a chain of mountains running through the south of Syria. The wood for King Solomon's Temple was cut from its slopes, and many of the sacred utensils were made from its fragrant cedars. Jerusalem was sometimes called Lebanon, because the temples and houses were built almost entirely of the cedars.

As Moses wandering one morning among the slopes of Horeb, saw before him a solitary bush blazing from top to bottom, but still unconsumed. Every branch was a fiery branch, and every leaf a leaf that glowed unwasted in the still flame. As he stood amazed and awe struck at the sight, a voice exclaimed; "Take thy shoes from off thy feet, for the place on which thou standest is holy ground."

Mount Moriah stands just without Jerusalem, where the rude altar of Abraham rose nearly four thousand years ago. The proud city has risen and fallen beside it, the generations of men come and gone, and wholedynasties of kings disappeared one after another; yet there it stands as it stood in the wilderness when it was trodden only by the wild beasts of the forest. Years after the temple of King Solomon threw the sunbeams upon it, and the children of Israel paid vows there.

The Flowers of Palestine.

"The hills in the region of Mount Tabor," says Dr. Bellows, "offer better pasturage than any we have met in the Holy Land, and yet there seem fewer flocks upon them. But its flowers have taken advantage of this absence of cattle and people, to spring up in a variety and beauty I have never seen equalled. We gather bouquets in a few moments by the path, which I defy any London or New York conservatory to equal in beauty, and freshness, and variety, or in rarity. Such feathery things, such fairy shapes, such delicate colors, such exquisite contrasts, were never, it seems to me, combined in any nosegay, and I felt then, as I do now, ashamed that my feeble botany could not name and place them. I made their beauty the *amende* of a most honorable mention. Could I have sent one of these Syrian bouquets to each of my beloved friends at home, I would gladly have paid the New York price for a hundred, and a hundred might have been plucked from a rod of ground. But their frailty was equal to their freshness and delicacy. There is a solemnity in the houseless, treeless, unpeopled state of this fine country, which is an affecting preparation for the approach to the great centre of Jesus' ministry, the Sea of Galilee. Nature seems to say there is no room in this sacred regionbut the memory of him whose glory fills the earth. The hills are green, and flowery, and fragrant, but they refuse any meaner service than that of acting as the witnesses of Him who once, putting their lilies above Solomon in all his glory, used them as His altar and His pulpit.

God Sees us.

One day the Astronomer Mitchell was engaged in making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill about seven miles away. On the top of that hill was a large number of apple trees, and in one of them were *two boys stealing apples*. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Professor Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them.

So is it often with men. Because they do not see the eye which watches with a sleepless vigilance, they think they are not seen. But the great open eye of God is upon them, and not an action can be concealed. There is not a deed, there is not a word, there is not a thought, which is not known to God. If man can penetrate with the searching eye which science has constituted for his use, the wide realmof the material heavens; shall not He who sitteth upon their circuit be able to know all that transpires upon the earth, which he has made the resting place of his feet? Let the three little words at the head of this article not be forgotten, but let young and old remember the great truth which they contain. Thou God seest me.—*Christian Era.*

Scorn to do and mean action.

YOUTH'S DEPARTMENT

For the Companion.

Lessons for the Young.—No. 2.

OBEDIENCE TO PARENTS.

My Dear Young Readers: After some delay, I present you with a second lesson. But I trust you have not forgotten the former lesson: for in it was contained a certain thought which it is my purpose in the present lesson to examine and explain more fully. The thought alluded to occured in connection with the inquiry whether it would be due respect to parents, if children take *their own time* to do an errand which the parents intended should be attended to immediately. Respect to parents is a *duty*, but it is only a part of a greater and more comprehensive duty—*obedience to parents.*

In order to know how much is required of you to obey your parents, you have only to consider the meaning of the word *obedience*, which is "compliance with a command." To comply with a command, is, to yield to what it requires. To be obedient, then, to your parents, is, to be obedient to them in all needful, rightful and reasonable demands. If your parents are Christians, they ought not make demands at such a time and in such a manner, as would tend to provoke or make you feel ashamed; neither should they require impossibilities. It is often true, too, that children provoke their parents by disobedience, and thus parents will sometimes do or say what they would not at other times for all the world. Guard, then, dear children, against the sin of provoking your parents, and *the great sin of grieving a Christian parent.*

Do you remember the name of the wisest man? If not, read the book of Proverbs in the Bible.—He was a great and good man; and I have no doubt of his once being a good youth, who loved, respected, and obeyed his parents. His father's name was David, the Psalmist. His mother's name was Bath-sheba. The Lord named him SOLOMON,—this name signifies *peaceable*. When David was king of Israel, he determined to build a great house of worship; and he said: "Solomon, my son, is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will, therefore, now make preparation for it." And he did before his death. He gave Solomon a charge, or command, "to build an house for the Lord of Israel." David would have built the house in his own time, if the Lord had not said to him: "Thou hast shed blood abundantly and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight." 1 Chron. 22: 8. Solomon obeyed the command of his father, and became a wise and useful man.—His writings, which you find in the Bible, are full of advice and instruction for every one that seeks and loves to be advised and instructed; but he says, "fools despise wisdom and instruction." Prov. 1: 7.

If you will read the history of the youthful days of the men I have named you will find that they were dutiful and obedient to their parents, or guardians. "Noah was a just man, and perfect in his generations;" and his children must have obeyed him, or they would have been destroyed even as those who refused Noah's teaching and were drowned in the flood. Think also of Abram, Isaac, Jacob, Moses, Samuel, David; and, in the New Testament, of John, the Baptist, and others among whom was Timothy, who, in his youth, had received much instruction in the Holy Scriptures. You, too, my young friends, can become good and honorable. If your parents give you advice, do not turn from it. If they remind you of your faults, do not permit yourselves to become offended, but rather thank them for the interest which they show in your welfare, and at once strive to become what the children of good, Christian parents should be. Do not hesitate to come when they call; nor to go when they send you; nor to refrain from what they forbid. And let me assure you, that if your youthful life is moulded by cheerful and respectful obedience to your kind parents, you will not depart from the way of moral Right, and the Law of God, when you leave the parental roof. Read Prov. 22: 6.

D. B. M.

Men Without Hearts.

We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is weakness. They will return from a journey, and greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg surrounded by its broken fragments. There is hardly a more unnatural sight on earth than one of these families without a heart. A father had better extinguish a boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery than to be robbed of the hidden treasures of his heart? Cherish then, your heart's best affections. Indulge in the warm and gushing emotions of filial, and fraternal love.

Christian Family Companion.

Tyrone City, Pa., May 1, 1869

Middle Penna. District Meeting.

The meeting convened in the James Creek congregation, Hunting-Co., on Monday morning, April 26th. The brethren had made arrangements by which the cars stopped within a furlong of the meeting house during the meeting. There were meetings of public worship on Saturday evening, Sunday and Sunday evening, at the meeting house, and on Monday evening at several other places, all of which were well attended.

The following are the branches of the Church, with their representatives:

NAMES OF DELEGATES.

Antietam,	Jacob Price, D. F. Good.
Aughwick,	John Spanogle, James R. Lane.
Back Creek,	John Shank, Geo. Mourer.
Buffalo,	Isaac Myers, Samuel Longanecker.
Clover Creek, 1 query	J. W. Brumbaugh, G. W. Brumbaugh.
Codoras,	Jacob Shamberger, Christian Ness.
Duncansville,	D. M. Holsinger.
Falling Spring,	—not represented.
James Creek,	Isaac Brumbaugh, Geo. Brumbaugh.
Lewistown,	John Price, Archy Vandike.
Lost Creek,	Michael Bashore, Solomon Seiber.
L. Conawago, 2 queries.	J. Raffensberger, Joseph Myers.
L. Cumberland 3 queries,	David Nisley, Moses Miller.
Marsh Creek,	By letter.
Perry,	Isaac Ebey, Wm. Pandabaker.
Ridge,	J. R. Fogleswanger, Daniel Eckerman.
S. S. Valley, 1 query	Jacob Steel, Andrew Snowberger.
Spring Run,	P. S. Myers, A. Myers.
Stone Valley,	James A. Sell.
U. Conawaga, 1 query.	D. Longanecker, Adam Brown.
Upper Codoras,	A. Miller, H. Hoff.
U. Cumberland, 1 query.	Daniel Keller, Daniel Hollinger.
Warriors Mark, 2 queries.	Graybill Myers, H. R. Holsinger.
Yellow Creek, 1 query.	Jacob Miller, Daniel Snowberger.

Last year's officers were re-elected.

The Minutes of last year's meeting were read and approved.

Eleven queries were submitted to the council, which were answered as seemed just.

An application was received from the Upper Canawaga branch, Adams Co., for next meeting, which was granted.

Elders Graybill Myers and Moses Miller were elected delegates to Annual Meeting, the former to represent the district on the Standing Committee.

Some important business was submitted to the council, and some questions were warmly discussed, although a general good feeling was preserved throughout the deliberations.

As will be seen above there was a good representation, only two branches that had no delegates. The majority of the congregations had two representatives.

The brethren at James Creek were well prepared to entertain the meeting. They have one of the best and most convenient meeting-houses in the District. Another advantage is that there are a great number of members residing in the immediate vicinity, and they all seem to be alive.

The Minutes of the meeting may be had by members residing in the District, at 7 cents, or 60 cents a dozen.

The Companion from the Annual Meeting to end of volume Five.

The *Companion* from the Annual Meeting, including the first number issued after the meeting, and the minutes as soon as published, together with our report of the proceedings of the council, to the end of this year, will be furnished at 90 cents. We should be highly pleased to add several hundred new names to our list. Will our friends make another effort for us. The locality of the meeting will be a new one for the *Companion* and we hope to make many new friends.—Please make the announcement that the balance of the volume from the Annual Meeting, with the Minutes will cost only ninety cents.

We expect to go to the meeting prepared to settle all accounts, and hope all our agents who will attend, and are in arrears, will meet us prepared to square up. We need all that is due us, and are obliged to pay Bank Interest for the full amount of all that is due us.—Our income for the present year will be proportionally smaller than the preceding three years, on account of the enlarged paper and other improvements, and it is therefore quite necessary that we shall use strict economy. Every dollar of interest that we pay must be deducted from our living. Hope we shall be enabled to make credits to the amount of several hundred dollars by June first. Those who have not yet paid to the agents will please take this notice as *invitation* to do so at their earliest convenience.

Love Feasts.

The time for a number of Love feasts was finally agreed upon at the District Meeting, and hence the large addition to our list. It was thought to give sufficient notice in this way, as congregations who have their meetings inserted mean to extend an invitation, and it will be so understood.

Earth Cures.

Experiments have lately been made at the Pennsylvania Hospital, at Philadelphia, with the Earth cure. Dry sifted earth is applied to the wounds and sores. It has been used in a number of bad cases in the Hospital with magical effect. Its tendency is to absorb the excrement and thus mitigate the offensive odor; relieve pain and assist nature in the healing. It is hoped that mother earth may be found to be a useful balm in restoring man from the many ills to which he is subjected.

Our Contemplated Journey to the South.

We now expect to start upon our journey to Va., on Monday night next, 10th inst. We go via. Harrisburg, Baltimore, and Washington, and expect to be accompanied by brethren J. W. and G. W. Brumbaugh and perhaps others, and expect to arrive at Bonsacks at 8 o'clock P. M. of the 13th.

CORRESPONDENCE.

Announcements.

ANNUAL MEETING.

[illegible] 18th, 1864, near Salem, Roanoke Co. Virginia.

DISTRICT MEETINGS.

East Pennsylvania district, in Tolbenbacker branch, Lebanon Co. Pa., 2 miles South of Myerstown, 4th of May.

Second District of Virginia, 7th and 8th of May, in Greer's Creek meeting-house.

North West ern District of Ohio, Eagle Creek branch, Hancock Co., 7th May.

LOVEFEASTS.

Aughwick, Huntingdon Co. Pa., 8th and 9th of May.

Pipe Creek, Md., 22nd and 23rd of May, commencing 1½ P. M.

Eglesanger's meeting-house, 4 miles north of Shippensburg, Pa., 26th and 27th of May, commencing 10 A. M.

Dry Valley, Mifflin Co., Pa., May 21, 22, 1 P. M.

Spring Run, Mifflin Co. Pa., May 24, 25, 1 P. M.

Tuscarora, Juniata Co., Pa. May 26, 27, 4 P. M.

Lost Creek, Juniata Co. Pa., May 28, 29, 1 P. M.

Buffalo Valley, Union Co. Pa., May 31st, and June 1st, 1 P. M.

Warriors Mark, Huntingdon Co. Pa., June 4, 5, 2 P. M.

Duncansville, Blair Co. Pa., June 7, 8, 4 P. M.

Clover Creek, Blair Co. Pa., June 9, 10, 4 P. M.

Yellow Creek, Bedford Co. Pa., June 11, 12, 4 P. M.

Brother Henry: — Please say that, the Lord willing, the brethren of the George's Creek branch intend holding a Communion Meeting at Fairview meeting-house, near Masontown, in Fayette Co. Pa., on the 29th and 30th of May next, beginning at 11 o'clock A. M. of Saturday morning. The members of the adjoining churches and of the Brotherhood in general, are heartily invited to attend.

Those from a distance, traveling by public conveyance, will come to Pittsburg, Pa., thence by rail-road to Uniontown which is 12 miles from place of meeting, and take private conveyance. By being at Pittsburg wharf on 28th (May) at noon, those who prefer Steamboat. can come by River 1¾ Miles of meeting-house, and stop off just *opposite* "Craig's Landing."

By order of the Church.

JOS. I COVER.

New Geneva, Pa.

Brother Henry:—Please announce that we intend, the Lord willing to hold a love-feast on the 10th of June next, and to continue over sunday, to which the brethren and sisters are all hartily invited, and especially the laboring Brethren. The place of our meeting is in DeCalb Co., with brother Daniel Philips five miles north-east of Corunna, Ind.

JEREMIAH GUMP.

Pery, Ind.

Eastern District Meeting

Brother Holsinger:—Please announce through the *Companion*, that it is desired that all brethren coming to the Eastern Pennsylvania District meeting, who come by way of Philadelphia and Reading Rail Road (South of Reading) shall stop at Richland Station, where brethren will be ready to convey them to the place of meeting. All others will stop at Myerstown, as before directed.

For the Committee of arrangements,

JESSE Y. HECKLER.

Corrections.

In No. 15, page 216, second column, 26th line from the bottom for "Matt." read *Mal.* or *Malachi*. Also, page 217. first column, 21st line from the top, read: "As natural heat is essential to the functions of animal life, *so is spiritual heat essential to the functions of spiritual life.*"

In "Letter to an unknown Correspondent," No. 16, page 230, 15th line from the top, first column, for "Deity" read *Duty*.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

March 17th, in the Waterloo, Iowa, congregation, MAGGY CATHARINE, infant daughter of brother Jonas A. and sister Carolina FLICKINGER, aged 1 year, 11 and 7 days. Occasion improved by the Brethren by reading and speaking from 1 Peter 1 : 24. May the Lord comfort and bless the sorrowing parents.

Also, in same congregation, March 20th in the City of Waterloo, Sister POLLY CROSS, consort of John Cross, aged 58 years, 4 months and 18 days, leaving 10 children to mourn their loss, eight of whom are members in the church.

Also in same congregation, same day, sister BARBARA SHAFER; aged 84 years 9 months and 24 days. She died suddenly; leaving six living children, besides a great many grand, and great grand children to mourn their loss. On Sunday the 21st inst. the remains of these worthy sisters, and mothers in Israel, were conveyed to the Brethren's Cemetery, near their meeting-house 4 miles south of the city, followed by a very long concourse of relatives, friends, and neighbors, paying the last tribute of respect to those whom they loved. Occasion improved by the Brethren by reading and speaking, from 2nd Timothy 4 : 7, 8. Text with the wise man, "Then shall the dust return to the Earth as it was; and the spirit shall return unto God who gave it."

ELIAS K. BRECKLY.

In the Berlin branch, Somerset Co. Pa.' March 27th, ANN ELIZABETH, daughter of friend Michael and Lydia LONGSDORF, aged 15 years, 5 months, and 24 days. She was buried on the 28th at 3 o'clock, in the German Reformed burying-ground, followed by a very large concourse of people. Funeral preached in the German Reformed meeting-house, by the writer, from Heb. 9: 27, 28.

In the Elklick branch, Somerset Co Pa., March 29th, EVE, consort of friend Emanuel KLINGAMAN, aged 63 years 9 months and 8 days. She was in a suffering condition some 20 years. Occasion improved by brother C. Berkley and the writer.

C. G. LINT.

MARRIED.

March the 17th 1869, at the house of the bride's parents Brother Henry and sister Susan Sanger, Fayette Co. W. Va. by brother J. S Flory, brother James M. Hutchison (Speaker) of Monroe County, W. Va., to sister Sarah E. Sanger.

LIST OF MONEYS received for subscription, books, &c.,

M. Zigler, Bowmans Mills, Va.	.75
Wm. S. Noe, Knoxville, Tenn.	1.50
George Long, Mongoquinong, Ind.	10.00
N. Glotfelty, Libertyville, Iowa,	.75
Cath. T. Good, Ashland, Ohio,	1.50
James G. Gish, Camden, Ind.	1.00
J. L. Forney, Berlin, Pa.	1.50
F. F. Murray, Jones Mills, Pa.	1.50
Daniel Holsinger, Waynesboro, Pa.	1.00
John H. Shook, Greencastle, Pa.	17.65
M. Mohler, Kishacoquillas, Pa.	14.40
S. Broadhurst, Napa City, Cal.	2.00
John Cox, Striker, Ohio.	1.50
Abram Bowers, Martinsburg, Pa.	1.00
Jas. H. Dunmire, Lewistown, Pa.	1.50
E. Henricks, Cerro Gordo, Ills.	1.00
Jacob Baringer, Elkhart, Ind.	.75
Jacob Zuck, jr. Mercersburg, Pa.	1.50
K. Heckman, Plymouth, Ind.	1.50
Isaac Young, Carrollton Sta. Ohio,	2.00
John Clingingsmith, Barry, Ills.	2.30
John J. Knepper, Berlin, Pa.	1.00

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No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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Pious Companion, S. Kinsey, post paid,	.45

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Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME V. TYRONE, PA. TUESDAY, MAY 11, 1869. NUMBER 19.

Happiness.

When are we happiest? When the light of morn
Wakes the young roses from their crimson rest?
When cheerful sounds upon the fresh wind borne,
Tell man resumes his work with better zest,
While the bright waters leap from rock to glen
—Are we the happiest then?

When are we happiest? In the crowded hall,
When fortune smiles, and flatterers bend the knee?
How soon—how very soon—such pleasures fall!
How fast must falsehood's rainbow-coloring flee:
Its poison flowrets leave the sting of care:
We are not happy there!

Are we the happiest when the evening hearth
Is circled with its crown of living flowers?
When goeth round the smile of harmless mirth,
And when affection from her bright urn showers
Her richest balm on the dilating heart?
Bliss! is it there thou art?

Oh, no! not there! it would be happiness
Almost like heaven's, if it might always be,
Those brows without one shading of distress,
And wanting nothing but eternity:
But they are things of earth, and pass away—
They must, they must decay!

When are we happiest, then? Oh! when resigned
To whatsoe'er our cup of life may bring;
When we can know ourselves but weak and blind
Creatures of earth! and trust alone in him
[illegible]
Oh! we are happiest then!

For the Companion.

Fragment of a Letter to an Alien.

You say you attended the Young Men's Christian Association in Chicago, and listened to a lecture on the relative importance of body and soul. The speaker's sentiments you regarded as hostile to the Bible, and a barrier to the promotion of virtue, and felt constrained to rebut them, which brought upon you a sweeping storm of criticism. The question is a strange one—whether the soul or the body is the *man*? Why did you not tell me what view of the subject you maintained, and the principle arguments by which you fortified your position? I take it for granted that you sided with the *truth*, and this is, if man *must* be dissected, and his personality placed in his material or immaterial constitution, the latter has the best claim to such honor.

Much can be advanced in favor of the opposite view, sufficiently plausible to wear the guise of truth, but thoroughly analyzed, it is infidel ground. It requires body and soul to constitute humanity, but if the latter retains its consciousness in the separate state, which the scriptures emphatically affirm, it has in it the elements of the *true man*. The image of God enstamped on man was character, but along with it went a basis which made such a character possible, namely immortality. The character may be lost, as that was connected with his power of choice, but not the rationality which was its condition, as this is wholly above the control of created intelligence. The *mould* into which God placed the immortal essence, can certainly not claim superiority over the essence itself, on which he impressed his own lineaments. If the body distinctively constitutes the man, we are justified in giving it more attention than the soul. That the soul is at all points worldward dependent on the body, helps not the materialistic theory. Nor yet the fact that Christ required a body to make atonement for ble; and had it not been essentially immortal, atonement had not been necessary. If the soul would walk, or speak, or handle, it must have hands and feet, lips and tongue. If these members are amputated, is there so much of the *man* gone in the higher and proper sense?—When the bodies of Saul and Jonathan were reduced to ashes, were not these *individuals*, in all the completeness of their proper selves, somewheres, in the consciousness of their identity? As man is here constituted, the soul cannot think without brain nor feel without a heart, but this does not place our proper personality in the material organization, any more than it places the personality of God, as Redeemer, in the human garb he wore while on earth. The soul is not more dependent on the body in relation to what is visibly objective, than was Jehovah on human nature for the expression of his Deific Life to restore his lost image to man.—The relation of body and soul does not give the material superiority over the immaterial as to real personality, a whit more than the relation of humanity and Divinity in the person of Jesus brings the uncreated into inferiority. That the

soul is *subject* to the body, does not prove that our proper personality centres in the latter, any more than the subjection of the Divine-human to earthly parents, raised Joseph and Mary above the Fatherhood of God. The doctrine of the body's superiority over the soul, as to personality, connects itself logically and legitimately with every form of Atheism. Christ died for the body because there is a soul in it, and the body will be raised again because there is a soul awaiting it.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

"Let us go on unto Perfection."

Therefore leaving the principles of the doctrine of Christ let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Heb. 6: 1, 2.

Beloved brethren and sisters in the Lord: by the assisting grace of God, our Heavenly Father, I will try to communicate a few thoughts that have been impressed upon my mind for some time, from reading so much contention in the *Companion* in regard to the mode of washing of the saints' feet. I was often reminded of the above admonition of the apostle Paul to his Hebrine of Christ, and to go on unto perfection. I was also reminded of another Scripture where our Savior rebuked the Scribes and Pharisees that they have omitted the weightier matters of the law, &c., and that they strained a gnat and swallowed a Camel. I have often greatly feared that thus it might be with us, that perhaps we might contend very strong for certain modes or forms, and might omit or neglect the weightier matters, and may not have the true work of grace wrought in the soul. There is danger that it might be so with us; yes, we can obey all the external commands and yet lack the greatest command which is *charity* or love.—The apostle says, "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, *and have not charity, I am nothing.* Cor. 13: 1, 2.

Our blessed Lord instituted the ordinance of feet-washing to show humility, and to teach us that we are all on an equal footing in the family of God, and that we should serve one other; for he says, "the servant is not greater than his Lord, nor he that is sent greater than he that sent him; also he that would be great among you, let him be your servant." We may contend very strongly for a certain mode and yet lack that true substance—the true love of God, and that undefiled love of our Brethren. See John 13: 34.

We read of a new command our dear Savior had given unto his disciples that they shoul love one another as he loved them, for he says, "By this thall all men know that ye are my disciples. *if ye have love one to another.*—35 verse. Now love is the fulfilling of the law, and if we love him we will also kee all his commands, and his commands are not grievous; but they are delightful. If we have the true love of God in our hearts, we will have the mind of Christ, and it will be our meat and drink to do the will of our Father which is in heaven, and it will be our daily work to leave the principles of the doctrine of Christ and to go on unto perfection, and not strive too much about things to no profit, which subvert the hearers. Because we see the [illegible] which we must all stand before the great Tribunal Bar of God to give an account of our stewardship. O that the Lord would impress it solemly upon our every heart to examine ourselves to see whether we be in the faith, for many shall come in that day, and knock, and say, "Lord open unto us" and they must hear that dreadful denunciation: Depart from me all ye workers of iniquity: I never knew you, for I was hungry and you gave me no meat; I was naked and ye clothed me not; and in prison and ye visited me not, &c."—These are some of the christian virtues that we must have to be willing to contribute to the needy in their afflictions, for the Savior says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

How is it with us, beloved brethren and sisters? Are we striving to do all the good we can unto our fellow men? Are we willing to spend and to be spent for the glory of our God? Are we willing to present our bodies as living sacrifices unto God, which, the apostle says, is our reasonable service? Do we with the apostle

"count all things but dung for the excellency and the knowledge of Christ"? These are all important questions for us all to take into consideration, so that we can go on unto perfection.—Therefore it becomes us to examine ourselves daily to know whether we are making progress in divine life, so that we may be able to stand when our blessed Lord shall come to gather up his jewels. O what a glorious time that will be, if we are prepared to meet him; but woe unto us, if we have professed his name in vain.

Beloved, I think in my humble opinion it would be much more to the glory of our God and to the salvation of souls, if our beloved brethren that have the ability to write, and do write for the columns of the *Companion*, would exhort us more unto holiness, because "without holiness no one shall see the Lord." Therefore, let us leave the principles of the doctrine of christ and go on unto perfection, and strive to imitate our great High Priest that hath opened for us the way and hath given himself for us. Then let us examine ourselves to see whether we have that undifiled love for our brethren that our Lord has commaded us to have; for "love is of God, and he that loveth is born of God, for God is love. But he that loveth not, knoweth not God If a man says he loves God and hateth his brother, he is a liar and the truth is not in him." Beloved let us not love in word, but in deed and in truth. "And whosoever hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Wm. N. CLEMMER.

Norristown Pa.

Life of Faith.

"I may be faint and weary," says the believer, "but my God cannot be. I may alter and fluctuate, as to my frames; but my Redeemer is unchangeably the same. I might utterly fail and come to nothing if left to myself; but the Spirit of Truth hath said, 'I will never leave thee, nor forsake thee.' He will renew my strength, either by changing my weakness into strength, or by enduing me with his own power. He is wise to see and provide for all my dangers; he is rich to relieve and supply me in all my wants; he is gracious to hear and to answer all my prayers; he is omnipotent to deliver and defend me from all my enemies; he is faithful to perfect and perform all his own promises; he is eternal and immortal to bless my poor deperding soul with eternal blessedness and immortality. Oh, what a great and glorious Savior for such a mean and worthless sinner! Oh, what a bountiful and graciously indulgent friend for such a base and insignificant rebel! What am I, when I compare myself, and all I am of myself, with what I can conceive of my God, and of what he hath kindly promised, even to me! What a mystery am I to myself, to angels, to men! A worm of earth to be like a star of heaven; a corruptible sinner to be an incorruptible saint; a rebel to be made a child; an outlaw to become an heir; a deserver of hell to be an inheritor of heaven; a stronghold of the devil to be changed into a temple of God; an enemy and a beggar to be exalted to a throne, to be in friendship with God, one with Christ, a possessor of his Spirit, and of his honor, happiness, and glory forevermore; and all without any right to any one thing on my part, but the miseries of a lowest hell! Oh, what manner, and what matter of love is this? Lord, take my heart, my soul, my all! I can no less.—*Ambrose Serle.*

Give the meaning.

Preaching, to be truly such, is essentially expository, whether the text be a single phrase or an entire chapter. The preacher is an expounder of God's Word. The first inquiry in dealing any text should be, "precisely what does the Holy Spirit mean by this passage?" It is to be assumed that each statement of scripture has a definite meaning, and the sole business of the preacher is to find out what this meaning is, and then to make it known to his hearers.—Study and prayer—minute study and earnest prayer—will be needful for this work, and every energy of body, mind, and heart will be exercised in it. But the work itself remains one and the same—the simple interpretation of God's Word, according to the sense which God Himself has fixed and revealed—the noblest and most blessed work in which man can be engaged.

Every morning meditate on the uncertainty of time to come, and every evening examine the employment of the day past.

For the Companion.

Words.

"Words fitly spoken are like apples of gold in pictures of silver."

The beautiful words above quoted, was suggested to our mind upon reading a short article from the pen of our beloved pastor, which appeared in the *Companion*, No. 8 of present Volume. The article alluded to is beautifully characteristic of its author. Kindness and love are its only ingredients. Did we all possess these amiable qualities to that degree which it is our privilege, then would our Church be just what our Savior prayed it should be,—*one even as the Father and Son are One.*

But we are told, that our translators have given us an incorrect rendering of the above passage; that it ought to read, "A word fitly spoken is like golden citrons in silver baskets." This rendering makes it more plain, and conveys the thought, that an excellent saying, suitably expressed is as the most acceptable gift in the fairest conveyance; or in other words, should, the thoughts with which we are burdened, be sublime and grand, then should the language, which is made the medium of their communication, correspond with the dignity of the subject.

Nowhere do we find such pure, lofty and elegant language, as is employed by the inspired penmen; because, no other writers were ever burdened with such sublime ideas. Those who have perused the most eloquent productions of the most gifted, uninspired writers, agree in saying that beauty and grandeur of style to the writings of the Bible. The learned Calvin has said of the sacred volume, "that its energetic influence causes the beauties of rhetoricians and philosophers, or any thing we have read in Aristotle, Demosthenes, or Plato, or Cicero, almost entirely to be forgotten." A late writer has also said, in reference to this blessed Book, "The learning of the Bible is the most varied and profound; its specimens of musical science the most simple, sweet, and celestial that ever vibrated on the human ear; its imagery the most flowing, gorgeous and diversified that ever entertained created fancy; and its poetry the most elevated, holy, and ecstatic that ever inspired the human soul! In perfection of eloquence, the Bible can have no competitor. No uninspired orator could ever be found to compare with the prophet Amos. The epic grandeur of Milton, and the entrancing raptures of Homer, return behind the curtain of midnight, if compared in eloquence with that single stanza from the lips of the inspired herdsman of Tekoah. Amos 4: 13." Bishop Cowth, in speaking of the 14th chapter of Isaiah, says; "How forcible is this imagery, how diversified, how sublime! How elevated the diction, the figures, the sentiments! The Jewish nation, the cedars of Lebanon, the ghosts of departed kings, the Babylonish monarch, the travelers who find his corpse, and last of all Jehovah himself, are the characters which support this beautiful lyric drama. * * * * There is not a single instance in the whole compass of Greek and Roman poetry which, in every excellence of composition, can be said to equal or even to approach it." The royal sage also says; "A soft answer turneth away wrath; but grievous words stir up anger." Sometimes in our zeal to propagate something that is dear to our minds, we lose sight of the above beautiful maxium. Instead of our every sentiment being thoroughly imbued with that perfect love which "suffers long; is kind; which envies not; which vaunts not itself; is not puffed up; does not behave itself unseemly, seeks not its own, is not easily provoked, imputes no evil; rejoices not at iniquity, but rejoices with the truth; bears all things, believes all things;" we are prone to have our sentiments tinged with an opposite principle.

We have, with painful feelings, read some of the articles that have appeared in our beloved *Companion.* Our hearts have ached with very grief at some expressions contained in some communications, which seemed to savor of the spirit of contention. We should by all means try to suppress this spirit, the spirit of contention. Our Savior has told us that a house divided against itself shall not stand. Matt. 12: 25. Why is it that we who profess to be governed by nothing but the blessed Gospel must be so divided? Why cannot we all speak the same thing, that there be no divisions among us? and that we be made "complete in the same mind and in the same judgment?" 1 Cor. 1: 10, 11. Methinks, that one fruitful cause of contention is [illegible]. We are told that "with all lowliness and meekness, with long suffering, we should forbear one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Ephesians 4: 2, 3. Sometimes we contend about matters that are not revealed in God's word, with a vehemency, unbecoming the followers of the meek and lowly Jesus.—It is true we are told to "contend earnestly for the faith which was once delivered unto the saints." Jude, 3. We must firmly adhere to that which is clearly revealed as truth; and must oppose that which is clearly revealed as error. But there are some matters about which the Scriptures are not specific, and about which the Brotherhood entertains diversity of opinion. One of these subjects, is,that of Sabbath School. Now upon such matters, we cannot be too careful. Caution and prudence should dictate every word we utter. It would be well indeed, if, when we are discussing such subjects, we would take the advice of the apostle Paul, "That no man put a stumbling-block or an occasion to fall in his brother's way." Romans 14: 13.—Some brethren think that Sabbath schools would be an excellent auxiliary to the Church; others, that they would not be productive of good, but evil.

We lately received a letter from an aged brother, whose hoary locks and bending form show that his battles are well-nigh fought, and his victory won. This dear brother, whom we love in the truth, disapproved of Sabbath Schools. He said considerable against them. Now, we are a friend to Sabbath Schools; we

were brought up in them, and served in the capacity of teacher for a long time, when we were connected with the M. E. church. We confess, that we loved the service dearly; and, even now, do we love to contemplate the happy seasons we used to spend with our beloved classes. We would be glad, indeed, if our dear brethren and sisters here, were of our mind in this matter, and would organize one in this arm of the Church. But, if they see differently, we love them none the less; and we feel that they love us none the less.

When we anserewd our brother's letter, we said nothing about Sabbath School; we did not wish to oppose him; we have peculiar reasons for loving him.—He it was, who first showed us, that we were not obeying the commands of God; and could not obey them where we were. The result was, we determined to go where we could do so.

In *Companion* No. 11. pages 152, 153, there is an article on Sabbath Schools. In the last section of said article, we read words which startled us. The writer says: "Dear brethren and sisters, I entreat you as one who feels for sinful mortals, to look at this work as it *is*. Not with blasphemy and prejudice, for it is a matter of serious consideration." Although we admire the general spirit of the article, yet we were grieved,—oh how deeply grieved!—at the use of such words in such a connection, especially blasphemy.—Webster defines it thus: "Blasphemy; An indignation offered to God by words or writing; reproachful, contemptuous, or irreverent words uttered impiously against Jehovah." Judge now of our surprise and grief. We read the word over and over again, hoping that we might be mistaken. Can it be, thought we, that one member of Christ's Mystical Body will apply such dreadful terms to other members, or even intimate that they are guilty of such an awful crime as blasphemy, simply because they differ from them about a point upon which the Scriptures leave room to differ! When it comes to using such terms, whither, oh whither! hath love fled?—that love which Paul so much extols in the 13th chapter of 1st Cor. and without which, he says, he would be nothing, though he should have all knowledge; though he should give all his goods to feed the poor; and though he should give his body to be burned.

We know some dearly beloved brothers and sisters, whom we believe have drank deeply of the fountain of living waters, and who have feasted long upon the hidden manna, and yet they cannot see the propriety of Sabbath Schools. We do not believe that even prejudice occupies any place within their breasts. They conscientiously hold their views; and could they be convinced they were wrong, they would yield. Cannot our youth be instructed in the Scriptures, and taught to know their duty, and made to feel the importance of obeying the Gospel, without attending Sabbath School? Must they of necessity roam about on the Sabbath, and seek vicious companions, unless they are sent to Sabbath School? Have not the instruction and example of parents more influence, than that of teachers? Are not the words which proceed from the lips of a pious father, or a pious mother, more potent, than those which proceed from the lips of a pious teacher? Should parents prefer to keep their tender lambs at home, and instruct them themselves, far should it be from us to interfere. We should shrink from taking upon us so weighty a responsibility, that of instructing those whom God has intrusted to their care. Nothing but imperative duty should induce us to undertake it.

We read nothing in the Scriptures concerning Sabbath Schools; but we do read of Timothy who was faithfully taught by his pious mother. Also, parents are commanded to train up their children in the nurture and fear of the Lord.

MATTIE A. LEAR.

Hudson, Ills.

For the Companion.

A Remonstrance.

To the brethren of the Miami Valley, authors and coadjutors of a certain petition, and supplement, and a caution to all the brethren to be upon their guard.

Whereas your petition was put into my hands some time ago, and another copy accompanied by the supplement was received through the mail recently, and revolving the matter in my mind, I am impressed with the duty of thus addressing you through this medium: that both sides of the subject may be before the mind of the general Brotherhood, and to warn the brethren against committing themselves in any way before seriously considering the matter.

Permit me to say to you that I was not a little surprised and much pained, to see such a movement; not that I am insensible of the fact that attempts have been and are still being made to introduce innovations into the Church, which demand action on the part of those who are zealous for the apostolic practice, and anxious to avert the tendency of the Brotherhood from assimilating with the popular christianity. But I was surprised at the point of attack, as well as the manner in which it was made, and therefore cannot co-operate as you requested in the supplement to said petition; but feel it my duty to use my influence against the whole proceedings. If the Church in some localities has digressed from the ancient order, and needs renovation, why not call upon the Church to assist in the effort? Surely the departure is not so general but that it could be arrested by the body of the church in a united action. I have no doubt but that there is sufficient wisdom and piety in the church to preserve it. They then strike so boldly and so rashly at the organization itself, with the threat of secession provided it (the Annual Meeting) does not succumb to your dictation. It does appear to me that the policy is extremely unwise, and finds a parallel only in the folly of the Southern States seceding from the federal union in 1861. And

I very much fear, in as much as it is expressed in the explanation of said petition, that, '*it came into the hearts* of some of the oldest fathers," &c. Unless it be claimed that these old fathers are inspired and above temptation, that the impression thus made was by the agency of a deceptive spirit. And why have I arrived to this conclusion? Because I cannot see any cause for any complaint in the organization of the Annual Meeting, or the manner in which it is conducted. There certainly is no violation of any Gospel principle; and as to the concentration of power it does appear to me that the suspicion is without foundation in truth; for so far as my observation extends the most extensive liberty has been enjoyed for full and free discussion. It is true that it is now, and has been, and always will be the case, that a certain class of persons lead in all deliberative bodies. And why? Because they have talent and energy, as well as boldness and fortitude, and consequently will wield an influence whether they are official or private.

As to the brethren selected to conduct the business of the meeting, of course it is necessary that they should be efficient. They should be chosen from among the Elders—not to say the oldest, for it is not always that the oldest are the most prudent, pious, or wise, nor have they always the most experience. (Job. 32: 9.) Brethren professing these qualifications, will be most efficient, most useful, and most safe, whether younger or older, and ought to be selected for this purpose. How can such be best secured? You say "let those brethren be selected [illegible] but you do not tell us who shall be the instrument through whom this selection shall be made, but I suppose you intend prudent brethren, through whom the Holy Spirit shall operate. Where are these prudent brethren to be found? Do you think only at the place, and in the church where the annual meeting is held? Or may we not find them in the District respectively, and is it not necessary that these prudent brethren should have some acquaintance with those whom they would select, that they might make a prudent selection? and who would be more likely to have a proper acquaintance with them than those in the districts from which they are selected.

Next you suggest: "that a record of the proceedings should be kept by some brother present." This brother of course must be selected by some body, or he must call himself to the discharge of this duty. I suppose you do not object to him being selected by the old brethren. Then on this point the present arrangement is all right; no difficulty here. But you do not want a *human* Moderator and propose to "submit that matter to the dictation of the Holy Spirit." Very well; if we were all fully under the influence of the Holy Spirit we would need no other Moderator, so far as the observance of order is concerned; but as it is necessary that somebody should act as the instrument, one must be authorized, or all those old brethren must act. If all—and they were to act as they were moved—there would likely be no action at all, for what is everybody's business is no body's, and if they should all act, then here would be disorder itself. And this is not all. Sometimes we see to our sorrow that while all are moved by a *spirit*—old as well as young—we are driven to the conclusion that *the* spirit is not altogether *holy*. So after all it does appear to me that we can do no better than for the prudent brethren of the Districts respectively, to select a man from among them, full of the Holy Ghost and wisdom, and appoint them over this business and when these chosen brethren come together, for them to look out two men full of the Holy Ghost and wisdom whom they may appoint over this business of bringing the business before the meeting in order, close discussion, and keeping order if need be, and record the proceedings of the meeting &c. This is Apostolical. See Acts 6: 3. And as to exalting the mind we all have great need of watchfulness over ourselves, whether in private or official positions; and I am inclined to think that those old brethren selected full of wisdom, &c., perhaps appreciate the value of their souls as highly and are as capable of withstanding their temptations as other brethren.

Concerning the Annual Meeting sending committees to assist in settling difficulties, &c. This has been the usage of the church ever since my acquaintance with it; and my observation and experience satisfies me that the arrangment is wise and good, and especially the more so as the church increases. For it is necessary that a unity of the faith, and harmony in practice be preserved in the church. And when personal difficulties exist, it is sometimes best that those who assist in adjusting them should know but little about it until the evidence is brought before them. And again it is the case sometimes that parties succeed in prejudicing the minds of those within their reach, so that those who are to settle the matter are outside of that circle. And indeed if I understand the present order, it is that first the Elders in surrounding districts are called, and then if necessary appeal to the yearly meeting in cases of this character.

So dear brethren may I not cherish the hope that you will withdraw your petition, with the threat of withdrawing from the body. Let that be the last thing thought of. Think of the dreadful convulsion it will produce; the demoralizing effect, and ruinous result in paralizing the prosperity of our blessed Christianity.—What! Shall we now after remaining firmly until during the terrible political tornado, which shook to its center our Social System, sever those Christian ties that have so long bound us together and characterized us as a consistent and united body of worshippers?—Never; no never! If innovations have been made upon the doctrines of the church, let us not attack the organization, but let us rally around the standard.—Let us cling to the old ship. Let us unite together, and enter our protest against these innovations. Then we can with propriety call upon the brethren to

rally around us and pledge their names, their energies, and their influence in support of these principles. And then upon those who persist in those unauthorized measures will rest the responsibility of secession, and the disruption of the church.

In conclusion let me entreat you to withhold the petition from the present meeting. My reasons, besides what are stated above, are, first because a matter of such awful proportions, involving so much ought not to be precipitated upon the Brethren so suddenly.—Time ought to be given for the serious, second, solemn thought, and calm reflection. And second I would not for any consideration that such excitement should take place in our midst, because the church in Virginia has never taken any part in those new measures. It has just passed through a tremendous ordeal, (The Rebellion,) and is now rising above the prejudice of its opponents, and with fair prospects of accomplishing much good, while other organizations are waning more or less, for want of being united. We would (if it pleased the Lord) that the meeting should be disappointed than for such a thing to take place here.

Your request for the brethren to present your petition to their congregations for their signatures, and your prescribed order, I regard as being extremely out of order, and therefore is one of the last things that I could consent to perpetrate.

I hope my dear brethren, that you will appreciate my motives in this communication. Regard me not as an enemy, though I speak plainly; believe me when I say I love you as brethren, but I love the church more, and sincerely believe that the place of attack is wrong, and your actions premature. That being so, instead of reaching and removing the real grievances, you will bring upon yourselves justly the odium of causing divisions, and be marked as such, and will doubtless injure the prosperity of our holy Religion. May the God of our fathers overrule all of us for good and by the intervention of his Spirit, save the church, is the humble prayer of your anxious brother.

B. F. MOORMAW.

Barracks, Va.

The Graveyard.

Oh, what stillness! Death holds here her empire. Naught is heard but the low, soft breeze rustling among the leaves and grass. The weeping willows bend softly down o'er the tombs, as if holding converse with the sleepers. Tread lightly, stranger, for it is hallowed ground. Oh! speak not loudly, it would sound so harsh among such stillness. It is good to linger here; it weans the mind from earthly things and the conflicting elements of a busy world, and it seems the very portal of heaven. Oh! ye tombs! ye silent graves! what lessons of instruction do ye teach! You declare to man the vanity of earth's transitory things. You confirm the declaration, "dust thou art and unto dust shalt thou return" Yes, you teach men equality, too. For here, he, who once swayed the destiny of nations, demolished thrones and temples, laid waste cities and killed the inhabitants, causing rivers of human gore to flow, and the cries of orphans, the moans of widows to mingle with the rolling flood, compelled courtiers to bow the knee in humble submission before his glittering throne, caused the popes that minister about the golden altar to sacrifice the lamb and to burn holy incense to his wondrous deeds; yes, even he, in this chilling yard, sleeps beside this humble poor man that ate his bread moistened by the sweat of his brow. And he, who in purity of heart, in ministration of charity, and in addresses to the throne of grace, appeared almost an angel—unfit for earth, mingles his dust with him who had blackened his heart with deeds of the blackest die, imbued his hands in the blood of his fellow mortal, and besprinkled his dagger with the gore of his cherishing parents! Yes, here all distinctions ceases. The skilled in science, and strong, the rich and the poor, the humble peasant and the haughty prince, mingle their atoms together. Here all broils, all strifes, all contentions and enmity must be brought to an end. Friend and foe, saint and sinner, rest alike in the grave.

But look around you, here lies those of all ages, from infancy up to ripe old age. Yonder sleep a cluster of sweet innocents. Ushered upon the shores of mortality, but scarcely had they looked around upon the hum of the world, when they became displeased with the sight. The soil was uncongenial to plants so pure, so their heavenly Father plucked them up and transplanted them near the waters of the river that makes glad the celestial city.

Here lies those who are cut off in the meridian of life. Stern death breathed o'er their bright joys of life his blighting breath, and they withered ere they had scarcely taste of their sweetness. Their bright sun of existence arose in unclouded splendor, and shed its genial rays upon the heart, making the flowers of hope and lofty anticipations spring forth, but scarcely had they budded and opened their beautiful foliage, and sent up their fragrance, ere the chilling frosts of the monster death fell thick and heavy upon them—the faded, wilted and drooped, and with them fell the noble stalk. But now thou canst

"Sleep on sweet one, no angry storm
Shall break thy sweet repose."

And those, too, sleep here, o're whose head had passed the sun of seventy summers. They bared their bosom to the storm of life—battled with its trials and its disappointments until, with furrowed brows, sunken cheeks and sapless limbs, they fell covered with wounds. Yes, their Father had accomplished, His holy purpose with them, and they were "gathered to the generation of their fathers." Now silently they repose in the narrow house where

"No pain, or grief, or anxious fear
Invade thy bounds. No mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose."

Man proposes, God disposes.

For the Companion.

Is the Commission Carried out?

"And he gave some, apostles; and some, prophets: and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, and for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—"And that repentance and remission of sins should be preached in his name among all nations," "to give light to them that sit in darkness and in the shadow of death," to guide sinners feet into the way of peace.—"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations."

Now these are solemn charges and undoubtedly they are made to somebody; and those to whom the authority is given, or charge committed, cannot stand justified until that duty is fulfilled. The church is Christ's representative on earth; and Paul says, we as ambassadors in Christ's stead. Our Savior sought the sinner: he came to save that which was lost, and not the righteous. Was the extent of the commission filled by the Apostles? No; but to them and their successors until the end, the promise was, to you and your children, and to them that are afar off; and as long as there is one sinner on earth, it is said: Go.

It is God's pleasure to save a ruined world, but it must be saved by the means appointed; and those means are brought into action through his mystical body, the church, who hold the fundamental principles and laws of his government. If that body refuses to render itself subservient to his control in the carrying out of his plan of Redemption, God is not justified and sinners not saved; yea, moreover, their blood will be required at their hands,—hence, we hold, the church that holds God's immutable laws as the ground and pillar of Truth is that body through which the Father will draw all men unto him. Therefore, let us see well to it, lest like king Saul we may feel to justify ourselves that we have fulfilled the command of the Lord. Saul was to utterly destroy man and beast: the Commission says, Teach all; and to the watchmen, Cry aloud: spare not. So there seems to be a great stir to overthrow Satan's kingdom, and to bring light to them that sit in darkness; but our imagination runs away with our judgment: we expect to find this darkness some place where we have never been, or in some foreign clime, and are very careful not to throw any firebrands in the enemy's camp at home. I do hold that there is a grand oversight that I cannot explain, that while there is much ado about the extension of the Gospel, the Church so powerfully evades the preaching of the great salvation in the streets of our great thoroughfares, cities, towns, villages, the very seat of satan, pride, vanity, debauchery and the lowest haunts of vice, and also the seat of Anti-christ, false prophets and teachers, and deluded thousands, all for the want of the Truth. God will work their salvation, but must have the co-operation of the means he has placed in the Church. I fear that those in whose hands is placed the sword of the Spirit to do battle against the mighty are sparing the fattest of Satan's flocks, (probably to offer in sacrifice to the fowls of heaven). How oft have the ambassadors who hold the authority in their hand, passed through those Sodoms, and beheld the abominations and idolatrous worship! Precious souls are passing from time to eternity, without the knowledge of salvation or of the bread of life, while those who have the key to unlock the gates of heaven unto them, stand with it in their hand and refuse to thrust it into the locks that unbolt the massive doors of their prisons, and bring to light the hidden things of "Mystery, Babylon." But I know there is an objection, or rather an excuse, that there is no door open. We do not learn that Jonah had a door opened to him, or the seventy either; & yet the Lord said, Go, and tell them the kingdom of heaven is at hand. I am confident that God, with the proper motive and zeal on the part of his church, can prevail to the pulling down of the strongholds and imaginations, for "greater works than these shall ye do." Or shall we, for fear of feeble man, the spirit's course restrain? or undismayed in deed and word, be a true witness to our Lord? True Paul says, for "the perfecting of the saints." This seems to be the course of those who go from place to place; generally to located churches where the gospel is preached, while those who know it not, are left to remain in ignorance. The unlocking of the coffer and erecting of buildings (or as Paul, hire) will accomplish a great deal, for with a little mammon of this world, we may have many souls for our hire. Beware lest we tithe mint, and anise, and forget these weighty matters, for I cannot feel clear until the church has made an effort to acquit herself in this solemn charge. Then let the church arouse from itsslumbers, redeem the time, because the days are evil, make it her sole object to discharge every duty, qualify and equip ambassadors, send them forth with such a load of blessings and invocations to Almighty God, that they may cry mightily in the streets of our great thoroughfares: The kingdom of Heaven is at hand. "For the Lord shall rise up as in Mount Perazim: he shall be wroth as in the Valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act; for the Lord hath determined a consumption upon the whole earth." Isaiah 28: 21, 22.

PETER S. MYERS.

McVeytown Pa.,

True Happiness.—There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue; and nothing more steadfast than faith. These united in one mind, form the purest, the sweetest, the richest, the brightest, and most steadfast happiness.

For the Companion.

"Let Brotherly Love Continue."

Dear brethren and sisters in the Lord: Being deprived of going to church this morning, I do not know a better way to make use of those few golden moments than to write for the *Companion*. The very subject under consideration has enjoined this duty upon me; knowing that this commandment, if more strictly obeyed, would lead us safely on our way to heaven, where the loving Savior is, who so loved us while we were yet in our sins.

It is to be feared that there are many who profess christianity who do not let brotherly love continue in their hearts, but have been persuaded and enticed by the enemy to throw out such sarcastic insinuations against some of their brethren that they find much difficulty to serve the Lord as they should; while they have flesh and blood to contend with. I have often thought of what the Psalmist says: "Behold how good and pleasant it is for brethren to dwell together in unity." But alas, how different is the case with some of us. Many are to-day assembled at the house of God to hear his chosen ministers preach the word of God, and many perhaps will be admonished of their duty in regard to brotherly love. In a family where true love abounds, where quarrels never come; where hatred, anger and malice is a stranger, and where anothers enjoyment is sought for as well as their own, is a good place for the church of Christ to take an example. How different does such a family appear before the world, to a family that is continually in discord. So it is with us, brethren and sisters; the more love we have for one another the better we will let our light shine to the world. A light that is under the bushel might as well be no light at all; but a light set upon a hill cannot be hid, but will shine with such brilliancy that many that are left to grope their way in darkness will be brought to the light of the everlasting gospel. Dear brethren, when we contemplate the responsibility resting upon us, should we not for the sake of the church, and those outside, begin with renewed vigor to serve the Lord who so loved us that he gave his own dear son a ransom for our souls? And let us preserve love, for by so doing we will preserve light, for the spirit of truth testifies in the first epistle of John 2: 10, that "he that loveth his brother abideth in light, and there is none occasion of stumbling in him."—"In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness is not of God, neither he that loveth not his brother." 3: 10. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 14.

F. M. SNYDER.

For the Companion.

Corruptible Seed.

"Whatsoever a man soweth that shall he also reap." "They that plough iniquity and sow wickedness reap the same." "He that soweth iniquity shall reap vanity." "Ye have ploughed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies." "They have sown the wind and they shall reap the whirlwind."—"He that soweth to the flesh shall of the flesh reap corruption." "Now the works of the flesh are these: Adultery, fornication, uncleanness, laciviousness, idolatry, witchcraft, hatred, variance, emulations, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: they that do such things shall not inherit the kingdom of God;" but "ye must be born again, not of corruptible seed, but of incorruptible, by the word of God."

The works of the flesh are the fruits of the corruptible seed; hence we must be changed from nature to grace. This Adamic nature that is so full of sin and corruption, must be rooted up. The harvest fieled of the devil is full of farmers sowing the seed of corruption and wickedness. And it seems, too, that now in seed-time they have a jolly time; but alas for poor humanity, the harvest is coming, and "what thou sowest that shalt thou also reap."

This seed is very productive. One small seed sown in a neighborhood or church, will sometimes cause a great deal of trouble. Every time an evil seed is sown, evil fruit is produced. It cannot be otherwise. Sometimes I see and hear of its effects among the Brethren, in the way of idle talk, angry words, and unbecoming language. These things ought not so to be.—We should not do anything that would wound our brethren's feelings. We ought to get nearer the cross, and walk in the footsteps of our Master.

S. A. BASHOR.

For the Companion.

Thoughts for the Young.

The things herein suggested are surely for your present and eternal good, if you will only be exercised thereby. They are not confined entirely to the young; but for all whom they may concern.

Before proceeding further, it would be well to state to the earnest reader, that we are not to consider so much who writes, as what is written, that reading is like eating, in one sense of the word. "It is not what we eat that makes us thrive but *it is what is digested.*" So it is not what we read that makes us learned and good but it is what we remember and practice it is what we do that makes us or unmakes us. Our writing as well as our daily walk and conversation, should always be such that the youth may find improvement therein, the women modesty, the aged respect and all men civility. I speak as to wise young men and women. If you would be benefitted by reading, always read with a candid, sincere, open and unprejudiced mind, and if in reading you are "convinced against your will, do not be of the same opinion still"; let your prejudices give away to light and truth and may you be able to exclaim with one of old; "This day do I remember my faults; and then address a throne of grace and say, if nothing more," Oh Lord God, help me to accept the good and reject the evil; give me Lord my faults to see; give me wisdom, discretion grace and understanding; for where withal shall Icleanse my way but by taking heed to thy word; yea thy word is truth."

It is one thing to profess religion and another thing to posess it. It is an easy matter to make a profession of religion and outside show; but it is not so easy to possess and practice the religion of our Lord and Savior Jesus Christ; and it is the high privilege of every soul to posess it. Then dear reader, what road are you traveling? Whither goest thou? How is it between thee and thy God: how stands that dread account? Are you groping your way in the dark, while the Gospel Sun is shining all around you, in all its beauty, strength and splendor? Oh! if this be so, I would say to you, with all my heart, arise shake thyself and walk like a man. We are never men in the true sense until we are on the Lord's side. There is no necessity of you being in ignorance and darkness, if you will but look and see and be made whole every whit.—"Thou art inexcusable, Oh man whosoever thou art." God says consider well *now*, before it is too late. The time is coming and Oh who knows but what it may be *very near* when it will surely be too late; when the clouds will have returned after the rain. The time will come, when the wheel will be broken at the great fountain of life, and you will not be able to draw any more water from the blessed wells of salvation: The time will come when the harvest will be passed; and Oh peradventure, you are not saved.—the time will come, and makes haste, if you will not seek God now, when you will seek and call upon God *earnestly* to have mercy on you, but unhappy thought, He says then, "I will laugh at your calamity and mock when your fears will come upon you as a mighty whirlwind." The goodness of God should lead you to repentence.—Knowing therefore the goodness as well as the terror of the Lord, we would try to persuade you; for your soul's sake, to forsake sin and be reconciled to God. Oh, then, young man, young woman, (how interesting the name) be wise *now*. Why procrastinate, why delay and put off for to morrow what had better be done to day? Prepare to meet thy God now, while he is blessing you with health and strength, both of body and mind; while you have place, time, friends, and opportunity; while your mind is clear and free from pain and care; while your body is young and active.—Give God the first fruits of all your life. Set your mortal body and immortal spirit in order now for you must die, and not live here always. We are sure of but one thing here that is, *we must die.* Seek God with all your heart and affections, and you will find. But if you still put off your return to God, remember as you do so, that, the time draws near when *you will be deprived* of all these blessings, and you, will go down to a premature, untimely and dishonored grave. The psalmist says, "deceitful men shall not live out half of their days," that their name shall rot and be blotted out and forgotten: but not so with the righteous, for they are blessed in time and eternity. They not only rest from their labors in death, and their works follow them, but, though they are dead, yet they speak. Remember, there are but two roads leading to the port of eternity, and one of these roads you are traveling. Then stop *now*, and never rest satisfied until you are *fully assured* that you are on the Lord's side, by walking in all of his commandments as laid down in the New Testament.

The great object for which we are all striving, is happiness. There is no one, who does not desire to be happy here and hereafter. Oh then, why not use the proper and only means, to attain to such an important end? Bear in mind that, *true happiness*, consists only, *in living faithfully in the discharge of every known duty, to God and man:* that we, as professors of the Lord Jesus, must use *every means* in our power, to make all around us happy; that we must live within the limits of our circumstances, and bring our mind down to our condition in life, and say unto our desires, "thus far shall ye go and no further. Men talk of their boasted philosophy, but this is the philosopher's stone, if you will have it so; and poor very poor is that philosopher who has not attained to this end; for a good conscience is the best law and a good life is the best philosophy; because it is to the soul what health is to the body. It preserves a constant ease and serenity of mind, and more than counterballances all calamities and afflictions which can befall us here, and is worth more to us than thousands of worlds like this. The wise

man said, "The beginning of wisdom is the fear of the Lord;" consequently the greatest wisdom is, to be as good we we can; for of all parts of wisdom, that of *practice* is the best It is said of Socrates that he was the wisest man of his day, because he turned his acquired knowledge into practice, and *aimed at goodness*, more than greatness. Then, dear young reader, let us practice this great philosophy and wisdom which Jesus has laid down, for it is the only religion which will stand at the great test of the Judgment of the last day. It were better for us never to make a profession of Christ and we had a mill stone hanged to our neck and cast into the sea, than for us to have a form of Godliness while we deny the power thereof. Then you who have not sought Christ, by forsaking sin, turn to him *now*; and those who profess to be his diciples, let us not deceive ourselves for God is not mocked. We may deceive man in our profession, but it will be impossible to practice deception with God, for he sees the heart. Brethren, let us be careful, for there is such a thing as having a name to live, while we are dead in trespasses and sins; let us be alive to God by good works, and then we can go forward with the happy thought, that when done toiling here, the Master will say, It is enough; come up higher. Well done faithful servant, you have been faithful in a few things, now I will make thee ruler over many things. It will be a great consolation to us when going down the declivity of time, when we reach the margin of the grave, to be able say of a truth that our time has been properly spent, that we have striven to keep a conscience void of offenes.—

The sweetest word in our language is the little word *love*; the greatest word is, *God*; and the shortest, expressing time, is, *now*. That is *love God now*. But how often does the unconverted sinner say, "Go thy for this time: and when I get older, and see a little more of this world's pleasure, I will call for thee and attend to those things."—Dear reader, be not deceived: that convenient season will never come. I would call to you with all my heart, even as I would to one whom I saw rushing into the jaws of temporal death, to *stop now* while you can and don't go another step; don't put off your return to God another day. It is *now* God will hear you: tomorrow may never come. Suppose you should live to be older, what will your delay benefit you in your return to God? You will have the more steps to retrace and sins to mourn and confess. We hear of very few old persons giving their affections to the Lord, from the fact of having deferred their salvation too long,—their hearts have become seared, as it were, with a hot iron. God says, Let them alone; I will not always strive with them: I have given them over to reprobacy of mind, that they may believe a lie and be damned. The time was when God wrought powerfully upon their hearts, and kind friends admonished them to give their wanderings over; but satan said to them, Not now; some other time will do as well—"A little more sleep, and a little more folding of the hands to sleep."—Thus they suffered themselves to go to destruction, by thus losing all feeling for religion. Like a man in a little boat on the smooth surface above the Niagara falls, gliding pleasantly along, but the nearer his approach to the falls, the swifter the current becomes; his friends call to him from the shore, that he had better come to land and save himself, for he is in imminent danger. But he laughs at their great anxiety for his safety; he knows what he is about, and says, not now: I will go a little farther. But Oh he finds at last to his great dismay, his friends are right; the current is to strong; his little bark is dashed into destruction.

Just so with the sinner; if he would be entreated while young, he could easily turn his course; but he puts it off from time to time, until he becomes so thoroughly rooted and grounded in his evil habits and practices that his whole life is spent without giving God his heart.—

Think not because you are young that you have many years yet to live. You may as quickly pass away as the beautiful flower, as the morning dew, or as the early cloud. What then will this poor perishing world be to you? What profit? "Today," then, "if you hear his voice, *harden not your hearts.*"

ASA WARD.

Sykesville, Md.

Patience.

A FEW WORDS TO PARENTS.

Be patient with your children.—Let neither slow understanding, nor their occasional pertness offend you to provoke the sharp reproof of which too many are guilty. Remember the world is new to them, and that they have no slight task to perform in their unripened intellects, & the mass of facts and truths that crowd upon their attention. You (parents) are grown to maturity and strength through years of experience; and it ill becomes you t fret at a child who fails to kee peace with your thoughts. Teac the child patience by precept and example; cheer him on in his conflic of mind; and in after years in h rich mind he will rise up and ca you blessed.

Do not roughly crush the risings it of free inquiry with an impatie word or frown; nor attempt, on t contrary, a long instructive rep to every casual question. Rath seek to deepen their curiosity, c vert, if possible, the ceaseless qu tion into a profound and earn inquiry.

Bear patiently, the childish, murs of the little ones. They but the untutored pleadings of young spirit for care and cultivat initiated into strength, and hard ed into habit. But if correc kindly and patiently, they bec elements of happiness and usefulr Passions are but fires that may e er scorch us with their uncontro fury or may yield us a genial & r ful warmth. Bless your little with a patient care of their c hood, and they will certainly secrate the glory and grace of man or womanhood to your ser

C. P. L. ROBERT

MISCELLANEOUS.

A Baptismal Scene.

Mr———is about to receive some new members into his church. They are to be baptized. And the pastor must ascertain what mode will be the answer of a good conscience for each candidate. To his great discomfort he finds his candidates very nearly and equally divided into three classes. One must be sprinkled, another poured and the other immersed. The pastor must preach a sermon on baptism and in that sermon he declares that sprinkling is the scriptural mode; that pouring is also baptism and he is not positive but that Christ knelt in the water and that John dipped the water and poured it on his head; that immersion is not the scriptural baptism at all. After saying all that he could against immersion; and discovering that he had failed to convince any who believed that immersion was the only mode; that they were wrong, and knowing that they would go to the Baptist church (where all such ought to go,) if he did not immerse them; he said at the close of his sermon, that he could baptize those who persisted in a determination to be immersed, as the original word that is rendered baptize signified in the original language, to sprinkle, to pour and also sometimes to immerse. So he proceeded to sprinkle those who preferred sprinkling in the house. Then he went to the river and some came and knelt in he water and he took his hand and lipped up the water and poured it n them. As one of the candidates omes forward the minister says to im, 'Did I not baptize you at the ouse? He replies: No, sir.'— [e then proceeds to immerse those ho require it; and just as he thinks s work done and is coming out of e water with his last candidate, his surprise, the man he last ured, is coming down into the wa- to meet him, with his coat off to immersed. 'Stop;' says the min- r; what do you mean? I have otized you twice already. 'No you ve not;' says the candidate, for last thing you said in the pulpit this: That the original word signified to sprinkle, to pour and to immerse; and I have only had the two thirds of it and I want the other third; I must know that I am rightly baptized.'—*Lockhart in Baptist Tidings.*

The Rejected Stone.

I have heard a story—I cannot tell whether it is true or not—out of some of the Jewish rabbis; it is a tale concerning the text: "The stone which the builders refused, the same is become the headstone of the corner." It is said that when Solomon's temple was building, all the stones were brought from the quarry, ready cut and fashioned, and there were marked on all the blocks the places were they were to be put. Amongst the stones was a very curious one; it seemed of no describable shape, it appeared unfit for any portion of the building. They tried it at this wall, but it could not be accommodated; so, vexed and angry, they threw it away.—The temple was so many years building that this stone became covered with moss, and grass grew around it. Every body passing by laughed at the stone; they said Solomon was wise and doubtless all the other stones were right; but as for that block, they might as well send it back to the quarry for it was quite sure it was for nothing. Year after year rolled on, and the poor stone was still despised; the builders constantly refused it. The eventful day came when the temple was to be finished and opened, and the multitude was assembled to the grand sight. The builders said, "where is the topstone?" "Where is the pinnacle?" They little thought where the crowning marble was, until some said, "Perhaps, that stone which the builders refused is meant to be the topstone." They then took it, and hoisted it to the top of the house; and as it reached the summit they found it well adapted to the place. Loud Hosannas made the welkin ring, as the stone which the builders refused, thus became the headstone of the corner. So it is with Christ Jesus. The builders cast him away. He was a plebeian; He was a man of poor extraction; He was a man who was acquainted with sinners, who walked in poverty and meanness: hence the worldly-wise despised him. But when God shall gather together, in one, all things that are in heaven and that are in earth, then Christ shall be the glorious consummation of all things.

"Christ reigns in heaven the topmost stone,
And well deserves the praise.

He shall be exalted; He shall be honored; His name shall endure as long as the sun, and all generations shall be blessed in Him, yea, all generations shall call Him blessed.—*Spurgeon.*

The Pen of Heaven.

The day grows more solemn. Its solemnity reaches its highest point and culminates in the momentous issue of judgment. It is the day of God's settlement with a world that has a long credit. It is the winding up of this earth's bankrupt estate, and each man's individual interest. It is the closing of an open account that has been running on ever since fall. It is the day when the balance is struck, and our fate is heaven or hell; and by the manner in which we walked in those statues, and kept these judgments, and did them, our destiny is determined.

The most common action of life, in every day, every hour, is invested with a solemn grandeur, when we think how they extend their issues into eternity. Our hands are now sowing the seed for that great harvest. We shall meet again all we are doing and have done. The graves shall give up their dead, and from the tombs of oblivion the past shall give up all that it holds in keeping to be witness for or against. Oh! think of that, and in yonder hall of the Inquisitions, see what its effect on us should be! Within these blood-stained walls, for those atrocious cruelties Rome has yet to answer, one is under examination. He has been assured that nothing he reveals shall be written for the purpose of being used against him. While making frank and ingenious confession, he suddenly stops. He

is dumb—a mute. They ply him with questions, flatter him—he answers not a word. Danger makes the senses quick; his ear has caught a sound; he listens; it ties his tongue. An arras hangs beside him, and behind it he hears a pen running along the pages. The truth flashes on him. Behind that screen ascribe sits, committing to the fatal page every word that he says, and he shall meet it again on the day of trial.

Ah! how solemn to think there is such a pen going to heaven, and entering on the books of judgment all that we say or wish, and all we think or do. Would to God we heard it! What a check; and what a stimulus! Are you about to sin, how strong a curb! If slow to duty, how sharp a spur! What a motive to pray for the blood that blots out a guilty past and for such grace as in time to come shall enable us to walk in God's statutes to keep his judgments and do them. "Knowing, therefore, the terror of the Lord, we persuade men.

Personal Influence.

Blessed influence of one true, loving human soul on another! Not calculable by algebra, not deducible by logic, but mysterious, effectual mighty, as the hidden process by which the tiny seed is quickened, and bursts forth into tall stem and broad leaf, and glowing tasseled flower. Ideas are often poor ghosts; our sun-filled eyes cannot discern them; they pass athwart us in thin vapor, and cannot make themselves felt. But sometimes they are made of flesh; they touch us with soft, responsive hands; they look at us with sad, sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a flower, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame.—*Blackwood.*

No cloud can overshadow a christian, but the eye of faith will discern a rainbow in it.

Christian Family Companion.

Tyrone City, Pa., May 11, 1869.

Editor's Table.

As this number goes forth to its destination, we set out for Annual Meeting. And when we again take our seat at our editorial table—if it will please the Lord to permit us to return again—it will likely be to prepare our report of the doings of that body. This report we expect tc be more complete as well as more accurate than any heretofore given. It is the general impression that the meeting pending will be one of more than ordinary importance. Questions that have been agitating the mind of the general Brotherhood for a number of years, will be pressed upon this council for final decision. Some are fearful of the results. We apprehend no danger to the church of God. Of course the fearful will appropriate this to our lack of appreciation. We think we derive it from the promises of Jesus: "Lo I am with you always, even unto the end of the world," and "the gates of hell shall not prevail against it"—the church. He has means by which he preserves his people. Among these are watchfulness and prayer. The church is composed of church members.—These are men and women.—The Savior speaks of them as being half wise and half foolish. Those who are wise will have oil in their vessels and will therefore go in with the Bridegroom. Those then, who are solicitous for the welfare and prosperity of the church should be engaged in watching themselves that they go not into evil. The chief duty of each one is to watch over himself.—If every one would do this, there would be little left for the annual Council to do. If every church member would watch over one person, examine and correct *one* person, and that one the very person in whose condition he is most interested, we would have few difficulties to settle in the Church. This all will not do; hence the duty of praying for one another, and to "consider one another, to incite to love and good works."

We have nothing to dictate to the meeting. We trust the Spirit of the Lord will overrule all its deliberations, to his honor and glory, and to the peace and welfare of his people. To this end we believe that each one ought to go up to the Council with a full resignation to the will of the Lord. They ought to free their minds of all tradition and prejudice, and go to meet the Lord and his people with a full assurance that the Word of God is a sufficient guide for all who want to come to a knowledge of the truth.

It is to be hoped that the District Meetings will have relieved the Annual Meeting of much of its labor in the disposition of minor questions. From the Middle District of Penna. which embraces twenty-four congregations, although there were twelve matters laid before the meeting, there will be nothing to detain the Annual Meeting. If the Districts generally have discharged their full duty, there will certainly be a lesser number of queries than formerly. The Council will thus have more time to bestow upon the weightier matters which may be re

ferred to it. We confess that we have thought there was too little time bestowed to the business of our council meetings. We think brethren who are sent there ought to be willing to labor, and tug, and toil, until their business has been finished.

Finally, we hope the brethren and sisters who remain at home, will remember us who go to the Council, and daily send up their petitions in our behalf. Let the success of the meeting be made a matter of special interest during the days of its session, and at the morning and evening worship let mention be made before the Lord of the work in which his people are engaged. And may every word, and every thought, and every desire be that the TRUTH may be sustained, and LOVE and UNION preserved, and so shall the Church of God prosper.

We wish to keep it before our readers that 90 cents will pay for the *Companion* from No. 21 to the end of the present volume, Jan. 1st, 1870, including the Minutes of the Annual Meeting, and our report of its proceedings.

Cancer Cures.

Our readers are aware that for some time an advertisement has appeared over the names of Peter S. Myers and P. P. Brumbaugh, offering to the afflicted a remedy for that terrible malady called Cancer. No case attended by them has ever come under our notice directly, but we have strong written recommendations before us, from those who profess to know of its good effects. One man especially wished us to publish his testimony, for the benefit of those who might be similarly afflicted.—His address is: D. C. Burkholder, Newburg, Cumberland Co., Pa., and he declares himself willing to testify to those who want to know, free of charge. The remedy which these brethren use has been tested for several years, and is said to be among the best. We believe they are honest enough not to undertake a case unless they think they can give relief, or to take money without endeavoring to give an equivalent. We give this notice for the benefit of those who are afflicted, as Cancer is regarded as a most terrible disease, and many practicing physicians do not pretend to cure it. The address of the above brethren is P. S. Myers, McVeytown, Pa., and P. P. Brumbaugh, Coffee Run, Pa. They do not operate west of Alleghany mountains. Those who want a reply should enclose a stamp to pay return postage.

Answers to Correspondents.

SAMUEL LONG. Unity, Iowa. You have 24 cents credit on last year. You send 1.50 in payment of past indebtness. Hence, you are entitled to 8 Nos. of present Vol. We send Nos. 16 and 24 inclusive. 80 cents will pay your subscription to the end of the present year.

Elisha Henricks, Cerro Gorda, Ills. The money you sent pays to the end of this year.

Jacob Zuck, Millersville, Pa. The letter which you say was dated April 2nd has made its appearance through the mail today, 27th. Strange delay! Your letter of inquiry dated 19th was answered, and rightly too, that we knew nothing of the letter referred to. But all is right now.

Postage unpaid.— The postmaster at Defiance, Ohio, notifies us that our paper addressed to John Hoff and John Miller at that office, remains in the office, the postage being unpaid. Why is this?

Michael Forney, Parkersburg, Ills. Your letter was received, but contained no money, according to our looks. The paper has been sent regularly since. We cannot tell why the brother fails to get the paper?

Book Notices.

THE SONG CROWNED KING. Ruebush & Kieffer, Singer's Glen, Va, Publishers 60 cents; per dozen, 6$. To teachers, 50 cents.

The Publishers have our thanks for a copy of this little work. We have sung it through and have found tunes both new and old. Among our old favorites we find "Home again," "Varina" "Complainer," "Salvation," and many others. Among the new pieces that have attracted our notice are 'O" come angel, Band," and the world of light." There are really some beautiful melodies in their pieces. All the music is set in character notes, which are all the notes we can sing, and we think all that any body ought to sing.

THE PRINTER, a sixteen page monthly, devoted to the interests of the "Art Preservative of all Arts," has again made its appearance. John Greason, Publisher, 75 Gold St., New York. $1.50 per annum. It is a fit representative of the craft, and every printer will be pleased with it, and others may be interested and amused.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

ANNUAL MEETING.

May 18th 1869, near Salem, Roanoke Co. Virginia.

LOVEFEASTS.

Pipe Creek, Md., 22nd and 23rd of May, commencing 1½ P. M.

Foglesanger's meeting-house, 4 miles north of Shippensburg, Pa., 26th and 27th of May, commencing 10 A. M.

Dry Valley, Mifflin Co., Pa., May 21, 22, 1 P. M.

Spring Run, Mifflin Co. Pa., May 24, 25, 1 P. M.

Tuscarora, Juniata Co., Pa. May 26, 27, 4 P. M.

Lost Creek, Juniata Co. Pa., May 28, 29, 1 P. M.

Buffalo Valley, Union Co. Pa., May 31st, and June 1st, 1 P. M.

Warriors Mark, Huntingdon Co. Pa., June 4, 5, 2 P. M.

Duncansville, Blair Co. Pa., June 7, 8, 4 P. M.

Clover Creek, Blair Co. Pa., June 9, 10, 4 P. M.

Yellow Creek, Bedford Co. Pa., June 11, 12, 4 P. M.

Brother Holsinger.—A few lines from the Far west may not come amiss to your readers.

In a temporal view we have nothing to complain of. The winter was a fine one. The farmers have their spring wheat sowed, and have a fine prospect of a plentiful season. We have a healthy climate. There is but little sickness with us. Have plenty of good prairie lands and farms surrounding us, which are of good quality, and can be had for from 5 to 25 dollars per acre. And if I can offer any inducement to a ministering brother who is not able to pay for a farm, and will come and preach the gospel in its purity for us, I will offer as a free gift, to such the use and full privilege of 80 acres of good prairie, and 40 acres of timber, for 6 or 8 years, for the improvements put thereon. We, as a branch of the Church, will assist in improving said land; also, assist in cultivating or laboring for the minister when absent from home, preaching the gospel to saint and sinner. Laboring hands are plenty, but preachers of the true gospel are few.

We think it would be wise in us who have of this world's goods and to spare, that we have that charitable feeling about us which would cause us to give 5 or 25 dollars of our thousands, as a gift, to those ministers that can and will travel and preach to many of our own children who have but a little knowledge of the Brethren, and never saw a communion meeting held. What is money in a state of affairs like this?

We trust some good, able preacher will think of our condition, come to us, and organize a church, which will flourish, increase and spread over this western country.

L. S. SNYDER.

Missouri Valley, Iowa.

A Request.

We do hope that our present Annual Meeting will do something to bring about a union of sentiment, in regard to our Hymn Books. For here in the Miami Valley Ohio, some of the Elders forbid us using the new Hymn Book, because it is a new thing; and at the same time will buy new buggies and new harness, and very fine at that.

After the A. M. has authorized brother Quinter to publish them, and then accepted them, why is it some are so self-willed as to oppose their use? when really it is the only Hymn Book that has ever been published by the authority of the Church. The book published by Elder Kurtz, and the old edition before that, were never authorized by the Church; but were gotten up by individuals. Now would it not be better to have A. M. stop the publication of any other Hymn Book, except the last, which is now published and should be in the hands of every member in the Brotherhood?

Now dear brethren in Annual Council, we hope you will do something in this direction, or at least give us protection who wish to use them, as we have examined them, and do know the new hymn book to be the best of all, and worthy of adoption: and moreover, as brother Quinter has been at a heavy expense in getting it up, it is no more than right and Christian-like, to sustain him in buying the book. Do something in this direction, Dear brethren.

P. R. WRIGHTSMAN.

Dayton, Ohio.

Brother Jesse Schofield, Hillard, Ohio, gives us the particulars of an imposition praticed upon him by a man calling himself James G. Divine from Highland Co, Ohio, which might have done him much injury had he not been well known in the neighborhood. Divine claimed to be a brother and is very sanctimonious. He is about 5 feet 5 inches high, has blue eyes, grey hair, which he wears very short. He is of good address, and is very inquisitive. Look out for him, and all other imposters. "Beware of false prophets, who come to you in sheeps clothing, but inwardly are ravening wolves."

Brother Henry; We have now been living in Harrisburg, Pa, about two months, and are enjoying reasonable health, except our little daughter, who is as she was a year ago. [It is afflicted with Paralysis.—Ed] She does not appear to be getting better or worse. Members living in the vicinity of the city would confer a great favor by calling on us, and making acquaintance, that we may learn where and when the Brethren's meetings are held.—I am employed at John B. Cox's Saw Mill now owned by the Harrisburg Car co.

Our love to all.

EPHRAIM R. HOLSINGER.

Harrisburg, Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Shanon, Carroll Co. Ills., April 2d friend JOHN LUTZ, aged 35 years 6 months and 17 days.

He emigrated from Altoona, Pa last Fall, had poor health all winter, and, like many others, seemingly neglected the one thing needful till the last few weeks of his life, when he made solemn vows, that if the Lord would spare him he would serve him; but died without getting his desire fully accomplished. May it be a warning to others. He leaves a widow and seven children to mourn their loss. Funeral services by the brethren from Job 14: 1—5.

O. LONG.

In Walnut Creek district, Johnson Co., Mo., April 24th, of Consumption, our beloved brother, JOHN C. STONER, aged 34 years, 11 months, and 5 days. He left a wife and 5 small children to mourn their loss. Funeral services by brother A. Hutchison, and the writer, from 1 Peter 1: 24.

In the same district, April 26th, SAMUEL MILLER, son of brother George W. and sister Ann M. Rathbun, aged 5 months and 16 days. Funeral services by the writer and others, from Matth. 19: 14.

T. J. ALLEN.

Visitor please copy.

In the Bear Creek congregation, April 11th of Lung Fever, brother PETER HONDWARK, aged 58 years, 6 months, and 10 days. Funeral services by the writer, from John 5th chapter, 25th to end of 29th verse.

JEREMIAH BERGHLEY.

April 20th, in Elizabethtown, Upper White Oak congregation, Lancaster Co. Pa., sister BARBARA RIDER, consort of brother Joseph Rider, aged 37 years, 8 months, and 15 days. Funeral services by the brethren from 2nd Tim. 7: 8. She was a faithful and much loved sister, and died with a full hope of immortality.

DAVID GERLACH.

In the Nettle Creek branch, Wayne Co., Ind., April 23rd, brother SAMUEL REPLOGLE, aged 64 years, 4 months, and 22 days. Funeral services by the brethren, from Amos 4: 12.

In the same branch, April 28th, sister SARAH FOUTZ, consort of brother Martin Foutz, aged 59 years, 2 months and 13 days. Funeral services by the brethren from Rev. 14: 13.

DAVID BOWMAN.

In the Poplar Ridge branch, Defiance Co., Ohio, April 23rd, GEORGE, son of brother William and sister Almeda HER, aged 1 year, 1 month, and 9 days. Funeral occasion improved on Matthew 19: 13. 14, 15.

WM. NOFFSINGER.

Visitor please copy.

In the Waterloo congregation, Blackhawk Co., Iowa, April 8th, IDABELLA, daughter of brother Paul and sister COBAUGH, aged 4 months and 19 days.

Also, May 27th, SELINDA ESTHER, daughter of the above-named parents, aged 11 years, 10 months, and 14 days. Funeral services by the brethren.

J. A. MURRAY.

In the Back Creek branch, Franklin Co. Pa., April 20th, brother ABRAHAM PHEIL, aged 84 years, 5 months, and 19 days. Funeral attended by a large congregation, among which was a large collection of relations children, grand and great-grand children. Funeral services by brethren present. Text, 2nd Timothy 4: 6, 7, 8.

JOHN SHANK.

Visitor please copy.

April 15th, In the Maiden Creek district, Berks Co, Pa., at the residence of Brother Jacob R. Yoder, Sister ESTHER ESHELMAN, consort of Elder David Eshelman, formerly of Lewistown district, Mifflin Co, Pa. Aged 73 years less 28 days.

She was a consistent member of the Church of the Brethren 55 years, and was buried on the 21st in the Maiden Creek Grave yard near Mohrsville meeting-house, in the presence of a large concourse of brethren and friends. Funeral services by the Brethren elder John Zug, elder David Markey and brother Samuel Gettle. Funeral Text, Rev. 14: 13.

Visitor please copy.

JACOB R. YODER.

In the Springfield branch, Noble Co. Ind., December 5th 1868, sister CAROLINE, foster-daughter of brother John and sister SPANGLE, aged 21 years, 3 months and 5 days. Funeral services by brethren C. Weaver and J. Weaver and the writer from Rev. 14 : 13.

Also, in the same branch, April 5th ultimo, PHILIP ANDREW SPANGLE, son of brother John and sister Spangle, aged 9 years and 2 months. Funeral services by brother Joseph Weaver and the writer, from 1 Thess. 4 : 13, 14. JOSEPH EBY.

April 12th in the Back Creek arm of the Church, Franklin co. Pa., brother JOHN SHOWALTER ; aged 79 years and 7 days. Funeral service by brother John McLanigan and other brethren. May he rest in peace.
JOHN SHANK.

In the Conemaugh branch, Cambria Co. Pa., April 9th, sister SUSANNAH FUNK, wife of brother Joseph Funk ; aged 66 years, 10 months, and 24 days. Funeral services by the brethren. Text on Matthew 24 : 44.
STEPHEN HILDEBRAND.

In the Pipe Creek congregation, Carroll Co. Md., on the 13th of March, after an illness of 16 months, brother SAMUEL JOHNSON, in the 65th year of his age. He was a faithful Deacon for many years. On the 11th of March he was anointed with oil in the name of the Lord. He died as he lived, in peace with God and with man. Funeral text from the words : "Set thy house in order, for thou shalt die and not live."

Also, in the same Church, on the 11th of April, sister LYDIA STULTZ ; aged 61 years, 8 months, and 21 days. She selected the hymn : Dear friends, farewell, &c. Occasion improved from the words of the apostle Paul to the Romans : "For we must all stand before the judgment seat of Christ."
EPHRAIM W. STONER.

In Upper Conowago branch, Adams Co. Pa., April 3rd, MARY LAGHMAN, consort of Jacob Laghman ; aged 61 years, 9 months, and 15 days.

In same District, April 13th, our dear cousin and sister in Christ, HETTY WINAND, wife of brother Jacob Winand ; aged 39 years, 1 month, and 15 days.

Our sister's seat was not often vacant in church. She was a faithful mother and had many friends to mourn her departure.
ADAM HOLLINGER.

LIST OF MONEYS received for subscription, books, &c.,

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VOLUME V. TYRONE, PA. TUESDAY, MAY 18, 1869. NUMBER 20.

Selected by J. A. SELL.

The Lord's Prayer.

If any be distressed, and fain would gather
Some comfort, let him haste unto
Our Father,
For we of hope and help are quite bereaven
Except thou succor us
Who art in Heaven.
Thou showest mercy, therefore for the same
We praise Thee, singing
Hallowed be thy name.
Of all our miseries cast up the sum,
Show us thy joys: and let
Thy kingdom come.
We mortal are, and alter from our birth;
Thou constant art,
Thy will be done on earth.
Thou mak'st the earth, as well as planets seven,
Thy name is blessed here
As 'tis in Heaven.
Nothing we have to use, or debts to pay,
Except Thou give it us;
Give us this day
Wherewith to clothe us, wherewith to be fed,
For without Thee we want
Our daily bread.
We want, but want no faults, for no day passes
But we do sin—
Forgive us our trespasses.
No man from sinning ever free did live,
Forgive us, Lord, our sins
As To forgive
If we repent our faults, thou ne'er disdain'st us;
We pardon them
That trespass against us;
Forgive that is past, a new path tread us;
Direct us always in Thy faith,
And lead us—
We, Thine own people and thy chosen nation,
Into all truth, but
Not into temptation.
Thou that of all good graces art the giver,
Suffer us not to wander,
But deliver
Us from the fierce assaults of world and devil,
And flesh, so shalt Thou free us
From all evil.
To these petitions let both church and laymen,
With one consent of heart and voice, say
Amen.

For the Companion.

The Lord respects the Lowly.

"Though the Lord be high, yet hath he respect unto the lowly." Psalm 138: 6.

The Holy Scriptures bear repeated testimony to the great fact that the Lord is Creator and Preserver of all created things. "Heaven is my Throne, and the earth is my footstool." So said the Lord by the mouth of the prophet. Is. 66: 1. This expression of the Most High gives our spiritual admiration an idea of his highness.—But our comprehension of his highness is very limited at most. He is our Author; we are his manufacture. He is eternally Divine: we are led captive by "the corruption which is in the world through lust," *unless we have been made "partakers of the Divine Nature," and "have purified our souls in obeying the truth through the Spirit."* And all who are partaking of this Divine Nature, and are thus purifying their souls, they only can have a proper view of the highness and supremacy of him who rules the Universe; for they *obey* him, and walk in lowliness of mind before a haughty and gainsaying world. The inspired writer unravelled a mystery for his brethren, fearing they would become wise in their own conceits. Rom. 11: 25. And admonishing his brethren against dissimilarity of mind among themselves, and against esteeming themselves above "men of low estate," he wrote: *Be not wise in your own conceits.* Conceit uplifts the mind, and causes it to behave itself unseemly. 1 Cor. 13: 5. Self-conceit is an evil which must be banished from abode there. Solomon, the wise man of old, gives his views in plain terms of the man who is wise in his own conceits. Prov. 26: 5, 12, 16. A self-conceited person is neither agreeable nor reasonable. And the very dignity of Jehovah would not permit him to have respect unto such an one; but "though the Lord be high, yet he hath respect unto the *lowly.*"

The Psalmist appreciated the highness of the God of Israel, and no less did he appreciate his Lord's respect for the lowly. He well knew that the Lord is independent of all his creatures, and yet mindful of them: he knew that such is the favor which God bears to the humble, that he never forgets their cry. Ps. 9: 12. Now it is evident that the humble referred to by the Psalm-writer, are not such as are humble because of necessity of temporal circumstances, but humble for other and higher reasons. The humble alluded to are such as believe in God, forsake the way of transgression, obey God's commandments, and feel continually the *duty* of being humble and lowly in their profession of righteousness. Moreover, they are such as cry or call unto the Lord in the day of trouble.—

Hence, they are acquainted with the best Source of help, and know the place of sure refuge.

"*The Lord is high*"—*man is low*. O the distance! But the Lord hath respect unto the lowly. Blessed thought, blessed truth! How "our hearts burn within us!" when we realize the meaning of this precept: "Draw nigh to God and he will draw nigh to you." James 4: 8. David knew where he was when he prayed: "Draw nigh unto my soul." What a pity that it ever became necessary to expel the dresser of the Garden of gardens! But the temptation was presented, the tempted yielded, the law was infracted, and our ancestors expelled from the Divine Presence. But now, thanks be unto God, a Fountain is opened in which we may wash and be clean; a Way is prepared by which we may return and forever enjoy a bliss and beatitude far superior to Eden in all its splendor and glory. I trust that you, *my brother*, have washed in that Fountain, and that you are striving and studying daily to keep yourself "unspotted," looking forward in full assurance of that blessedness prepared for the holy, as it is written: "Follow peace with all men, and holiness, without which no man shall see [illegible], that you are in the Way, and count all but loss for the excellency of the crown of righteousness which is laid up for the faithful, self-denying followers of him who has called us out from among the world unto virtue, and purity, and humility.

D. B. MENTZER.

Tyrone City, Pa.

For the Companion.

The Children of Light.

"Ye are all the Children of Light, and the children of day: we are not of night nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess 5: 5, 6.

Can we, the professed followers of Christ, claim to be the characters here alluded to? Do we show, in our lives, that we are the children of the day and not of the night.

These are questions which concern our standing in the sight of that Being in whom is no darkness at all. 1 John 1: 5. If we are the children of light, we are the children of God.—The children of light "walk in the light."—But I am very fearful that we are often found walking in darkness. And if we walk in darkness, there may be darkness in us. Among the many sayings uttered by our blessed Savior when here among men, was one which touches this point very appropriately: "If therefore the light that is in thee, be darkness, how great is that darkness!" Oh, how careful we should be to know that the light that is in us, is not darkness! We have abundant evidence given us in the language of the apostles, by which we can know if we are in the light.

Then let us be very careful to see and to know by the strictest and most rigid self-examination according to the rules laid down in the word of unerring Truth, if we are the children of light.

What would be the condition of some who claim to be the children of light, if the great judgment day were suddenly to come upon us? Doubtless many would be taken unawares, not looking for it. May God be gracious and merciful unto us all.

MARY A. FLOWERS.

:o:

How To Grow Beautiful.

Persons may outgrow disease, and become healthy by proper attention to the laws of their physical constitution. By moderate and daily exercise, men may become active and strong in limb and muscle. But to [illegible] and pales the roses on beauty's cheeks, while crowsfeet, and furrows, and wrinkles, and lost teeth, and gray hair, and bald head, and tottering limbs, and limping, most sadly mar the human form divine. But, dim as the eye is pallid and sunken as may be the face of beauty, and frail and feeble that once strong, erect, and manly body, the immortal soul, just fledging its wings for its home in heaven, may look out through those faded windows as beautiful as the dew-drop of a summer's morning, as melting as the tears that glisten in affection's eye—by growing kindly, cultivating sympathy with all human kind, by cherishing forbearance toward the follies and foibles of our race, and feeding, day by day, in that love to God and man which lifts us from the brute, and makes us akin to angels.

:o:

For the Companion.

Item.

"A man there was, though some did count him mad,
The more he gave away, the more he had."

Many have learned of the Lord to be kind, and have found by experience that they have gained thereby.—"There is that scattereth, and yet increaseth; and *there is that withholdeth more than is meet, but it tendeth to poverty.* There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." Prov. 11: 24; 13: 7.

He who bestows of his goods upon the poor,
Shall have as much again, and ten times more.

SOLOMON W. BOLLINGER.

For the Companion.

Prayer and Social Meetings.

I suppose that we all love social meetings, or at least should love them; but perhaps do not see alike what would constitute a social meeting. In one sense of the word our meetings should all be social meetings. But the social meeting alluded to, seems to be something a little different. I suppose that prayer-meeting is nearer what is meant, or prayer and speaking meetings.

A very common plea is rendered that it learns brethren and sisters how to pray, so that they can pray in church, around sick-beds, etc. Well this is good to know how to pray at any place, but the next question is, How shall we learn it? The disciples at one time, when our Savior ceased praying, asked him to teach them to pray, as John also taught his disciples. Luke 11: 1. Here he granted their request and became their teacher, and gives them a lesson: "Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done," &c

Now in the next place they would want to know where they might recite their lesson. We turn to Matthew 6: 6. Here he says to his disciples, "But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

Then it appears that the closet is a school-house for the children of God to learn to pray.

Now we will notice the nature of a closet. It is erected in a house. The house is nicely furnished, and furnished with its carpets. The closet is a [illegible] room meanly furnished. The woman of the house, while showing her friends her beautiful house and furniture, she passes by the closet door. She says, "This is nothing but a closet." So passes by; showing the balance of her rooms, not once thinking that it was the room which the Master had selected for his students to recite their prayer lessons. Yet I think any secret place as secret as a closet would answer the purpose. But this does not answer the purpose for social meetings; so I will give my views on that question.

Where brethren are so situated that they can't get to meeting as often as once in a week, it would be a good thing to meet together as convenient as possible. If there are but a few, the Savior said, where there are two or three are met in his name, he will be in their midst; but a good thing may be abused or misused. The next thing then is, how shall this social meeting be conducted? Let some brother or sister who has learned in the closet to pray, read a chapter, and all sing a hymn, and exhort to prayer, if they feel so to do. Also extend the liberty, but keep within the bounds of reason, and in order.—Fast business is not always the safest. Prayer and speaking meeting have a tendency to run fast, but remember the two messengers that ran to carry the news to king David: the one that ran the fastest had no tidings, and therefore lost all his labor; so the slowest gained it.

But says one, where is the danger in prayer-meetings and speaking meetings?

We have said, our Savior taught his disciples to pray in the closet, but amongst some denominations, prayer books are used as lessons.

But, says one, there is no danger of the Brethren doing so. This only remains for the future to decide. A certain amount of spiritual stimulation is very necessary indeed. The christian cannot do without it; but when there is too much the animal life quickens and it becomes like that we read of in the Bible where it was said to a certain people: "You kindle your own fires; you warm by the sparks thereof; this shall you have from my hand: you shall lie down in sorrow."

In order to enjoy a christian life, the head should be kept cool and calm, and the heart warm. Christ's institutions will always do that if strictly lived up to.

WILLIAM LINDLEY.

Kokomo, Ind.

—:o:—

IMAGINATION.—One of the ruling, noxious weeds that too often in their far spreading wilderness, absorb the healthy sap of the mind is imagination, a brilliant gift of nature, when controlled and cultivated, but full of deadly poison to the soul if indulged in an untrained course of operation. It spreads or incites, depresses or elevates to that extent, that, like the power of steam applied to machinery, it may accomplish the most beautiful works, or destroy the best arranged expectations. Imagination is mischievous when it creates in the mind a diffidence of ability for success, while another, disdaining such coy modesty, though endued with less intrinsic worth, steps forward and wins with confidence the prize which the other desired, but feared to run for.

A proper quantity of assurance is absolutely necessary to secure success in most of the pursuits of active life; and for want of that animal auxiliary, many minds of first rate intellect have been, and are deterred proceeding in their schemes. How exquisite, therefore, is it to prune the redundant branches of the arbor vitæ, and trained them by discipline, learning and experience, steadily to grow up both useful and ornamental trees in the garden of life.

—:o:—

The Christian life.

Christian life is not only a principle, but a growth, and the young Christian needs to be led along the upward path. If he begins right, he is most likely, by God's grace to keep right. If he is taught to make a complete consecration—to follow principles, and not impulses—he is most likely to be steadfast and immovable. If he is warned now against fashion and worldliness and greed, he is less likely to fall into the snares of the tempter. In a word, now at the start is the time to commence a life which shall grow and abound in all that is necessary for the honor, the usefulness, and the safety of the Christian course; and it may be depended upon that, in most cases, that course will be at the end very much as it is now begun.

—:o:—

Actions are immortal; and our deeds now, and their deserving hereafter must be twin companions that shall walk eternity hand in hand.

For the Companion.

Conformity.

Dear brethren and sisters: Perhaps it would not be amiss to say a few words on the subject of Conformity. Perhaps you may wonder what is meant by the word "Conformity." We will try to explain what we understand by it. We understand that the Church has established an order, by which order the brethren and sisters should be known; and not only so, but that they may not be like the world in personal appearance. The Savior says, "Be ye separate from the world." We are aware that there are some brethren that contend that Religion is not in the cut of a coat, &c. We will admit this; but let us look at Church order now.

We understand that this order consists in the old brethren or Bishops giving advice from the best of their judgment, as to the mode of the Brethren's clothing; which advice, by being renewed from time to time, has become an established order.

Now brethren, if this order is not wrong, it is right; and if right, it has received the approbation of God in heaven. The Savior said to Peter, "Whatsoever thou shalt bind on Earth, shall be bound in Heaven." Hence how often have we heard the brethren exhort us to conform to the order of the brethren, to be steadfast in the faith, &c. Then if we do not heed their admonition, are we not disobedient? Why do we expel members from the Body; is it not for disobedience? The Savior does not require any more of one brother, or sister, than he does of another. "Be not conformed to this world, but be ye transformed, by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

We read of but one way to heaven, and that is a narrow way, "and few there be that find it." In our temporal affairs, we have sometimes more than one way to go to a certain place. But in traveling toward eternal happiness, we all have but the one and narrow way. Then does it not seem strange that so many will have their own way for it, contending that a straight coat is just as good as any other, and that there is no harm in the sisters wearing little hoops, or costly array. We could readily agree with them, if these things were not highly esteemed among men, and hence, "an abomination in the sight of God."

It would appear to us, that as long as we do not conform to the Church order, so long we have not renewed our minds. Hence are not able to prove, "what is that good, that acceptable, and perfect will of God," neither "have we set to our seal that God is true."

In reality, we think that we should all conform to the order of the Gospel, in every respect. Not only in dress, but in our daily walk and conversation, that we may be "as a city set upon a hill, that cannot be hid."

We that have named the name of Christ, have promised to live faithful until death, as much as the Lord would enable us. Then hear the above quotation of Paul, to his Roman brethren. Also,(the 16th verse) "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.—Be not wise in your own conceits."

BENJAMIN LEER.

Middlebury, Ind.

For the Companion.

Christ, the Liberator.

"If the Son, therefore, shall make you free, ye shall be free indeed."

There are two kinds of freedom. It is not impossible therefore for people to imagine themselves free, and be quite content with the amount of freedom which they actually possess, while in fact they continue in a kind of bondage. As in the conversation between Christand the Jews, they sharply resented any insinuation that they were not free. They looked with pride and complacency back along the genealogical line to father Abraham, and stoutly insisted upon it that they "were never in bondage to any man," and yet, where was their liberty? Sociably, how much of bigotry and caste fettered them? Personally, what slaves to arrogance, to passion and habit, conceited and ignorant, priding themselves upon certain ideas and forms of freedom. They failed to perceive the bondage in which they actually were. Hence Jesus said to them, "if the Son shall make you free, ye shall be free indeed." In other words, he taught them plainly enough that the way to secure the real, the genuine freedom was to accept both his teachings and himself, and this declaration contains the vital truth for all people and centuries.

Let us not forget, then, that freedom is both internal and external. That which may be call-

ed external freedom includes what is usually divided into personal, civil, religious. The liberty of the individual to possess himself, to develop his powers according to their inherent laws, to secure for himself the best attainable position in society, to enjoy the exercise of his rights and privileges to the limits of similar rights and privileges belonging to his neighbors—such is this exterior freedom, and it is not to be despised. Its value cannot well be overestimated.—But no matter how desirable this freedom may be in the estimation of mankind, it is only the shell, the husk, the outside of liberty. It stands as the scaffolding which serves in the erection of the edifice itself.

No one supposes that the air-soil and the sunlight exist for themselves. It is understood that they exist for the service and benefit of something higher than they in the scale of creation. Neither do the feet and the hands, the eyes and the mouth of the human body, exist for themselves, but for the use and advantage of the body. And what is the body itself for, but the convenience and necessities of that higher existence, the human soul! So this freedom, this personal, civil, and religious liberty, cannot be considered as the highest and the ultimate. There is something beyond all this; something for which this is but a precursor, as John the Baptist, to prepare the way for the Lord; and this something, which is so much higher and better, is soul liberty. And it is proper, and very necessary indeed, that we should have a more deepened regard for this kind of liberty.

Suppose a prisoner, having his hands and feet bound with chains, is thrust into his cell, and the inmost door is locked; the ward door is bolted and barred; the outer gates are securely fastened. Now let some one undertake to liberate this prisoner, and carry on his endeavor successfully, so far as to force on entry through all gates and doors to the very dungeon itself, and there pause. Stopping at that point leaves the man in bondage. No matter what else may have been done, the unhappy prisoner is chained; and open doors and demolished outside gates cannot give him liberty. When the angel liberated Peter from the prison of Herod, he entered the dungeon and smote the Apostle on the side and raised him up; then "the chains fell off from his hands," and unshackled he followed his shining guide through door and open gate into the street. But such liberation as comes from unlocked doors, and unbarred gates, while the hands and feet are fast in fetters, is the exterior freedom alone. It is scarcely more than the liberty to be free when the real freedom comes.

The proposition will hardly be disputed, I think, that the manifold forms of sin all tend to bondage. Jesus answered the Jews with these words: "Whosoever committeth sin is the servant of sin:" and in the sixth chapter of Romans this point is quite closely discussed, and where it is argued strongly that Christians have been emancipated from the thralldom of sin, and have become the servants of righteousness. We accept the proposition, then, that all service of sin is slavery, and the very worst kind of slavery. What are we to understand by genuine slavery! True liberty, then, we say, consists in being good and doing right. Or in other words, fearing God and working righteousness. And there is no liberty, for being constituted as we are, aside from this.

But here the question may be asked, what are we to do to work righteousness? This can be explained in few words. We read that Zachariah and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. This then we can, with good authority, call working righteousness. So long, then, as we obey this fundamental law of righteousness, we are free; or, as Jesus said to the Jews, "if ye continue in my word, ye shall know the truth, and the truth shall make you free." But on the contrary, he who will do wrong, puts himself thereby into bondage. The wrong-doer is always and inevitably a slave in God's universe. Then, too, as a second particular, the evil-doer serves a power, for sin is certainly to be considered a power, that will inevitably damage him. Multitudes practically disbelieve this. They go to iniquity as bees go to flowers for the sweetness they are seeking. But that which may have the flavor of honey to the depraved taste on the tongue, will turn to gall in the throat. It may plant blooming gardens all about its dungeon; may grade and pave the path to its gins and pits; but, nevertheless, it is a power for harm.

Look at what it does. It robs its victims of goodness. Would you know how much this treasure of the soul is worth? Ask the redeemed in glory, or the angels who have kept their first estate, or what is best of all, let him who is Infinite Holiness tell you what its real value is. It takes away the conscience; and what worth having remaind for us when this is once actually gone? And besides all this the very habit of wrong doing is the forging of chains for the soul. Who needs to be told of the power of habit, of its tenacity, its ever increasing strength? Where will you find a taskmaster more exacting and inexorable than habit? Servants have been known to run away from their masters and so end their bondage; but who can run away from his habits? They are a part of himself. Flight is of no avail in such a desperate case as this. The tyrant must be vanquished and destroyed, or he will inevitably continue to tyrannize over his slave. In view of these facts, then, what is to be done? The only thing is contained in these grand words of Jesus to the Jews: "If the Son shall make you free ye shall be free indeed." In other words, there is no attainment of real consummate freedom except in and through Jesus, the Savior of [illegible] will not receive him in his own appointed way, he is the appointed Deliverer to break all fetters. He was sent to proclaim liberty to the captives, and the opening of the prison to them that are bound. What he confers upon those who have taken him upon their living faith, is "the glorious liberty of the children of God." The Gospel of the Son of God has always been, and to-day still is, the trumpet of freedom in the world, and his followers are the grand army of freedom. In every sense Jesus Christ is the door of liberty, and there is no other. It is Christ, and him alone, who emancipates the soul from its slavery to sin. But we must give ourselves into the Liberator's hands, and obey his commands. We must not look for something more mighty and powerful as Naaman did, and turn away in a rage; but just do what he has told you to do, and that all through faith in the Son of God, and your's will be the ripest fruit on the tree of liberty.

But here some may reply, this is too simple. Yes doubtless Christ is "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jew and Greek, Christ the power of God, and the wisdom of God." But here is the truth for all: "If the Son shall make you free, ye shall be free indeed." So let us bring every thought and imagination into subjection to the will of him who is the light of life, till we all come "into the glorious liberty of the children of God." And though we see not yet nor comprehend what is the glory of that ultimate state of freedom in Christ, may God lead us onward and upward, as he lifts the Sun through the heavens, till we all shall be with our Savior, our Divine Deliverer from all bondage, in the mid-day fullness of light and life, of everlasting liberty and joy.

MARGARET DEARDORFF.

York Sulphur Springs, Pa.

The Power of the Gospel.

Who that looks at the sad condition of our world, in its moral relations, as once it existed, but is impressed with the thought that a mighty power must be called into action, in order to accomplish any measure that would tend effectually to elevate our race.

There is in the unconverted world, not only a deep moral pollution; buta determined aversion to that which seeks the overthrow of sin and the salvation of the soul.

In the first promulgation of the Gospel it was laughed at because of its imputed ignorance, by the Greeks, and spurned by the Jews because of its supposed imbecility. But God had placed the interests of our race in the hands of this Gospel; it being the only power to which they might be submitted with any degree of safety. The benevolent designs of God sought the moral rescue of mankind. And this must be effected by an instrument that would reach the heart by an appeal to the judgment.

But alas! how soon the world with its combined power, arrayed itself against the hand that sought its true elevation. In this there was much of pride, selfishness and Satan. The social and national expectations of the Jews were not fulfilled in the person of Christ. The learning and philosophy of Grecia were not received or taught by Him; disregarded and opposed their own salvation. And while the Gospel refused a treaty with any one of the many systems of Grecian philosophy, it never bowed at the shrine of any regal government, asking its assistance; nor did it ask admission into any Roman Pantheon, where it might enshrine its God. No, but it boldly announced itself to be the promulgator of the true, and the *only* true religion. With a few illiterate fisherman, mainly, as heralds; a poor, weak, hated few as its votaries and supporters, it proclaimed its purpose to conquer the world, and put all things under its feet. Then came

the powers of darkness against it. The open contest began.

In the heat of the battle it triumphed, and steadily it prevailed. Ah! it was the power of God unto salvation. The enemies in their turn still maintain their resistance to its progress, but their plans are thwarted, their arms palsied. They are dying. Judah with her throne is cast down. The harp of her majesty and joy is in eternal silence. Her sons and daughters are long since scattered the only landless, cityless, homeless race under the whole heavens.

The laurals of Athens have mingled with the dust; and the immortals of Grecia are no more. Now the voice of their fame is but the faint echo of the long gone by. But the Gospel still lives. From continents, from the islands of the sea, from mountains, valleys, cities and hamlets, the voice of the Gospel speaks, "I live and prosper here." The progress and triumph of the kingdom of Christ, has thus far been witnessed to such an extent that none dare doubt its divine adequacy to the accomplishment of its proposed destiny.

Is not already the sword green? Have not the clouds of the night withdrawn, and the dews of the morning disappeared? Does not now this moral sun shine in the heavens with translured brightness and glory? Shall not the deserts rejoice and the wilderness be glad? Will not God's white robed saints yet wander as far as the foot of sin hath trod? Yes! the Gospel is now in its youth and vigor! Its enemies must submit, or meet their fate in the arms of everlasting death!

To them that are called, both Jew and Greek, the Gospel is the power of God and the wisdom of God.

Emblems of Heaven.

If emblems can assist you then join in your imagination the emblems of heaven. That is the condition of the people? That of crowned kings. What is the enjoyment? That of conquerors triumphant, with palms of victory in their hands. What their haunts? The green pastures beside living waters. What their employment? Losing their spirits in the ecstasies of melody, making music on their harps to God and the Lamb forever. For guidance? The Lamb that is in the midst of them shall lead them by rivers of living water, and wipe away all tears from their eyes. For knowledge? They shall be like unto God; for they shall know even as they are known. For vision and understanding? They shall see face to face, needing do intervention of language or of sign. For ordinances? There is no temple in the city of their habitation; for the Lord God and the Lamb are the temple thereof. There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.

The very sense hath its gratifications in the city of God. The building of the wall is of Jasper; the city, of pure gold, like unto clear glass; the foundation of the wall garnished with all manner of precious stones; every one of the twelve gates a pearl.

Oh! what means this wealth of imagery drawn from every storehouse of Nature, if it be not the choicest of all which the eye beholds, or the intellect is ravished with; that all which makes matter beautiful and the spirit happy; that all which wealth values itself on, and beauty delights itself in; with all the scenery which charms the taste, and all the employments which can engage the affections,—every thing, in short,—shall lead itsinfluence toconsummate the felicity of the saints in light?

Oh! what untried form of happy being, what cycles of revolving bliss, await the just! Conception cannot reach it, nor experience present materials for the picture of its similitude; and though thus figured out by the choicest of emblems, they do no more represent it than the name of Shepherd does the guardianship of Christ, or the name of Father the love of Almighty God.

Punctuality.

It is strange how many people there are who neglect punctuality. It is not only a serious vice in itself, but it is in the fruitful parent of numerous other vices, so that he who becomes the victim of it gets involved in toils from which it is almost impossible to escape. It makes the merchant wasteful of time; it saps the business reputation of the lawyer, and it injures the prospect of the mechanic, who might otherwise rise to fortune; in a word, there is not a profession, nor a station in life, which is not liable to the canker of the destructive habit. Many and many a time has the failure of one man to meet his obligations brought on the of others. Thousands remain poor all their lives, who, if they were more faithful in their word, would secure a large run of custom, and so make their fortunes. Be punctual, if you wish to succeed.

None can stay his Hand.

As you stood some stormy day upon a sea cliff, and marked the giant billow rise from the deep to rush on with foaming crest and throw itself thundering on the trembling shore, did you ever fancy that you could stay its course, and hurl it back to the depth of ocean? Did you ever stand beneath the laden, lowering cloud, and mark the lightning's leap, as it shot and flashed, dazzling athwart the gloom, and think that you could grasp the bolt and change its path? Still more foolish and vain his thought who fancies he can arrest or turn aside the purpose of God saying, "What is the Almighty that we should serve him? Let us break his bands asunder, and cast away his cords from us." Break his bands asunder! How he that sitteth in the heavens shall laugh.—*Guthrie.*

Do nothing without design.

For the Companion.

Close Communion.

BY EMMANUEL UMBAUGH.

The members of the Church of Christ are often accused of selfishness because they do not invite members of other denominations to attend with them to the ordinances of the house of the Lord, in partaking of the Lord's Supper, &c.—When they are informed that that which is not of faith is sin, they sometimes say that they have faith in those ordinances. For the benefit of this class of individuals we would say that those who have faith it the rites of Christ's Church and make that faith known by repentance and baptism, in accordance with the order of that revelation which emanated from Heaven, will not be hindered from partaking with the people of God of the Lord's Supper and the holy communion. Saul of Tarsus as soon as his eyes were opened was enabled to see the beauty and virtues of the doctrine of Christ, hence was immediately baptized and entered into fellowship with the brethren. Here we have a glorious example, both for those who make no profession at all, and those who belong to organizations which contend against the ordinances which are observed by the people of the living God, and have been commanded by Christ and his apostles. Come, then, ye who accuse the followers of Christ of selfishness. Come, arise and be baptized in accordance with the mandates of Heaven, and walk in all the ordinances of the Lord, remembering that whosoever keepeth the whole law and yet offendeth in one point is guilty of all. For he that said "This do in remembrance of me," said also, "He that believeth and is baptized shall be saved." Now if thou partake of his body and blood, yet if thou art not baptized, thou art become a transgressor of the law (of Christ). We do not design by the above sayings to hold forth the idea that baptism and the holy sacrament are the only essentials to salvation any more than James, that old servant of Christ, meant that to be free from murder and fornication are alone sufficient to save us; but we simply wish to convey to the mind the idea that every portion of the law of Christ is of importance, and a man is no nearer God's approbation when he willingly violates *one* command than when he violates *all*. Christ's will was not left in the world for each denomination to select therefrom such portions, by which to be governed, as will suit their own peculiar notions. It will not do for us only to believe that there is one God, "for the devils also believe and tremble." Let no one, therefore, ever think of participating in any christian duty without being willing to obey in all things: for by such conduct tradition is implanted in the minds of the people. We hope we have said enough upon this subject to enable the unprejudiced, at least, to see that this kind of charity on the part of the church would have a tendency to injure the cause of Christ without benefit to any one. May the time soon come when every organization will accept the Bible as the only rule of faith and practice, Christ's kingdom become universal and the will of God be done on earth as it is done in Heaven. What a glorious brotherhood this will be!

Collamer, Ind.

Work.

It is in achievement that work throws off all its repulsive features, and assumes the form and functions of an angel. Before her, like a dissolving scene, the forest fades, with its wild beasts and wild men, and under her hand smiling villages rise among the hills and on the plains, and yellow harvests spread the fields with gold. The city with its docks and warehouses, and churches and palaces, springs at her bidding into being. The trackless ocean mirrors her tireless pinions as she ransacks the climes for the food of commerce, or flames with the torches of her steam-sped messengers. She binds states and marts and capitals together with bars of iron, that thunder with the ceaseless rush of life and trade. She pictures all scenes of beauty on canvas, and carves all forms of excellence in marble. Into huge libraries she pours the wealth of countless precious lives. She erects beautiful and convenient homes for men and women to dwell in, and weaves the fibres which nature prepares into fabrics for their covering and comfort. She rears great civilizations that run like mountain-ranges through the level centuries, their summits sleeping among the clouds, or still flaming with the fire that fills them, or looming grandly in the purple haze of history. Nature furnishes material and work fashions it. By the hand of art, work selects, and moulds, and modifies, and recombines that which it finds, and gives utterance and being to those compositions of matter and of thought which build for man a new world, with special adaptation to his desire, tastes and necessities. Man's record upon this wild world is the record of work, and of work alone.

Work explores the secrets of the universe, and brings back those contributions which make up the sum of human knowledge. It counts the ribs of the mountains

and feels the pulses of the sea, and traces the footpaths of the stars, and calls the animals of the forest and the birds of the air and the flowers of the field by name. It summons horses of fire and chariots of fire from heaven, and makes them the bearers of its thought. It plunders the tombs of dead nationalities, and weaves living histories from the shreds it finds. It seeks out and sets in order the secrets of the soil, and divides to every plant its food. It builds and binds into unity great philosophies, along which run the life and thought of ages. It embalms the life of nations in literatures, in whose crypts are scatterbed seeds of thought that only need the light to spread into harvests of bread for living generations.

How wonderful a being is man, when viewed in the light of his achievements! It is in the record of these that we find the evidence of his power and the credentials of his glory. Into the results of work each generation pours its life; and as these results grow in excellence, with broader forms and richer tints and nobler meanings, they become the indexes of the world's progress. We estimate the life of a generation by what it does; and the results of its work stand out in advance of its successor, to show it what it can do, and to show it what it must do, to reach a finer consummation.—Thus the results of work become the most powerful stimulus of the worker. They inspire emulation; they instruct in mode and style: they feed perennially the springs of ambition.—*Golden Sheaves.*

Heaven the Result of the Redemption.

Our highest conceptions of the felicity and glory of heaven and derived from redemption. Collect all the beautiful imagery of Scripture on this subject. Think of the celestial paradise in perennial beauty, freshness and bloom. Think of the crowns and thrones of glory, and of the palms and victory. Think of the city whose walls are jasper, whose gates are pearls, whose streets are gold, and whose lights are the glory of God! Think of the inhabitants of heaven, the cherubim and seraphim; the thrones, dominions, principalities, and powers; the patriarchs, prophets and apostles; the noble army of martyrs; the great multitude which no man can number, who have been saved out of every nation, and kindred and tongue. Think of the music of heaven; the harpers with their harps, and the "millions of blessed voices uttering joy;" in sounds of sweetness and power surpassing all that ear has ever heard.—Yet your deepest impressions of the happiness of that place are derived from the consideration that it is a happiness merited by the blood of Christ, and bestowed upon redeemed spirits. In heaven itself the great object of holy and grateful attraction is the Lord Jesus, who appears in the midst of the throne, as it were a lamb that had been slain. "Sirs, we would see Jesus!" said the Greeks to Philip at one of the Jewish festivals; but with higher hopes than those strangers ever cherished, the believer dies and rises to enjoy through eternity the presence and vision of the glorified Lord.

The Good Old Gospel Ship.

Dear brethren and sisters; Consider well before you leave the well tried gospel ship. We learn through the *Companion*, and by observation around us, that a good many of our brethren are engaged in finding fault with the old ship, that has stood the storm for upwards of eighteen centuries. You are aware, that the adversary uses his influence in bringing about a separation among brethren. You should examine yourselves and see whether your motives are pure, or whether it is because you can't have your own way in church council, and be at the "head of the table." You will please look at the Jewish nation; those among them, who were not wise in their own conceits, received the Savior when he came. To them gave he power to become the sons of God. They did not secede from their brethren. I feel to say to my brethren who are still satisfied with the old ship, to continue to contend earnestly for the faith, once delivered to the saints, and do not be surprised at those who are about to secede and set up for themselves. We read in the Acts 20: 30. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." In conclusion I would say, let us consider our latter end. My love be with you all in Christ Jesus. Amen.

S. PETRY.

The Character of Jesus.

The world is just beginning to appreciate the character of Jesus. It is wonderful that the four unlettered men who wrote the gospel could in a few brief touches, give us a character such as poetry never attempted and fiction never attained. A few brief incidents have placed before us a life that has been the wonder of the world ever since. Believers and infidels have joined, in its praise. Rousseau could turn from his infidelity to wonder at the character of Jesus. Theodore Parker, while denying the claims of Christ, brought all his wonderful powers of language to the task of weaving a panegyric to his character. There is no parallel to that wonderful life in the whole range of human fiction.

Men will never grow weary of looking at His character. The more they look the more they will love. We hear about religion growing old and out of date. But the character of Jesus will never be out-grown.—The poetry of Homer delights us to day as really as when the blind poet sang his numbers through the cities of Greece; St. Peter's at Rome awes men now as readily as when Michael Angelo first projected its wonderful proportions. The stars above us will be as bright to night as when they sang together at creation's birth. But when the strains of human poetry and music have grown faint on the ear of distant future, when the monuments of genius have crumbled, when the stars of heaven shall have faded from the night—the character of Jesus will shine out brighter than ever. Time will not dim the lustre of his life nor mar the perfections of His character. That life and that character are crowned with Eternal Truth.

POETRY.

Selected by SALLIE J. BRUBAKER.

Conversion.

O Faith! thou workest miracles
Upon the hearts of men;
Choosing thy home in those strange hearts,
We know not how or when.

To one thy grave, unearthly truths
A heavenly vision seem:
While to another's eye they are
A superstitious dream.

To one the deepest doctrines look
So naturally true,
That when he learns the lesson first,
He hardly thinks it new.

To other hearts the self-same truths
No light or heat can bring;
They are but puzzling phrases strung,
Like beads upon a string.

O gift of gifts! O Grace of Faith!
My God! how can it be
That thou who hast discerning love,
Shouldst give that gift to me?

There was a place, there was a time,
Whether by night or day,
The spirit came and left that gift,
And went upon his way.

How many hearts thou mightst have had
More innocent than mine!
How many souls more worthy far
Of that sweet touch of thine!

Ah Grace! in unlikeliest hearts
It is thy boast to come,
The glory of thy light to find
In darkest spots a home.

How will they die, how will they die,
How bear the cross of grief,
Who have not yet the light of faith,
The courage of belief?

The crowd of cares the weightiest cross,
See trifles less than light;
Earth looks so little and so low,
Where faith shines full and bright.

O! happy, happy that I am;
If thou canst be, O Faith!
The treasure that thou art in life,
What wilt thou be in death.

Selected by A. H. SNOWBERGER.

Coming Home.

O, brother and sister growing old,
Do you remember yet
That home, in the shade of the rustling trees.
Where once our household met?

Do you know how we used to come from school
Through the summer's pleasant heat,
With the yellow fennel's golden dust
On our tired little feet?

And how sometimes in an idle mood
We loitered by the way,
And stopped on the way to gather flowers,
And in the fields to play!

Till warned by the deepening shadow's fall,
That told of the coming night,
We climbed to the top of the last long hill,
And saw our home in sight!

And, brothers and sisters, older now
Than she whose life is o'er,
Do you think of the mother's loving face
That looked from the open door?

Alas! for the changing scenes of time:
That home in the dust is low;
And that loving smile was hid from us,
In the darkness long ago!

And we come to life's last hill,
From which our weary eyes
Can almost look on that home that shines
Eternal in the skies.

So, brothers and sisters, as we go,
Still let us move as one,
Always together keeping step,
Till the march of life is done.

For that mother, who waited for us here,
Wearing a smile so sweet,
Now waits on the hills of paradise
For her children's feet!

MISCELLANEOUS.

A Scriptural Puzzle.

There is a certain natural production, neither animal, vegetable, nor mineral. It neither roots in the earth, swims in water, or floats in the air; but is commonly found from two to six feet above the surface of the earth. It is neither male nor female, but generally exists between the two. It is often heard and felt, yet has neither length, breadth or substance.—It is often presented close to the eye, yet it is but seldom seen, although we are conscious of its approach.—It forms no shadow, nor leaves any visible impression. It can be called into existence on the shortest notice, but expires almost the same moment it is born. It is spoken of in the Old Testament, and strongly recommended in the New, and answers equally the purpose of treachery and fidelity. What is it? Who will answer? MARY J. KINGERY.

Politeness.

We have always considered politeness a cardinal virtue. A pleasant word, a smile, an act of unostentatious yet genuine kindness, often leaves the heart sunnier than the more studied and formal civilities of social intercourse. Affability is always important in determining what is called "success" in life. No man likes a boor. No man voluntarily subjects himself to the ceaseless irritation of harsh words and frowns. It is the polite man in every vocation in life who is the successful man.

Nor is affability less a christian than a social virtue. Politeness is the golden rule in action. We have no faith in any man's religion who is not also a gentleman. Of course we do not refer to that counterfeit "gentility" that so often passes current in the marts of fashionable society. It is rather to that genuine kindness of heart, that cordial sympathy with the feelings and welfare of others that Paul calls "charity," and which he justly esteems as the greatest of the Christian's virtues. A little incident that we find in an eastern exchange very well illustrates the casual advantages that continually present themselves to the man of genuine politeness:

Within a few years a couple of gentlemen, one of whom was a foreigner, visited the various locomotive workshops of Philadelphia.—They called at the most prominent one first, stated their wishes to look through the establishment, and made some inquiries of a more specific character. They were shown through the premises in a very indifferent manner, and no special pains were taken to give them any information beyond what their own inquiries drew forth. The same results followed their visits to the several large establishments. By some means they were induced to call at one of a third or fourth-rate character. The owner was himself a workman of limited means, but on the application of the strangers his natural urbanity of manner prompted him, not only to show all he had, but enter into a detailed explanation of the working of his establishment, and of the very superior manner in which he could conduct his factory if additional facilities of capital were afforded him. The gentleman left him, not only favorably impressed toward him, but with the feeling that he thoroughly understood his business.

Within a year he was surprised with an invitation to visit St. Petersburgh. The result was, his locomotive establishment was removed there bodily. It was the agent of

the *Czar* who had called on him, in company with an American citizen. He has recently returned, having accumulated a princely fortune and still receives from his Russian workshops about a hundred thousand dollars a year. He invests his money in real estate, and has already laid the foundation for the largest fortune of any private individual, and all are the results of civility to a couple of strangers.

Inward Peace.

There is no joy to them that resist God: if there be joy in the world, it is reserved for a pure conscience; the whole earth is full of tribulation and anguish to those who do not possess it.

How different is the peace of God from that of the world! It calms the passion, preserves the purity of the conscience, is inseparable from righteousness, unites us to God, and strengthens us against temptations. The peace of the soul consists in an absolute resignation to the will of God.

Martha, Martha, thou art careful and troubled about many things; but one thing is needful." (Luke x. 41.) The pain we suffer from so many occurrences, arises from the fact that we are not entirely abandomed to God in every thing that happens.

Let us put all things, then, into his hands and offer them to him in our hearts, as a sacrifice beforehand. From the moment that you cease to desire any thing according to your own judgment: and begin to will every thing just as God wills it, you will be free from your former tormenting reflections and anxieties about your own concerns; you will no longer have anything to conceal or take care of.

Until then, you will be troubled, vacillating in your views and enjoyments, easily dissatisfied with others and but little satisfied with yourself, and full of reserve and distrust.—Your good intentions, until they become truly humble and simple, will only torment you; your piety however sincere, will be the occasion of more internal reproach than of support or consolation. But if you will bandon your whole heart to God, you will be full of peace and joy in the Holy Ghost.

Alas for you, if you still regard man in the work of God! In our choice of a guide, men must be counted as nothing; the slightest respect for their opinion dries up the stream of grace, and increases our indecision. We suffer and we displease God besides.

How can we refuse to bestow all our love upon God, who first loved us with the tender love of a Father, pitying our frailty, and well knowing the mire from which we have been dragged? When a soul is filled with this love, it enjoys peace of conscience, it is content and happy, it requires neither greatness nor reputation, nor pleasure, nor any of the perishing gifts of time; it desires only the will of God, and watches incessantly in the joyful expectations of its Spouse.—*Fenelon.*

Pluck.

When clouds overcast the sky, do not give up in despair. Every cloud has a silver lining to it. When in darkness and fear the Poet sang:

"Behind a frowning Providence
He hides a shining face."

Reverses come sometimes, but it will not do to sit down and mourn over our lot. We must look up with hope and take hold of time and improve it. Work, work, and never give up—the victory will come at last. Many a man has gone down for want of pluck. There is nothing like a bold front. A distinguished orator once said, "Cast down, but not discouraged." Though he had been in perils often, on the sea, on the land, among his own countrymen, with *false brethren*, by robbers and by friends, yet amid it all his faith was unshaken, and rose to a degree of sublimity when he exclaimed "*I am ready to be offered.*"

How grand a man appears when resigned to the circumstances which cluster around him. "Forward," was the cry of Moses on the banks of the sea." Try, try again, and feeling confident of victory, do not yield to despair, and victory will soon come.

"Ye soldiers of the cross,
Rise and put your armor on,
March to the gates of endless joy,
Where Jesus thy great Captain's gone."

—*Voice of Truth*

Mental Apprehension.

The brain is an organized medium through which the mind receives and imparts knowledge, and is the organ of thought and feeling. The particular function of the brain is to generate thought; and as thought is the natural food of the mind, it follows that according to the adequacy or inadequacy of this etherial nutriment furnished the mind for its nourishment, will be its vigor and growth. Thus we can readily understand how an inferior mind can grasp the thoughts of the giant intellect. The thought once elaborated and presented to the inferior mind through the medium of the perceptive organism, is exactly the same as if it had been the product of its own brain, and is readily taken up and devoured by that mind. Thus, men with large organs of perception, but deficient reflection, readily become good scholars.—They get their ideas by perception alone: they do not reason them out, and they never originate anything new, but always follow in the beaten path.—From "Inequalities of Mind," in *Phrenological Journal.*

The Oldest Trees in the World.

The cypress of Somma in Lombardy, Italy is perhaps the eldest tree on record. It was known to be in existence in the time of Julius Cæsar, 42 years before Christ, and is therefore, more than 1,900 years old. It is 106 feet in circumference at one foot from the ground. Napoleon, when lying down the plan for his great road over the Simplon, a post in one of the Alps, diverged from a straight line to avoid injuring this tree. The honor of superior antiquity, however is claimed by some in behalf of the immense and venerable tree in Calaveras county, California, which is supposed from the concentric circles in the trunk to be 2,665 years old.

YOUTH'S DEPARTMENT

Selected by Samuel Murray.

Mary, a Praying Servant Girl.

A number of ministers were assembled for the discussion of difficult questions, and among others it was asked how the command to "pray without ceasing," could be complied with. Various suppositions were stated and at length one of the number was appointed to write an essay upon it to read at the next monthly meeting; which being overheard by the female servant, she exclaimed, "What, a whole month wanted to tell the meaning of the text; it is one of the easiest and best texts in the Bible.

Well, well, Mary," said an old minister; "what can you say about it? Let us know how you understand it. Can you pray all the time?"

"O yes sir."

"What, when you have so many things to do!"

"Why sir, the more I have to do, the more I can pray."

"Indeed; well Mary, do let us know how it is, for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning, I pray: Lord, open the eye of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to the day; when I begin to kindle the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God, as my Father, and pray for the Spirit of adoption, that I may be his child;—and so on all day. Every thing I do furnishes me with a thought for prayer."

"Enough, enough," cried the old minister; "these things are revealed to babes, and often hid from the wise and prudent. Go on Mary," said he, "pray without ceasing, and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, "the meek will I guide in judgment."

The little Lame Boy.

Poor little Charlie, how sad it made every one feel to hear the sound of his crutch, and to see his pale face so full of patience and trust. He had not always been lame, but when only four years old had received a fall from which he had to lie in bed a long, long time, and when he did at last get better and able to get up, it was found that he could not run about again as he had done before, and joining the sports of his little brothers and sisters, but must hobble along upon a crutch. It was a sore trial to his poor parents, and to all about him, but Charlie himself was so patient and tried to bear it very manfully. This made him beloved by every one, and if a pretty toy was brought home, or a book, or a pet, it was always given to Charlie.

After a while when he grew stronger, he thought he would like to go to school with the other children, for he had learned to read and became very fond of his book. The school was not very far off but still he would sometimes grow weary of walking, and then his older brother Philip would take him upon his back and carry him the rest of the way to school. Here he was a favorite with all his little companions, and they always treated him so gently.

In some of their plays he could sometimes join them. He liked to play marbles, and spin tops, and sometimes he would go with his sisters and the other little girls, into a grove near by, to help them hunt flowers, or to make whistles for them of the young chestnut branches.

When evening came there were always some of the older boys ready to help Philip carry him home.—"Come Charlie," they would say, "here's your horse ready for you." And how grateful the little fellow felt as he mounted and moved off along with his playfellows. Sometimes a tear would steal into his eye when he thought how different he was from them, but it was soon wiped away again and replaced by a smile. The passers by always looked upon him with pitying hearts, and wondered how he could be so cheerful and happy. But it was much the best way, was it not, dear children? You know it would make it no better for him to pine and lament, and would only have brought sorrow into the home of which he was ever the sunshine and joy.—*Children's Friend.*

A Good Resolve.

"Mamma, when I am a man, I will begin to love Jesus."

These words fell from the lips of a fine little fellow scarcely six years old.

His mamma had endeavored time after time, to impress on his youthful mind the necessity of early piety; but hitherto, all her persuasions seemed in vain.

When he uttered these words, she said, "But, my dear, suppose you do not live to be a man!"

He remained silent for some minutes, with his eyes fixed on the ceiling as if in deep thought; and then with a resolute countenance added, "Then mamma, I had better begin at once."

Now my dear young readers, will you follow Eddie's example, and begin at once? There is no time like the present for serving the Lord. If you put it off a little longer, you will perhaps, find that you have put it off a little too long. You have been frequently reminded in those pages, and perhaps by incidents occurring around you, that the youngest is not too young to die. But neither are you too young to give your heart to Jesus. If you go to Him now, you will not regret it when you become men and women; but on the contrary, will find God's care and protection to be over you at all times, and that He fulfills His promises in ways that you cannot fully understand.—*Early Days.*

Christian Family Companion.

Tyrone City, Pa., May 18, 1869.

Quoting the Scriptures.

We have frequently felt desirous of offering some suggestions on this subject; for not unfrequently do we receive articles for publication containing quotations from the sacred Book which we must either strike out entirely, or take our Bible, find the passage intended, and quote it as it there stands. This is always laborious. It is perplexing too; and especially so, when the space is nearly all occupied with the handwriting of the writer. In this case, we are often necessitated to transcribe the article for the printers, so that they will not be liable to overlook any part of it.

Now to those who do not make it a rule with themselves to use the *very words* of the Scripture in quoting therefrom, we would suggest that when you do quote, refer to the passage and transcribe it word for word and letter for letter. Also, at the commencement of the quotation, fix the proper marks (“), and also at the conclusion (”). And at the same time, it will be but little trouble to the writer to intersperse, also, the punctuation marks as they occur in the Scripture quoted.

To illustrate the above we will quote 1 Cor. 13: 13, without any marks: And now abideth faith hope charity these three but the greatest of these is charity.

We will now quote the passage as we think it should be quoted, thus:—“And now abideth faith, hope, charity, these three; but the greatest of these is charity.” And so it stands recorded in the New Testament.

The necessity of quoting the whole Scripture, and nothing more nor less than the Scripture, is made fully apparent when we review this age of many religions. Designing men will “wrest the Scriptures” in order to defend their inventions. But so it cannot be among us, for the BRETHREN take the simple, unadulterated text of the word of God for their material in building upon the “sure foundation.” Hence the necessity of quoting the exact language of the Sacred Oracles. If this is done, the critic cannot criticise, unless he criticises the words of inspiration.

We would suggest when a long quotation is to be made from the Scriptures, that the writer refer the reader to the book, chapter, and verses in the Bible, without quoting it in the article. This will secure brevity, or give the writer space to express original thought, unless the passage is so important as to require quotation.—Also, when quotations are made from other writers, be sure to place the quotations (“ ”) at their proper places, and use the precise words of the writer quoted.

Those who will receive these suggestions, and will make practical use of them, will save much of the editorial labor.—E.

If our calculations do not fail us, our readers will have a part of the Report of the proceedings of Annual Meeting, in next number. The next number may be divided into two parts—two half sheets—and if so divided our subscribers should be careful to get both. This will be for our own convenience.

We wish to keep it before our readers that 90 cents will pay for the *Companion* from No. 21 to the end of the present volume, Jan. 1st, 1870, including the Minutes of the Annual Meeting, and our report of its proceedings.

Answers to Correspondents.

Jacob Cristner, Davistown, Pa.—The money has come to hand. You are quite excusable for the delay. We think you should receive the paper now, having had to send money a second time. But as yet we know of but this one receipt. When letters are not registered they should be put up very carefully.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger; I started on the 23rd of April in company with brother Dillman and brother Kinsey; on a mission to the western part of this county (Campaign); arrived on the 24th at friend Johnson's, after a hard days ride through mud and water. Soon learned that my letter had not come to hand. Thus we felt discouraged, being among strangers, and no appointment for preaching. But our host assured us that all would be right. Sunday morning we went to the Campbellite meeting. The members of said church held a little council and agreed I should preach. We tried to do so from Hebrew 11: 25, 26. After meeting we gave an invitation to unite with us in the service of Christ. There was an old man came and made application to be received by baptism. We made the arrangements, and I baptized the old father in the Sangamon River. When we went from the water I made some inquiry about his age; according to the family record he was one hundred years old last March. He told me he was sprinkled when a babe, but he was afraid to launch out into the dark future without some better evidence than that.

There seems to be a deep interest manifested there for the truth, and I would not be surprised to see many more follow the example of the old man, if the brethren could visit them often. Brethren, pray for us.—Amen and Amen.

JOHN BARNHART.

Urbana, Ills.

Brother Jonas DeHaven, Abilene, Kansas, sends an order for books, and money to pay for *Companion* to a friend in Michigan; also, renews his subscription for remainder of the year and an extra copy for distribution. His example is commendable. We glean a few lines from his letter:

“This one copy is for myself and family, and the other new volume I want to *deal out weekly* to those (outsiders) who don't come to our meetings to hear preaching. Perhaps we may do a little good in that way.”

Editorial Correspondence.

WASHINGTON, D. C. }
May 12, 1869. }

Brother G. W. Brumbaugh and I arrived at this place yesterday at 12–40, noon. We were met at the station by our esteemed friend, D. C. YINGLING, (son-in-law of elder Graybill Myers) who took us to his home and has entertained us in such a way that we find no words to express our gratitude. We hope heaven will reward him and his excellent lady for their hospitality.

We have now seen some of the sights of the National Capitol. Yesterday we visited the President's House, the grounds, &c., and saw much to interest us. We also had an outside view of the Treasury Building, which is one of the most magnificent edifices in the world. The enormous pillars of Granite were the greatest wonder to us. How they were ever elevated is more than we can imagine. *Wiser* heads than ours must have planned the work.

To-day we visited the Capitol. O, what a building it is. We could not but look with amazement. We are not to say "green," in the matter of buildings, having seen of the finest in other cities. Our readers will have some idea of it when we tell them that it covers over three and a half acres, and is over 250 feet high, and is all stone, iron, and glass. The stone work is all of marble, which is of all shades and colors.

Of course everybody that visits the Capitol expects to ascend the dome and overlook the city. We started up also. On the way we met brother J. F. Oller and several sisters, and brother John Wise. We got along to the base of the dome, when the "poor editor" found it necessary to "give in" and be left behind, which was very mortifying to our ambition, especially as we saw a lady going on to the top. However, in our own defence we must say that on account of ill health we are not half ourself at this time.

We also visited the public gardens and green houses. We wish we could impart a view of the sights of the beauties of Nature that met our eyes at this spot. Thence we went to the Smithsonian Institute. Here may be seen specimens of birds, beasts, fishes, reptiles, and insects, innumerable, (at least in so short a time.) "Great and marvelous are thy works, Lord God Almighty," was a quotation made by my brother before we were half through.

But we cannot dwell—we dare not particularize. Thence we visited the Medical Museum, the building in which President Lincoln was assassinated. Here we also saw much.—Thence to the Patent Office. Here we passed hurriedly through, and saw just enough to regret that we could not bestow some time in examining the many curious works of Art, and specimens of machinery on exhibition. Here we also met President GRANT, who entered his signature only a few names below ours. He looks just like other men of his stature and countenance, and from all indications feels much so, unless he should be under the generality in self-conceit.

But we must close. We remain with friend Yingling until morning, and then expect proceed on our way.

I have engaged a short-hand reporter and our readers may expect a full report of the doings of the Annual Meeting.

H. R. HOLSINGER.

PHILADELPHIA, }
May 5th, 1869. }

Brother Holsinger: Perhaps you and your readers would have no objections to hear from the city of "Brotherly Love" through an occasional correspondent. If so this may be a commencement.

Some time ago there were meetings appointed for Sunday afternoons at the Crown Street meeting house; for social exercises, such as singing, prayer and exhortation. A peculiar feature of these meetings was that at the close of the exercises a subject was proposed for examination on the next succeeding Sunday, upon which all present were invited to give their views. This would very likely have created no trouble, if none but our members had attended; but we have in this city a few people, who were baptized by Thurman, after he had been expelled from the Brotherhood. These profess the "soul sleeping" and "annihilation" doctrines of the Adventists; and, it is said, were invited to attend our meetings by some of our members who are in sympathy with them. Some five or six of them consequently generally attended our social meetings, and they scarcely ever failed to touch upon their heresies, often denouncing those who do not believe them; but they seldom or never came to our meetings or preaching it is supposed, because the brethren advocate the immortality of the soul.

"Life" was the subject adopted for consideration on Sunday afternoon, April 18th, and continued on the following Sunday. Previous to that the subject had been "Light;" but whatever the point examined might be the Adventists would run their remarks into but one and the same channel.

Your correspondent foreseeing that this course would inevitably prostitute our social meetings into a controversial debate not at all edifying, hinted that it was his opinion they ought to refrain from speaking on the points in which they do not agree with the brethren. The answer was that they would not attend any meetings at which they were not permitted to advocate their doctrines. The fact is they came with their texts marked, seemingly, with the intention to convert us all to their faith. In answer they were referred to the "Rich man and Lazarus," to the instance in which St. Paul says he would prefer "to be absent from the body and present with the Lord," &c. After all that could be said their chief speaker declared that "there is no such thing as an immortal soul; that the doctrine is mere assertion, and not founded upon the scriptures." The writer remonstrated against making our social prayer-meetings the occasion, and our meeting-house the arena of debate, and, taking the responsibility, reminded the Adventists that the brethren believed in the immortality of the soul, considering the reverse doctrine a "damnable heresy" which it was presumptuous to come among us to advocate and told them, some of us at least, could no longer patiently tolerate it. They were left to infer the rest, and one by one they went out. It is conjectured we will not be troubled by them soon again.

I have been trying to study why o many of the Adventists believe in his "soul sleeping" heresy, and have ome to the conclusion that they, in his case, "wrest" the Scriptures to e consistent in the doctrine of the Millennium. They seem to place as nuch importance upon the "thousand ears," as if they believed that period o be the extent of the duration of the appiness of the just. They even at-ach more importance to it than did Christ himself, for he never once in ll his teaching mentioned the thous-nd years." I have asked the adven-ists this question, If the soul of the ighteous at its dissolution from its ody enters upon an eternity of hap-iness in heaven, of which the great-st period of time is no part, why at-ach so much importance to an earth-y paradise of but a thousand years ontinuance? The answer given vas, There is no such thing as an mmortal soul.

Not less unscriptural and revolting s the annihilation doctrine. Could nything be more derogatory to the ustice, mercy or love of our Heaven-y Father, who "wills not the death f the sinner," than to suppose it is is purpose to call from their graves ne sleeping, countless millions, who, ccording to the "no soul" theory of he Adventists, are already to all ntents and purposes annihilated, to -annihilate them? Thus two meta-hors of the Revelations, are, by mis-nstruction, made the basis of the ost radical, deplorable and mon-rous error.

I have been told that some of these eople even believe children who die fore they arrive at the age of accoun-ability, and, who consequently have ot believed in Christ, will never rise om the dead; thus denying that t "the dead both small and great" ill stand in the final judgment.—v. 20: 12. From such deplorable usions may the Lord protect his ople!

SILAS THOMAS.

Brother Henry:—I have been re-ving the *Companion* regularly ever e I sent for it and I certainly do to read it; and while reading I ed that you requested brethren rite for the *Companion*, even if could not write so well as others, would take the trouble and pains lp us where we lack in making ot sentences, &c. I feel like writing a little for the *Companion*, although I must confess I feel a deli-cacy in writing for the public as this is the first attempt I have made.

In reading the *Companion* we find a great deal of comfort. O how I love to learn the minds of others, when I can think there is no spirit of contention among us. We certainly can find food for the soul when we read a piece that is based upon the sayings of the Master; it helps us on to heaven. But, brethren, let us avoid the spirit of contention. I sometimes think there is too much of this among the brethren in writing for the *Companion*. The Apostle says, "we have no such custom, neith-in the churches of God." Let us take the Bible for our guide, and when we read it let us use judgment and econo-my. "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me," says Christ.

Then I believe we will not have so much strife and contention among us. I fear, by having so much contention, we may be led to "strain at a gnat and swallow a camel;" then the Lord will complain of us as the apostle Paul complained of the Corinthians when he told them of the heresies and divisions which was among them.—What a pity it would be if this should be the case with us, and then the aw-ful sentence: "Depart from me ye that work iniquity."

Now, dear reader, as we profess to take the Bible for our guide, let us be very careful that we stray neither to the right or left. It is our duty to do all the good we can; but let us do it in a way that will please God. By so doing we can be as "a city that is set upon a hill which cannot be hid." We must let our light so shine that sinners may see our good works, which will cause them to consider, and turn to the service of the Lord. May the good Lord help us to forget the things which are but vanity and vexation of spirit, and give us grace sufficient to overcome all the tempta-tions the devil may present, is the prayer of your unworthy brother.

C. M. GARBER.

Long Glade, Va.

"The Laborers are Few."

To the brethren whom it may concern: I see through the *Compan-ion* that there is much preaching in many places, while we in this part of God's earth we have not the privilege of hearing preaching often,—we have not had any preaching for six months, and have, in this immediate neigh-borhood, about twenty-five members and no speaker, while in many places there are enough and to spare. Now brethren, the commission was given to the apostles, and to his ministers: Go ye into all the world and preach the gospel to every creature. Mark 16: 15. "So then after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God, and they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following.—Mark 16: 19, 20. Brethren, I write this so that if there should be any one who has a desire to emigrate or come to a new country, this is the place you are needed, as there is a large field for good to be done, and laborers scarce. I believe if half the preaching or labor was spent here that is in many places, it would do much more good in the way of bring-ing souls into the fold of Christ; for the people here seem to have a great desire to hear the gospel preached in its simplicity and purity.

As respects the society of people, we have as good and peaceable neigh-bors as can be found. Climate is mild, and land cheap.

Brethren, make this one of your stopping-places, for we always feel to rejoice when we can go to meeting, and see souls returning to their Fath-er's House, as the prodigal did.

May God bless us all and give us grace and strength to live true and faithful unto our Lord and Master.

D. BOLINGER.

Marmaton, Kansas.

Gleanings.

Brother J H Roberts, Trenton, Mo., says: "I cannot see how any brother can do without the *Compan-ion* or *Visitor*, who has the welfare of primitive Christianity at heart."

Brother John M. Vanhorn, after requesting the change of his address to Erie, Neoshio Co., Kansas, says: "I have moved south into a new country where there are no Brethren, but people are fast settling here. I do still hope that the Brethren will try to spread the Good News in this part of Kansas. We have a good

country here. Plenty of timber, stone coal and Limestone.

I heartily invite the Brethren to come, and especially those who labor in the Word to preach to the people here, as many say they never heard the Brethren preach."

Brother Gabriel Kitterman, Montpelier, Ind., under recent date, says: "We are a little body of brethren and sisters, called the Prairie Creek branch. We are under the care of Elder J. W. Studabaker. We have been left almost without a speaker since brother N. C. Rice left us. I think, if we could have meetings more frequently, a great deal of good might be done here.

We had three additions by baptism last Fall at our Communion Meeting, and several since. Brother S. Stump has been holding meetings among us since last Fall, and so the ark moves forward slowly.

When I read of the calls for help from other places, I feel for them, for we feel the need of gospel help and of encouragement. Through each other's aid we feel more able to bear the cross."

Brother John H. Miller, Forest City, Mo., says:

"I have been a diligent peruser of the *Companion* for sixteen months or more, and through its columns I have gained a great deal of good information, urging the christian to his duties towards his Heavenly Father. I feel well with brother Smith's remarks in No. 13, which treats on the spread of the gospel. May each and every one of us take it to heart and say, I will do all I can towards the spread of the great and glorious gospel of our Lord and Savior. We can all do some thing toward turning the penitent sinner from the error of his way. I noticed some time ago a call made for the wealthier brethren to assist those that are poor in this world's goods to pay for the *Companion*. I as for my part amnot wealthy, but I am willing to throw in a little.

LIST OF MONEYS received for subscription, books, &c.,

D. B. Spanogle, East Waterford, Pa.	3.00
Joseph Zahn, Pyrmont, Ind.	1.50
Christian Ford, Mineral Pt., Pa.	3.00
E. H. Shidler, Sanjoaquin, Cal.	1.00
Jacob Butterbaugh, N. Manchester, Ind.	5.00
S. B. Stuckey, Paris, O.	2.50
A. W. Mentzer, Kleinfeltersville, Pa.	1.00
Jacob Cristner, Davistown, Pa.	1.50

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The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

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For the Companion.

Prayer and Resignation.

Oh blessed Savior fill my heart with love,
Then take me to the realms of bliss above.
Forever may I taste thy richest grace,
Forever may I view thy smiling face.
Thou art my hope; on thee I do rely;
Oh grant me this request before I die:
Thy grace impart, (to me be ever near;)
Thy love which casts out all tormenting fear.
Then gladly will I go when called away,
To dwell with thee in everlasting day.

MARVIN HAMILTON.

Plymouth, Ind.

Note.—This dear brother is no more. He has passed away to his rest, we trust, in the enjoyment of that love and grace which he so much desired to possess. May the sentiment of his lines be ours.

For the Companion.

To a Cross-Bearing Sister—a Minister's Wife.

Grace be with thee. Blessed art thou among women.

You need not be told that grace, in copious measure, is especially required for one in your circumstances. That you are blessed among women on account of the very position that renders abundant grace necessary, may not be so clear to your mind. The sentiment of these two citations is often found together in the Scriptures. When grace is needed, sin and its consequences must exist; and where grace is to abound, sin in some phase must present peculiar contingencies. Grace has given to the world the greatest gift in the bestowment of the world's Sovereign, and in this Gift of gifts is included every other. The Grace that sent the Gift also selected the proper time, and the circumstances best suited to the end to be attained. That you should be a minister's wife, bearing the cares and responsibilities of so solemn and momentous a relation, may seem to you very strange, and often harass your mind even to fretfulness; but "if thou knewest the gift of God, and who it is that saith to thee," occupy this position, fill this post, drink this cup, bear this cross, you would glory in your very trials; and, like the model saint of Your own sex, would say, "Behold the handmaid of the Lord; be it unto me according to thy word."—That mysterious maternity that gave us a world's Redeemer, while it contained untold elements of joy, also had in it those hours of anguish, and those scenes of unutterable horror, which were fitly foreshadowed by the saintly Simeon in these words: "*a sword shall pierce through thy own soul also.*" To women belongs the honor of clothing God in flesh, and whatever sorrows, and bitter woes, were involved in the wondrous relationship of Mary to God, her words, which she uttered in moments of ecstasy, have been gloriously fulfilled: "*from henceforth all generations shall call me blessed.*" This was but an echo of Gabriel's salutation, and she no more knew all it meant than that sad note in Simeon's dying song which not only pictured her son on a cross, but a sword in her own soul. That cross has come down to us, and so has that sword, and while your husband preaches the one, you will often feel the other. Your hindrances are many, your cares are pressing, and you often wonder why the Church has added to your burdens. Were not the ministry a Divine institution, were not souls at stake, were not the Church the Body of Christ, vitalized by His Spirit and actuated by His love, no light accusation would you bring against them in the augmented cares and vexations involved in your relation to an ambassador of Christ. But if you have faith in God, if you believe that Christ is the Head of the Church, if you are confident that He is All-wise and All-merciful, and that all things work together for good to them that love him, you will have as much to sustain you in your manifold home duties, as your husband has in the more public discharge of his functions. Any path in life that a christian mother can tread has thorns on both sides, with roses interspersed, and if the cares are more and the crosses heavier with those who to ordinary duties have superadded this of bearing an important part of ministerial labor, they have the comfort, if they will take it, that the compassionate Savior never sent a cross on which He did not offer Himself as the solace and strength and peace of the soul on whom it was laid. Submission to His will, humble, uncomplaining acquiescence in His appointments, whether it be the removal of a dear one by

death, or the decline of your health, or the loss of property, or the advancement of your husband to the work of preaching the Gospel, will open up avenues in your soul for the inflowing of Divine love and sympathy, which will more than compensate for the want of all you would have gained could you have arranged every thing according to your wishes. That you are left so much alone, to bear the anxiety and responsibility of family discipline, and keep the fire burning on the family altar, is a matter in which you have my warmest sympathy, and of the saints in general; and it should be a special object with the *Church*, in secret and family worship, to beseech the sympathy and presence of the Elder Brother on the Throne in behalf of the ministers' wives. But while you are at home with heavy heart attending to your duties it may be, or with tear-blinded eyes groping your way along the path of duty, do not forget that your husband is out on high errands for the King of kings, standing in the front rank fighting the battles of the Lord, laboring with all his strength, and sometimes above his strength, to "pluck brands from the burning," to win sinners from the path of destruction to the shelter of the Gospel. If there are those in the Church who are culpably remiss in their duty to the wives of our ministers, there is One who bears you on His heart evermore, noting all your perplexities, ministering to all your wants, gathering up all your tears, attentive to all your prayers, and girding you with His Everlasting Arm for such service as your position imposes. When cares come rolling like a turbulent deluge, and your husband is not here to help you buffet them, think of the souls that are to be his crown of rejoicing in the day of the Lord Jesus, and of the blessedness that will flood your own soul in the eternal world, as the reward of your fidelity as the wife of one of Christ's evangelists. That inconceivable glory and honor await the preachers of the Gospel, is matter of revelation. Dan 12: 3. And that their faithful companions, to whom they owe so much for the success of their ministry, and to whom the kingdom of Christ on earth has in all ages been so deeply indebted, shall in no wise lose their reward. If your physical powers will not allow you to do much, give your counsel as God bestows wisdom, and beseige the mercyseat for patience and Christian endurance, and you will be astonished how ready Jesus is to repeat the old miracle of making a little sufficient to feed a multitude. Some are perpetually murmuring, as though they had more faith in that to minister comfort than in a resolute, trusting acceptance of the will of God, assured that though His providences may lead into dreadful gulfs and glooms, a ray of light shines through all, which conducts into the joys of faith here, and into the full fruition of Heaven, hereafter.—Some excuse their indifference to the charge Heaven has assigned them, by referring to their husband's unfitness for the holy office, which in some cases may be true, and others regard their own unfitness for such a relation as a reason why they should be exonerated from all obligation growing out of the ministerial office.—But God requires no impossibilities. If we have but one talent, He will not require two until by diligent use we have doubled it.—What is below a talent is blank idiocy, involving no responsibility. A little worm could so vex the prophet Jonah, that his ire rose to a most shameful pitch, venting itself in language that was not only highly discreditable to himself, but insulting to God. A little provocation in the family, a biting word from the wife when the husband was about leaving home to wait on God's call, has occasioned many a cold sermon, and snatched the bread of life from many a hungry soul. The man whose heart does not melt, and whose eyes are not dimmed with tears, when he contemplates the many trials and burdens of a minister's wife, is not fit to preach the Gospel. Such a heart has not motive enough from the right source to give his sermons soul-saving unction. And the wife who sees her husband leave home with a heart burdened by her pouting and scolding, thus sending blasting and mildew along his path, and tincturing the water of life with wormwood when it is to flow through him, is filling for herself a cup with very bitterness itself.

Is it not better, dear sister, that your husband should go forth on the glorious mission of preaching the unsearchable riches of Christ, spend and be spent in the blessed work of spreading the light of salvation, than that he should abandon his calling to make your home more comfortable as pertaining to time and sense? If you

must weep more in your present condition, will not the consciousness of an ever-near Jesus bring into your solitude a bliss which is never felt as an element in fellowship with even the most affectionate husband? Oh that you, and all your sisters in similar circumstances, could but feel that every sacrifice and trial growing out of your husband's calling, is as necessary a part of God's plan for saving the world, as is preaching itself. It would put such dignity on what generally wears such an insignificant aspect, that you would have a high and worthy sense of holy ministry in all you do. If you do or endure what would not be necessary if your husband were not a minister, conceive of such labor and suffering as an appendage to the ministry of your consort for the salvation of souls.—If he could not follow the beck of his Master in the promulgation of the Gospel without your co-operation, the unfading Paradise above will have "joys unspeakable and full of glory" to compensate you for all your toils. When Christ was "lifted up," as a centre of attraction to the world, it was amid darkness, and agony, tears and blood, and you must not think it strange if "fiery trials" be your lot in aiding your husband to preach "Christ Jesus and Him crucified." When the ambassador receives his reward, the faithful wife's crown will also shine with the reflected lustre of the souls saved by the husband's ministry. Your interest in his efforts to preach Jesus, your sympathy with his soul-struggles and bodily exposures, your willingness to bear the cross at home while he contends for the faith abroad, inspires him with energy and boldness in making known the riches of Divine grace, and clothes his language and looks with a tenderness that sinks into the soul like a message from Heaven. He can present the cross with greater power and effect, sustained and warmed with the affecting thought that at home there is one who is a sweet, meek living illustration of the sermons, in her ready sacrifice of so much comfort for the advancement of Christ's kingdom. If your husband must go forth in camel's hair and a leathern girdle, and you must subsist at home on locusts and wild honey, what of it? Others have done the same who now "shine as the brightness of the firmament, and as the stars forever and ever." The blood-washed robe, the Beatific vision, the society of angels and glorified saints, the unbroken bliss of the Heavenly Home, these, surely, may well reconcile us to every trial and sorrow incident to our earthly pilgrimage.

C. H. BALSBAUGH.

Reigning Sin.

All persons are inclined to sin from their youth. Different persons, however are more or less inclined or disposed to different kinds of sin. Some are inclined so much to one sin or another that they are continually tempted to transgress in one particular direction. One is inclined to pride. He is proud of everything that he has. His clothes, his person, his house, land, horses, or whatsoever he happens to possess.—Another is inclined to lying, so that he will continually indulge in telling falsehoods, with no other apparent motive, perhaps, than that he loves to tell lies. Everything that he speaks about exaggerates itself into a great thing when it really is hardly anything. Another has an uncontrolable propensity for stealing, for defrauding and deceiving his fellow men, and thus particular kinds of sins manifest themselves in different persons, and they seem to be so continually and so strongly inclined towards them that they are ruling passions, reigning sins, to them.

Now if one thus inclined makes an effort to overcome and forsake these reigning sins within him, a great strife ensues, and a continual effort is required; nor is it enough that these natural dispositions of the carnal mind are once or twice overcome by those so inclined; they must again and again be beaten back. Neither can he who desires to overcome and forsake his reigning sins expect to do so through his own power and strength. He must implore divine help.—He must be strengthened from on high. He must be helped by him who was strong enough to overcome all sin, and to triumph even over death and the grave.

If any of us then have such reigning sins to contend with, let us not despair. Let us be strong, trusting in God, ask him to help us to overcome them, for he that overcometh shall obtain the crown of life.

I suppose it is also a fact that all christians have, during their whole lives, to contend against

the weakness of the flesh and the sins that still prevail within them. They meet with trials and temptations, they often become weak in the faith and discouraged, and then Satan, the enemy of souls tries to discomfit them, and if possible bring them to fall down and worship him. But christian traveler, behold thy Savior in temtation. Be strong as he was. Resist the tempter and he will flee from thee. Oh! do not cast thyself down at his feet! Do not enslave thyself under his cruel yoke; but call on the name of the Lord in the hour of trouble and temptation, for thy God is to thee, and to all that call upon his name, a very present help. "The name of the Lord is a strong tower: the righteous fleeth into it and is safe."

Therefore beloved, stand firm amidst temtpation. Trust in the Savior. Yield not when the tempter comes. Try day by day to gather strength, and to grow in grace and through the help and grace of our heavenly Father, we shall be able to stand even in the day of his coming.—*Herald of Truth.*

For the Companion.

A few thoughts.

The salvation of relatives should be earnestly sought. A Christian's deportment is one powerful method of bringing this to pass.

The most excellent and enduring ornaments of a woman are not those which are external but those which are internal—purity of heart, meekness, contentment, and delight in doing good.

Daily family prayer is one of the most powerful means of grace; and husbands and wives should so live that their unity in it will be delightful.

So great is human wickedness that men are often called to suffer for doing right; but instead of being discouraged, they should, with greater steadfastness and fidelity, go forward in duty, trusting God to enable them so to live as never to be called to suffer in any other cause.

The time when Christ, by his Divine Spirit, "went and preached unto the spirits in prison." (Peter 2: 19.) I think, was not, as some say, after his crucifixion, and between his death and resurrection; but as Peter says: „In the days of Noah, while the ark was a preparing,"—when those spirits where embodied on earth in a state of probation. And the doctrine that this passage teaches such a state as purgatory, or that any other passage in the Bible teaches it, is false.

Faith and obedience have even been essential to salvation, in those who know the will of God; and both his providence and ordinance have been suited to impress this upon our minds.

ELIZA BRANDT.

Not of the World.

THERE is no just mode of life, no true holiness, or fruit of holy living, if we do not carry the conviction, by our self-denial, our sobriety in the matter of show and our withholding from all that indicates being under the world, that we are in a life separated to God. Therefore his great call is, "Come out from among them and be ye separated and touch not the unclean thing, and ye shall be my sons and daughters, saith the Lord Almighty;" and there is a most profound philosophy in this. If we are to impress the world, we must be separate from sinners, even as Christ our Master was, or at least according to our human degree as being in his spirit. The great difficulty is that we think to impress the world, standing on the world's own level and seeking its approbation. We conform too easily and with too much appetite. We are all the while touching the unclean thing, bowing down to it. God therefore, calls us away. Oh that we could take our lesson here, and plan our life, order our pursuits, choose our relaxations, prepare our families so as to be truly with Christ, and so in fact that we ourselves can say, each for himself, "the prince of this world cometh and hath nothing in me." And this, exactly, is our communion with Jesus; we propose to be one with him in it. In it we connect with a power transcendant, the Son of Man in glory, whose image we aspire to, and whose mission, as the crucified on earth, was the revelation of the Father's love and holiness.

We ask to be separated with him and set apart to the same great life. Our communion is not of the level of our common humanity, but we rise in it; we scale the heavens where he sitteth at the right hand of God; we send our longings up and ask to have attachments knit to him; to be set in deepest, holiest and most practical affinity with him; and so to live a life that is hid with Christ in God. In such a life, we become partakers also of his power.—*Bushwell.*

The religion of Jesus.

The religion of Jesus is that of love, of unity, of concord. Offences among brethren destroy the harmony and love of their fellowship, and if these be not restored, but too sure proof is given that the love of God never had its residence in their midst. The mind and temper, and spirit of a man, as they appear in his actings with fellow-men, are but a transcript of what that mind, and temper, and spirit will be in eternity. Are there offences in heaven? Is unforgiveness known or indulged in in heaven? No, but it is known in hell—that is the region of discord; there rage, and enmity, and war of mind, reign paramount; there are dark passions from a cup unmingled.

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The dead have no beauty—neither is there any spiritual loveliness in the unregenerate. True it is, some of them have sweet natural qualities, and moral excellencies, which are engaging; but these are so many flowers, decking and adorning a dead corpse.

Little by Little

The Earth is made up by little grains of sand, piled one upon another. The Ocean contains little drops of water, blended together in one mighty volume of ever living, rolling, restless life. Our life is full of little acts, not one of which is unimportant or trivial, or to be lightly esteemed—when considered in the light of its influence upon ourselves or those around us. The habits of early life will go with us and cling to us, despite our efforts to shake them off, sometimes causing the blush of shame to mantle our cheek, and sometimes to give us pleasure that we were in early life trained to habits of courtesy and sobriety. The young lad, happy in the thought, he is soon to be a man, and his heart full of noble aspirations, with visions of what he is to be, constantly looming up before him, does not dream that the occasional glass he takes, just with a friend, will, ere he reaches the meridian of life, cause him to fill a drunkard's grave. He feels strong and confident, that although others have become drunkards, he never will become one. He feels perhaps too strong in his own mind, little dreaming that his very *confidence* is the enemy which lurks unseen and unnoticed, until he has gone beyond the reach of recovery. The appetite is not to be trifled with, nor will it bear to be cultivated with the expectation of controlling it. For instance, Tobacco is *very* repulsive to the taste at first, but take a little of it, every day and instead of loathing it you will love it, yea *crave* it. So with strong drink. No one really likes the first taste; but, continue to taste it and soon you will have an uncontrollable desire for it. Ah, it will be almost impossible for you to let it alone. Imagine a hungry man, in sight of food, can he resist the impulse of his appetite and refuse to eat? Can he say to his stomach, be thou satisfied, with looking on? The only safety lies in total abstinence from all that can intoxicate. Little by little, the man forms the appetite which leads him on to ruin and woe. Little by little he gives way to his passions until he finally yields himself up to be the willing victim rum. Beware then of strong drink, it causes all men to err that drink it. Remember it is little by little.—*Voice of Truth.*

Spotted Christians.

Alas, how numerous. If some shepherd less wise than Jacob should come along, and choose the spotted ones, I fear that he would get a large proportion of the flock. A Christian wholly unspotted from the world would be truly a sight worth seeing. Do spots trouble Christians of the present day? Do they perceive them?

Does that brother know that his levity and trifling in his common conversation are dark spots on his Christian character? Does he know that they destroy his religious influence with the worldly? How they dishonor the Savior! Does that mother, know who is so much cumbered with her household affairs that she cannot go to a female prayer meeting, nor find time to pray with her own children, nor give them religious instruction—who talks more of her work than of her Savior—does she see what spots are on her religious character?

That young female, who is so forward and mirthful in the company of youthful associates, who is fond of showing her smartness and wit—who indulges her passions for dress and ornament—who neglects these prayer meetings and goes to the dancing party—does she think herself a Christian in truth?

That novel reader, whose nights are half spent poring over the pages of the sickly and corrupting romance—whose Bible lies neglected—whose heart is hardened—whose mind is polluted with the latent, or open and brazen licentiousness which abounds in those fictions—is that a professing Christian? Alas! what does profession mean? Who might not have the name of disciple, if persons so spotted can bear it and go unrebuked?

And there is one who is so covetous, so close in a bargain—so hard upon the poor, so stinted and grudging in all that he does for the support of religious institutions—so full of the idolatry of riches that he can think of nothing else. And he has even dared to call himself a disciple of Jesus Christ. What shall we not have next? Shall we be much surprised if we hear of rumseller, stavern haunters who profess religion? And will not boasting slaveholders and Satan come also?

How cheaply can the name of Christian be obtained at the present day! How little is known or illustrated of the solemn injunction, "and keep himself unspotted from the world." How few seem to remember that "Christ loves the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." And how few heed the exhortation, "Wherefore, beloved, seeing that ye look for such things, be diligent, that it may be found of him in peace, without spot and blameless."

It is melancholy to think how many and how great are the spots that are in the character of professing Christians. O my soul, how is it with thee? "Does no dark spot in word or life appear?" While thou art speaking of others, are thine own garments unspotted? Dost thou daily wash in that fountain that has been opened for sin and uncleanness! Be faithful, O my soul, to reprove sin wherever it is seen, but be most faithful with thyself.—*Jenkins.*

Man is one in whom both worlds do meet; his body participates of the lower, his soul of the upper world, hence it is that he finds such tugging and pulling this way and that way, upward and downward; both worlds as it were contending for this invaluable prize, the precious soul.

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He is wise that is honest.

For the Companion.

Let us Follow our Redeemer.

"I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me." John 14: 6.

Dear brethren and sisters in the Lord: Are we not in the last days? And are there not too many disputings and contentions among us? Are we following our Redeemer? Are we following him who said to his disciples, "What was it that ye disputed among yourselves by the way?" Mark 9: 33. Brethren, are we not disputing by the way, through our Church papers, on points and practices? I fear the time is approaching, spoken of by the apostle Paul, (1 Tim. 4: 1,) "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines," &c. See also Matth. 24: 10—13.

Has not some been offended? Has there no false prophets arisen? Has not the love of some waxed cold? But who will endure to the end? Verily, I do think they are the souls that do strictly follow our dear Redeemer. Then let us consider how he did go through this world. We never find him hasty, but always meek and mild. We never find him jesting, but always calm and serene. O let us try to be like him; then we will surely be right. Let us bind ourselves together with the strong cords of Christian charity, for it is "the bond of perfectness." Let us also speak to one another in tones and words of Christian love. If in this manner we follow our Redeemer, it will be well-pleasing in the sight of him whose "eyes are over the righteous." In the language of the apostle I would say, Let no corrupt communication proceed out of our mouths, neither from our pens, but let it be that which is good to the use of edifying that it may minister grace unto the hearers and readers. Read Eph. 4: 29—32.

A kind word will often turn away wrath, and is better than many strifes. And if false prophets do arise, let us not follow after them, but follow our Redeemer, "in whom there is no variableness neither shadow of turning." Please read 1 Tim. 4: 3, 4, 5, and follow after Jesus in whom there is no guile. Let us follow him in precept and in example, and in our actions, and in our conversations: follow him in love, and in patience, and in meekness, and temperance.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses." And if we lack for knowledge, look to our Redeemer: he is our Elder Brother; he will teach us right.

JOHN S. HANAWALT.

McVeytown, Pa.

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Reply to Brother Joseph Weaver's Query.

In No. 16 of present volume, brother Weaver requested an explanation of 1st Cor. 3: 15, which reads as follows: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

Not being otherwise employed to-day, I thought I would spend some of the time in writing; and in my meditation for something to write upon, my mind settled on the above. I do not expect to take the time or space, neither do I consider myself capable, to do the subject justice; but I will try to give a few hints.

In order to get a proper understanding of the subject it will be necessary to refer to the context, part of which reads as follows: "For other foundation can no man lay than that is laid, which is Jesus Christ." Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

In the first place it is indispensably necessary that we get upon the right foundation; and then the apostle says, "we shall take heed how we build thereupon."

We find six different kinds of material specified in the text; three of which are incombustible, which will stand the test though they be tried by fire; but the other three, —wood, hay, and stubble,—every observing mind knows are combustible material; consequently it would be unsafe to use such material in our superstructure; and if we do, we will undoubtedly have to suffer loss.

The question might arise: What loss will he suffer? forasmuch as the apostle says "he himself shall be saved." He will lose the thousand years reign with Christ: he will lose the promise given in Revelations,—"Blessed and holy are they that have part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

We draw the inference from the foregoing passage that the second death will have power over all them that have no part in the first resurrection to a greater or less extent.

I believe that there will be three classes when Christ makes his first appearance, and at the final judgment day, after the thousand years are expired. When he comes there will be those that will resist him, or fight against him, which will almost all be destroyed; and another class who will not resist him, but accept him as the true Messiah; amongst which will be the Jews, God's chosen people, and will be permitted to dwell on the earth in their natural bodies; and another class that have built with incombustible material, who shall be resurrected and changed, or immortalized, and shall reign with their blessed Master a thousand years. After the thousand years, we read, the Devil will be loosed a little season, and go out on the breadth of the earth to deceive the nations, and gather them together against the saints, and will be destroyed by fire from heaven: then comes the general resurrection and judgment, and there we hear the judge say to those on the right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat," &c; and when they wanted to know when they saw him in want and ministered unto him, he said: "Inasmuch as ye have done it unto me."—Now inasmuch as this language was addressed to those on his right hand, who are termed righteous, we conclude that these his brethren were some where else; and we believe they are sitting with Christ in judgment, because we read, "If we judge ourselves we shall not be judged," and again, "Know ye not that the saints shall judge the world?" Consequently we come to the conclusion that

amongst those on the right are the foolish virgins, who went to procure oil and were too late for the marriage supper of the Lamb; or those who had built with combustible material, such as wood, hay, and stubble; and who knows what *fiery trials*, or punishments, they had to endure, during the thousand years that the wise virgins were enjoying the full fruition of the marriage feast.

I have now given my views in as brief a manner as I could, although I have taken more space than I expected to: and now may the Lord help us all to build upon the "foundation of the Apostles, Jesus Christ himself being the Chief Corner Stone," and of material that will stand the test; so that when our blessed Savior comes, "we may rejoice and lift up our heads, knowing that our „redemption draweth nigh," is the prayer of your unworthy brother.

D. E. PRICE.

Mt. Morris, Ills.

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He is a Christian.

He is a Christian. Then he is a man of *truth*. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth showeth forth righteousness."

He is a Christian! Then he is an *honest* man. He had rather wrong himself, than wrong his neighbor. In whatever business he may engage, you may be sure that his dealings will be honorable and upright. "Provide things honest in the sight of all men." "The way of the just is uprighteousness."

He is a Christian! Then he is a *humble* man. He thinks of his own infirmities, acknowledges his dependence on God, and regards the wealthiest and the poorest of his brethren as men, and worthy of his redeemer's love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian! Then he is a *kind* man. He feels interested for his neighbors, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To godliness add brotherly kindness."

He is a Christian! Then he is *charitable*. He is prompt to attribute right motives to others rather than wrong, wherever it is possible. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore, than to censure them. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long, and is kind."

He is a Christian! Then he is *forgiving*. Wrong does not rankle in his heart seeking for revenge. The forgiving word is ready upon his lip for his most implacable enemy. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

He is a Christian! Then he is *benevolent*. He feeds the hungry, and clothes the naked, and ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will be freely and cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."

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Good-Nature at Home.—No trait of character is more valuable in a wife than the possession of a sweet temper. Home can never be made happy without it.—It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn out by the toils of the day, and how soothing is a word dictated by a sweet disposition! It is sunshine falling on his heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the mind of the whole family. When it is found in the wife and mother, you observe kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks characterize the children, and peace and love have their dwelling there. Study then to acquire and retain a sweet temper. It is more valuable than gold! it captivates more than beauty, and to the close of life retains all its freshness and power.

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Every day Piety.

There is too often a difference between our Sabbath and our week-day piety, the influence of the latter sadly counteracting that of the former. The world takes a keener notice of the religion we practice in our daily life than of our church profession of Sabbath observance. The irreligious rightly judge that a piety that does not control a man in his business relations, that does not enter into his daily walk and conversation, that is not manifest in his bargains as well as in his prayers, is but a mockery, an insult to God, and an imposture among men. This is correct judgement, and they can not escape it. It meets them at every turn, it follows them in their business, it enters into their homes, and measures them in their social intercourse; and the sad fact is, that few can stand the test thus applied.

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Sins of Ignorance.

It is in vain for persons to pretend that those are signs of ignorance, which they have often and clearly heard testified against from the Word of God. It will be found to be a vain thing for persons who have lived under the light of the gospel, and where all manner of iniquity is testified against, if they live in immoral and vicious practices, to pretend that they are sins of ignorance, unless the case be very peculiar and extraordinary. It is in vain for you to pretend that those are

sins of ignorance, of which you would not dare to proceed in the practice, if you knew that your soul was to be required of you this night. Persons do many things for which they plead, and pretend they think there is no evil in them, yet would as soon eat fire as to do the same, if they knew they were to stand before the judgment-seat of Christ within four and twenty hours.—This shows that people do but prevaricate when they pretend that their sins are sins of ignorance.—*Edward.*

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The Path of The Just.

His glory is from within. It is a radiation. Put him where you will, he still shines, and can not but shine. God made him to shine. For instance: imprison Joseph, and he will shine out on all Egypt, cloudless as the sky where therain never falls. Imprison Daniel, and the dazzled lions will retire to their lairs and the king come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter, and with an angel for a harbinger star, he will swell his aurora from the fountains of Jordan to the wells of Beersheba, and break like the morning over mountain and sea. Imprison John, and the isles of Ægean and all the coast round will kindle with sunset visions too gorgeous to be described, but never to be forgotten; a boundless panorama of prophecy gliding from sky to sky, and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God. Not only so; for modern times have similar examples—examples in the church, and in the state. For instance, bury Luther in the depths of the Black Forest, and "the angel that dwelt in the bush" will honor him there; the trees around him will turn like shafts of ruby, and his glowing orbs loom up again, round and clear as the light of all Europe.

Thrust Bunyan into the gloom of Bedford jail, and as he leans his head upon his hand, the murky horizon of Britain will flame with fiery symbols, "delectable mountains," and celestial mansions, with holy pilgrims grouped on the golden hills, and bands of bliss from the gates of pearl hastening to welcome them home.

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Is it Ours?

Have we hope spiritual—life eternal? Has God pardoned and renewed us? Has he adopted us into his family, and made us to bear his moral likeness?—Amidst the changes and convulsions of the present life is our prospect for heaven bright and hopeful? Are we soldiers of the cross, enlisted for the war, and willing to make every sacrifice for the honor and glory of King Emmanuel? Are we sincerely toiling to promote the interests of righteousness, and, thereby, the true interests of the world? These are questions which it is well for us to ask ourselves. Time will soon pass away, and eternity will come and encircle us in its mysterious embrace. As we have lived in time, so will our destiny be. There is no earthly loss for which there is not, in some degree, a compensation, but there is none for the loss of the immortal soul. Its ruin is beyond the reach of equivalent or recovery. Its fall is forever, and a perpetual and unanswered "*miserere*" is its only cry. But to-day we are living. The voice of mercy sounds in our ears. It bids us hearken and believe, and yield ourselves to God.—Will we comply, and inherit the palm and the crown? or turn a deaf ear to the voice of God, and grow hard in sin, and draw upon the soul, a night, a long dreary night of darkness, hopelessness and unutterable sorrow?

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Love of the World.—This moral and spiritual disease manifests diverse symptoms. It is not only the reveler, the profane, the dishonest, the filthy, the corrupt, the abandoned, the infamous, nor the law-breaker, who may be said to be the lovers of the world. This fearful passion has crept into the Christian Church. Money is worshipped by thousands, who occupy the best pews in the house of God. Dress is up to the highest pitch of fashion here. Social position is hunted, with as eager steps as any other bauble. Coteries, gathered on the scale of property, equipage, business, or style, are tenaciously cemented and guarded, lest any other step should invade the enchanted circle of caste. Where the Love of the World is, there the Love of the Father is not.

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Power of Prayer.

The root that produces the beautiful and flourishiug tree, with all its spreading branches verdant leaves and refreshing fruit—that which gains for it sap, life, vigor, and fruitfulness—is all unseen; and the further and the deeper the root spreads beneath, the more the tree expands above. Christians, if you wish to prosper, if you long to bring forth all the fruits of the Spirit, strike your roots deep and wide in private prayer. That faith and support, that strength and grace which you seek of God in secret, that it may be exercised in the hour of need, God will in that hour give it you before men.

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The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found and never will be while the world stands. Of all the miserable human beings it has been our fortune to know, they were the most wretched who had retired from useful employments, in order to enjoy themselves.

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If life be a battle, how mad is he who fails to arm himself for the contest. If life be a storm, how infatuated is he who sleeps while his bark is driven amon unknown waters. If life be a pilgrimage, how unwi is he who strays from the right road, nor seeks to r turn until the twilight shadows gather aronud his pat way.

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The best are the cheapest.

On Matt. 3: 11.

John is telling them here what he *is* doing, and what Christ *will* do. "I indeed baptize you with water, but he shall baptize you with the Holy Ghost and with fire." He "turned the hearts of the fathers to the children, and the disobedient to the wisdom of the just; made ready a people prepared for the Lord." Luke 1: 17. And in doing this he baptized such as repented and confessed their sins. The meaning of repentance is, strictly, nothing more or less than a "change of mind." Whatever else may be said of it, (and much may be said) is no *part* of it, but the *result*, according to my mind. I repeat, the penitents he *baptized*. This baptism was from heaven. Matt. 21: 25. It was for the remission of sins. Mark 1: 5.

But now arises the question what *was* this baptism? What *is* baptism? To show this, I will limit my remarks to the verse referred to at the head of this article; and then show what John meant to teach his hearers by these words.

Plain it is that John "baptized with water;" and this was all that he *could* do. It remained for Christ to " baptize with the Holy Ghost and with fire."

It is argued by our pedo-baptist friends that because it says "with water," it requires simply a small portion—a sprinkling. To which I answer, that no preposition, (and "*with*" is a preposition) expresses quantity, but shows the "relation of different things or thoughts to each other."

I have fertilized my field with lime. How can we know by the preposition "*with*" how much was applied? *With* teaches us neither that a cup of water is sufficient, nor that an ocean is required. I will, however, for argument's sake, allow that "with" is favorable to sprinkling; and then I argue that whatever it shows in regard to water-baptism, it shows in regard to Spirit-baptism. If "with" is favorable to sprinkling water, it is likewise favorable to sprinkling Spirit. Even so with *baptize*, or any other argument that may be used as favorable to sprinkling. Whatever it means in respect to water-baptism, it means in respect to spirit-baptism.

Again—because the Holy Spirit was *poured* out, therefore water must be poured too. It is immaterial (to what *baptism* is) *how* the Spirit came from heaven. The *coming* of the Spirit, (or *pouring* if you chose,) was not the *baptism of the Spirit*. The "filling of the house where they were sitting," (Acts 2: 3.) and the "filling of them," (4th verse) constituted the baptism of the Holy Ghost.

I now argue, that because they were immersed in the Spirit, (in being baptised with it) therefore, baptism of water requires an immersion too. Whatever *baptism* is with Spirit it is with water, and *vice versa*.

Now to show yet what John meant by these words. He was showing his inferiority to Christ, and Christ's superiority over him. "He must increase, but I must decrease." He was pointing them to "the Lamb of God which taketh away the sin of the world." "He that cometh after me is mightier than I, whose shoes I am not worthy to bear." John had no power but to baptize "with water;" Christ had greater power: He baptized "with the Holy Ghost and with fire."

GEO. BUCHER.

Cornwall, Pa.

For the Companion.

Deceivers.

In no instruction to his people is Christ more urgent and explicit, than in enjoining upon them to beware of false Christs, false prophets and deceivers.—Nothing favors the prophetic ken and guardian care of the "Good Shepherd" more conclusively, than the history of the Church in this matter. From the days of the apostles until now, the Lord's people have been made to monrn the destruction which these Wolves have made among the flock.

The danger to the Church from deceivers is great and momentous, and the effect of their deceptions often deplorable in the extreme, which proves the wisdom and love of our dear Savior in warning his people not to give ear to them. We find that those who permit themselves to be led, through seductive "fables," to adopt the errors of deceivers are seldom or never reclaimed; but are given over to "strong delusions."—Some of the very people, who were deluded by Miller more than twenty years ago, are among those that were deceived by Thurman, upon the same subject, last year; and although time has conclusively proven that the assertions of the latter, that he knew the time of the second advent of Christ, as a consequence, as he insinuated in his work that on subject, of being the "angel" who opened the "sealed" book of the prophet Daniel, were impious assumptions; yet these people still adhere to him, and believe, because he tells them so, that he only made a small mistake in his calculations. "Strong" indeed, must be their "delusion."

I feel impelled to write a few words, giving my impressions upon this subject to our dear Brethren, especially to the young among them, who stand in defence of the Truth ; hoping they will not regard it as presumptuons.

The apostle John says' "I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." The truth at this very time needs vigorous, bold and persistent defenders ; for the reason that many deceivers have gone forth, and will deceive, if it were possible, the very elect. Remember, there is error as well as truth ; that there are "seducing spirits" and "doctrines of devils" as well as the Holy Spirit and doctrines of Christ ; that all truth pertains to the latter ; and all error to the former doctrines ; and, that hence there can be no compromise between the two, which our Heavenly Father will approve. Remember too, that a small difference in the practice of an ordinance, forborne in love, is as nothing in comparison with a compromise with erroneous fundamental doctrines.

From the character of the enemies of truth, their instigator being the arch fiend, you may infer their antagonism against her is fierce : and their persecution of her defenders implacable and relentless. If you stand up boldly in her defence, you may perhaps be overborne, for the time being, by the onslaughts of the deceived ; united with the opposition of those who ought to stand by you, but who, being tainted with error, because they have compromised with it, "cry peace ! peace" when there is no peace. Should this be the case and you arise again, and resolutely renew the defence at every opportunity, you will eventually see error subdued and truth victorious, if not in this world of infatuation and strife ; most certainly in that world of bliss which deceivers can never enter. You will there receive the conqueror's reward—a crown of glory.

If there should be any passage in the Acts of the Apostles ! in the epistles, or in the Revelations ; upon the construction of which, there may be a difference of opinion, of which difference deceivers often take advantage to mislead and divide God's people, and should your own mind not be clear upon the subject, if you will prayerfully compare the point in doubt with the personal teaching of the Savior, (if he said any thing upon it)all conjecture will be removed by the comparison, and the true construction be made unmistakably apparent ; but if the matter in doubt does not enter at all into the teaching of the Redeemer you may dismiss it from your thoughts, as a subject not vital to the salvation of the soul ; and may safely represent it in that point of view to your hearers.

Christ promised to pray the Father to send the Comforter to his people, who would lead them into all truth, and bring to their minds all that he had taught. Now it may justly be inferred, that if the saints go to the words of the blessed Jesus only for instruction in spiritual truth and knowledge, praying for the enlightening influence of the Holy spirit, his promise will be verified to them. They will be enabled to discern "seducing Spirits" and deceivers, and to detect error ; and the Truth in all its peerless beauty and brighness will be *manifested* to them.

SILAS THOMAS.

Phila., Pa.

For the Companion.

Passing Away.

When we look around us we behold the beauties of nature ; the earth dressed in its green garment ; the trees of the forest covered with beautiful green leaves; the orchard teeming with snowy-white blossoms ; the songs of birds heard from every bush. Everything seems to lay hold on new life, and all nature seems to rejoice in the beauties of May. It would seem to thoughtless man that these things are durable and lasting. But on all these, and even brighter things than these, it is written in glowiug characters,—"Pasing away." Everything that we see must cease to exist. The bright sky above us ; the Sun—that great luminary of the day ; the Silvery Moon that rolls nightly through the blue sky,spreading her soft, mellow light over hiil and dale ; these together with all the glittering array of stars, must cease to exist,

All this does but teach us that we too must pass away. This we have already learned, not by experience, but by observation. When we take a glimpse into the past few years, how many do we remember that then associated with us, are with us no more !— They have passeb from earth away. We miss them in the family ; they are lost to society ; their seat is vacant in the house of worship ; and in the pulic places they are found no more. True it is that "all flesh is as grass, and all the glory of man as the flowers of grass;" for as the grass of the field withers and perishes so does all flesh. Then if all visible things must perish, and "heaven and earth pass away," is there anything that will not pass away ? We answer, there is. The Soul—the vital and immortal part of man—shall never die. It must live through all eternity ; either in the enjoyment of happiness, or in a state of misery and wo. We are aware that some men contend that the soul will perish ; but we have no evidence in God's word that there was ever a soul created. It was only given. It is the breadthof God in man, & it must live and run parallel with Deity throughout all the ceaseless ages of eternity.

Christ says, "my *words* shall not pass away," And He has promised us mansions in heaven that will no pass away. How encouraging it is that when we ar done with earth and perishable things, that we have home in those mansions which are durable.

Paul says, "For we know that if our earfhly house o this tabernacle were dissolved, we have a building o God, a house not made with hands, eternal in the heavens." Then should we not rather suffer affliction wit

the people of God, for a little season, and afterward obtain a crown of life that fadeth not away, then to enjoy the pleasures of sin and be deprived of entering into those mansions of rest?

Dear reader, if you have no hope of heaven and eternal happiness, it is high time that you should begin. Come out from among the world, and cast your lot with the people of God, for the world with all the lust thereof will pass away. "Lay up your treasures in heaven, where moth doth not corrupt, nor thieves break through and steal." Then brethren and sisters let us all prove faithful. So live that we may all meet in these beautiful mansions above, where sickness, sorrow, pain and death are felt and feared no more.

"Friends, friends, oh shall we meet,
Where the spoiler finds no prey,
Where lovely things and sweet
Pass not away."

HENRY JACOBS.

Congress, Ohio.

For the Companion.

Pleasure Rules the Hour.

In church and state, in city and country, at home and abroad, in domestic and social life, everywhere, men are lovers of pleasure more than lovers of God.—1 Tim. 3 : 4.

Was there ever such a pleasure-loving age as this? We fully believe there never was. This is one of the prominent signs and characteristics of the last days.—"In the last days perilous times shall come; for men shall be lovers of their own selves, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." 2 Tim. 3 : 1—5.

This seems to imply that at the time spoken of the last days, this wonderful love of carnal pleasure should predominate. The fulfillment of this prophecy is very apparent at this time, and who is so blind that he cannot see it?

We may not have reached the culmination, or, in plainer words, the most elevated position of this pleasure-loving spirit in the professed church; but that it is now to an extent never before known, cannot be denied by any intelligent, careful observer who is properly posted in the history of the past. And this spirit is steadily on the increase from day to day, and from year to year. Such passages of scripture as the following are to an alarming extent practically ignored. "The end of all things is at hand—Be ye therefore sober and watch unto prayer—The grace of God which bringeth salvation hath appeared unto all men, teaching us that *denying ungodliness and worldly lusts* we should live soberly, righteously and Godly, in this present world—Watch and pray lest ye enter into temptation—Be sober, be vigilant, pass the time of your sojourning here in fear—Wherefore come out from among them and be separate, saith the Lord."

Therefore let us watch unto prayer; yea, let us watch and be sober, for the Lord calleth. Amen.

CHRISTIAN WERNTZ.

For the Companion.

"A Home without a Mother."

How lonely and desolate is a home without a mother! How many of us have experienced the sad trial of losing a beloved mother? I can sympathize with all the young who are left motherless in this world.

We should not despise our mother when she is old.—Age may waste a mother's beauty, strength, limbs, senses and estate, but her relation as a mother is as the sun when it goeth fortht in its brightness—for it is always in the meridian and knoweth no evening.—She may be grey-headed, but her motherly relation is the same.

Alas! how little do we appreciate a mother's tenderness while living! How heedless are we of her anxieties and kindnesses! But when she is dead, and in the cold dark mansions of the tomb; yea, when the cares and coldness of the world come withering the tender feelings of our bereaved hearts; then it is we think of the mother we have lost. Yes how often when alone do we hear the sweet voice of our mothers! But alas! when we come to ourselves, it is only imagination. And oft when lying down to sleep we are disturbed by our minds wandering back to childhood's happy hours, when our loving mother was with us.—

What is a home without a mother? What are all the joys we meet, when her loving smiles no longer greet us? The days are long, the nights are drear, and time moves slowly on. O how few childhood's pleasures when mother's gentle form is gone! Things we prize are first to vanish. We miss her kind and willing hand. What is a home without a mother?

LOUISA BASHOR.

Whitesville, Mo.

Selected by S. W. BOLLINGER.

Death.

There is but a breath of air and a beat of the heart betwixt this world and the next. And in the brief interval of painful and awful suspense, while we feel that death is present with us, that we are powerless, and the faint pulsation here is but the prelude of endless life hereafter, we feel in the midst of the stunning calamity about to befall us, the earth has no compensating good to mitigate the severity of our loss. But there is no grief without some benificent provision to soften its intenseness. When the good and lovely die, the memory of their good deeds, like moonbeams on the stormy sea, lights up our darkened heart and lends to the surrounding gloom a beauty so sad, so sweet, that we would not, if we could, dispel the darkness that environs it.

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BLESSED are they whose iniquities are forgiven, and whose sins are covered.—*David.*

For the Companion.

The Savior's Invitation.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy and my burden is light." Matthew 11: 28, 29, 30.

These are words spoken by our Savior when he was here upon this earth of sorrow. They are words which extend an invitation to all who are weary and worn down with the load of sin and folly; for he says, "Come unto me all ye that labor and are heavy laden; and I will give you rest."

Now sinner let me call on you for a moment: you who oftentimes labor under your load of sin. Your enjoyment in the world is vain. The faithful Christian has many consoling promises in the Word of God to strengthen him, and to build him up on his journey toward the heavenly canaan; and, at the end of his time, has the promise of hearing the welcome plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord." But O sinner, where are your promises in the word of God? God's word promises to you, if you die in your sins, that where God and Christ are, there you can not come. Then hear the Savior. Come and forsake all, and turn to Christ, and he will give rest to your soul. "A day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness. "So said David and Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. Be persuaded, then, to commence the work of the salvation of your soul, and come to him who this long while has been saying, "*Come unto me.*"

D. D. SHIVELY.

Rossville, Ind.

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An Answer.

"Is there any difference between a holy kiss, and a kiss of charity?"

The above query is not without its difficulties. At first sight we would conclude that there is no difference; but when we enter into a more close examination, there appears a gleaming of some variance.

When anything is immaculate, or free from sin, it is holy. How then can a kiss be holy when the participants are sinful? Impossible. No kiss then from sinners can be holy. Paul's words "Salute oneanother with a holy kiss and a kiss of charity was spoken to believers and evidently applies to them; but the question is, will the Gospel allow us to extend it to others outside of the church. We have plainly shown, that the holy kiss cannot be extended to those out of the church, for that would destroy its holiness at once. Then comes in the kiss of charity. Charity according to Worcester is, good affection; love; tenderness; kindness; good will, &c. So we discover a wide difference between holiness and charity: so if we feel that good affection; love &c. toward our fellow men in or out of the church, I think the Gospel will not forbid saluting them with a kiss, (as an external sign), if it would be accepted by *them.*

I have not written for popularity but to call forth more light on the subject. And to do this I will propound another question. Since we are all one in Christ Jesus, how is it that brother and sister do not salute each other with a kiss, when we are told to salute one another?

JAMES A. SELL.

Enjoyment or Sorrow.

What one enjoys may be another's sorrow. This statement is fully illustrated by the experiences of the lovers of Christ on the one hand and the despisers of the Savior on the other, as anywhere else. While the true Christian sits at the feet of the Great Teacher, like Mary, to catch the words of wisdom and grace that may fall from his lips, and feels, welling up from his soul the tenderest and most precious emotions of love and joy, the skeptic and the worldling, in the prejudice and blindness of their unbelief, scorn to hear those from the Son of God, beholding no beauty in Him that they should desire Him. So likewise when the cause of Christ is winning to itself new friends, the people of the Lord are filled with unutterable gladness, and their lips break forth in joy. But the enemies of Jesus curl the lips in derision and hasten to inaugurate new methods of opposition, or to revive old ones. Satan attempts the revival of his work when the work of the Lord prospers. Wicked men are sometimes angry, even when the truth as it is in Jesus is converting souls. How widely do the experiences of these two classes of persons differ! And how radical must be the difference in their characters in the sight of God! What the one enjoys the other hates; what fills the one with the sweetest delights presses the cup of bitterness to the lips of the other. But what is so bad to contemplate is the appalling truth that such differences will continue to exist in the future state. Between the two classes the great gulf will forever remain impassable! How important! Sinful mortals reflect, repent and seek a preparation to dwell with the pure and the blest in heaven.

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Were we to take as much pains to be what we ought to be, as we do to disguise what we really are, we might appear like ourselves, without being at the trouble of any disguise at all.

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PRAYER is like a rope, by which a man in a little boat can pull himself to the great ship; we thus get our hearts drawn up to the great and good God.

Answer to Query.

Will some Brother or Sister give an explanation of 1st Corinthians 3: 15. The passage reads as follows: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire,"

JOSEPH WEAVER.

Answer. Let it be understood that the fire referred to is a fire of trial and not of purification, as is evident from the 13th verse. Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

The design of the fire referred to here, being to try men's works and not to purify them from impurity; neither the fire of purgatory, nor any other fire designed to purify can be referred to. The gold, silver, and precious stones being of an incombustible nature will not burn and these probably represent the doings of believers which are altogether right—right in their motives, and also right in the manner in which their motives were carried out; while wood, hay, and stubble are combustible, and these may represent the doings of believers who will not be accepted by the Lord when their works are tried. There may be persons who have been converted, and who have really built on Christ as a foundation, and yet some of their works will not be accepted by the Lord. A minister may sometimes preach, not from the holy motive which should ever actuate him, but from other motives. Now such preaching will be burned, or will not be accepted by the Lord as a truly good work.

So with prayers: and so with many things which believers may do. They may not be so sincere in doing them as to make them acceptable to the Lord, yet the general tenor of their lives may be good, although there may be many imperfections in them. So upon the whole they will be recognized as Christians, though much that they will not be accepted by the Lord, but be burned. They will be saved as by fire; that is, they will see their errors and imperfections when they come to die, and will then repent of their failings and seek the favor of Lord. They will hasten to become better prepared to meet the Lord, and will just have time to do so before death overtakes them, and they will thus be saved with difficulty as people save property out of the house when the house is on fire. They shall be saved; "yet so as by fire."

JOHN CUSTER.

Scalp Level, Pa.

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For the Companion.

Reflections.

Spring has appeared again. And as we look out over the fields, we see the beautiful green grass, and the fruit trees which are blossoming for fruit. The flowers of the garden are bursting forth in all their loveliness and beauty. All these are the blessings of God strewn around us. We cannot thank him enough for his goodness which he has bestowed upon us.

We are yet on the land and amongst the living, enjoying the blessings which he places before us while we are upon the earth; and O should we not prepare ourselves for the eternal world, that we may enjoy the things which God has prepared for us in heaven; for we know that the time will soon come when we will have to leave this world. Then how necessary that we prepare for death! For to-day we may live, and to-morrow be laid under the cold clods of the valley. To-day let us hear the voice which calls us to enter and labor in the Vineyard of the Lord. And O how thankful we ought to be for the goodness of God in this that he "gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life."

I hope to meet you all in heaven.

ELIZABETH CUPP.

Ohio.

———:o:———

Living to Christ.

Brethren, let us aim, as St. Paul did, to live to Christ. How bright the halo which surrounds the memory of those who have done so! Trace them in thought throughout past ages; the early Christians, amid constant persecution from Jew and Gentile; the saints of the middle ages—those lights shining in darkness, of whom the world was not worthy; the great Reformers who were not afraid to lift up their testimony against prevailing errors and corruptions, and boldly to come forth from the great apostasy; Christian philanthropists of later times, whose love to Christ has caused them to devote themselves to his service in various ways who have been the means of reviving the work of true religion at home, and who have gone forth to proclaim the gospel abroad, and sought to undo the heavy burdens which still existed in lands enjoying Christian light and liberty. How dear to us is the memory of men like these! how sacred are their names! how bright the example which they have left us! And why? They lived to Christ; they loved, and honored, and served him, and counted all things but loss for the excellency of the knowledge of his name.

———:o:———

We turn to the history of the past and see men becoming converts to Christianity even while gazing upon the burning stake and the more terrible tortures of martyred Christians, with the probability, yea, certainty that such profession would subject them to the same cruel fate, and then we ask, what must be the condemnation of sinners of this favored age who neglect the gospel though assured that its acceptance would cost them neither suffering nor loss?

Christian Family Companion.

Tyrone City, Pa., May 25, 1869.

A Sad Case.

Some time ago we received a letter from a sister requesting us to cease sending her the *Companion*, as her husband is so much opposed to it that he takes the papers out of the office before she can get them. She then says, "It is depriving me of a great comfort. I can now neither go to meeting nor read of the Brethren. How shall my soul be fed when shut out from all light? Remember me in your prayers."

This is a pitiable case, and one that should be prayed for. Being deprived of meeting with the brethren and sisters in the public assembly, this sister sought a few crumbs of the "Bread of Life" through the *Companion*. This is denied her by an authority which she has vowed to respect. The husband no doubt has his reasons for the course he is pursuing. Perhaps he fears the *Companion* will bring heresies into his house. Well, he is not so much to be blamed for that. Some of our brethren are not much less scrupulous. At all events, the sister is under obligations to her husband, which may require her to bear much. The best she can do is to bear all patiently, and give double diligence to the Scriptures. Search them, for in them is your life. Let your Christian life and conduct be in strict conformity with your profession, and your profession according to the word of God. Always return good for evil, and thus show that you really love God, and ere long you will have the pleasure of seeing your husband endeavoring to relieve himself of the coals of fire that have been heaped upon his head through the kindness of a Christian wife.

In our next we expect to give a full explanation for the peculiar "make up" of this paper. In the meantime we wish our readers to notice that the two sheets make up the one paper; and see to it that they get them both and preserve them.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

MOGADORE, O., May 7th, '69.

Editors of the Companion:—We wish to announce through the *Companion*, the following Communion Meetings:

In Eastern Ohio, on the 6th of June, in the Sugar Creek congregation, at brother Joseph Burger's.

On the 8th of June, in the Tuscarawas congregation, at brother Joseph Snively's.

On the 10th of June, in the Canton congregation, at brother Henry Snyder's.

On the 12th of June, in the East Nimishillin congregation, in the Brethren's meeting-house, 10 miles N. E. of Canton.

On the 14th of Juue, in the West Nimishillin congregation, at Manassa Hall's, 4 miles north of Canton.

On the 16th of June in the Chippewa congregation, at Cyrus Hoover's, near Summit R. R. Station, East of Wooster.

On the 18th of June, in the Ashland congregation, at brother John Beeghly's, 4 miles north of Ashland.

On the 21st of June, in the Black River congregation, Medina Co.

And we do extend general invitation to all the members who feel a desire to be assembled with us on the above-named occasions, and do give special invitation to the laboring brethren.

Signed in behalf of the house-keepers of the above-named churches.

JOHN B. MISHLER.

NEW BOSTON, MINN., May 5th, 1869.

Brother Henry:—Please notify through the *Companion* that the brethren of Pearee County, Wisconsin, intend, the Lord willing, to hold a Love-feast at Ellsworth (County seat), on second Saturday and Sunday, 12th and 13th, of June next.

Also the Brethren of Winona County, Minnesota, intend, the Lord willing, to hold a Love-feast meeting, 2 miles South-east of Lewiston, on the third Saturday and Sunday, 19th and 20th of June next.

C. F. WIRT.

Brother Henry:—Please announce that the Brethren composing the Shade Creek branch, Somerset County, Pa., have chosen the 20th day of June next for their communion meeting, at 10 A. M. A general invitation is given, and especially to ministering brethren. Those coming by Railroad will stop off at Johnstown, and inform David Shaffer at Scalp Level, of their coming, and at what time they will arrive in order that they may be met and conveyed to place of meeting.

By order of the Church.

JACOB HOLSOPPLE.

Scalp Level, Pa.

Brother Holsinger:—Please publish through the *Companion* that a communion meeting will be held in Sandy congregation, Columbiana Co., O., on the 12th of June, at brother Daniel Mountzer's, the Lord willing.

Yours in the bonds of love.

LEWIS GLASS.

North Georgetown, Ohio.

Bro. Henry:— Please announce that we intend, the Lord willing, to hold a communion meeting in the Silver Creek church, Ogle Co., Ills., on the 15th and 16th of June, to which the brethren and sisters are all heartily invited, and especially

the ministering brethren. Meeting to commence on the 15th at 10 oclock.

D. E. PRICE.

Mt. Moris, Ills.

Brother Holsinger:—Please announce that we intend, the Lord willing, to hold a communion meeting in the Thorn Apple River arm of the Church, Ionia and Barry counties, Michigan, on Thursday, June 17th. Public worship to commence at ten o'clock A. M., to which our dear brethren and sisters are invited, and especially the laboring brethren.

DARWIN M. WOOD.

Carlton, Mich.

Brother Henry:—Please announce that our Communion meeting for Union City District will be held, the Lord willing, on the 19th and 20th of June, commencing at 3 o'clock P. M. The place of meeting is six miles north-west of Greenville, at brother Samuel Blocher's. Invitation extended.

THOMAS B. WENRICK.

Union City, Ind.

Editorial Correspondence.

SALEM, VA., May 18, '69.

D. B. M.: Dear Brother: The Standing Committee has decided that we *dare not* publish any Report of the proceedings of the Annual Meeting. Mark you: NOT ANY. You will therefore proceed to finish the paper with such matter as you have.

We are much aggrieved by this decision, but must submit. Our Reporter was on the ground, ready for action, but was not allowed to proceed. The expenses—which are all lost money now—will be about $40. Our readers will therefore know the reasons for the absence of the Report. No more.

H. R. HOLSINGER.

From Brother Loehr.

Dear brethren and sisters: In visiting you last winter I gave a promise to say something through the *Companion* about my visit; but since our coming home on the 5th of April, I was prevented from writing anything else but letters to individuals. I would, therefore, in the first place, give my heartfelt thanks to all the brethren and sisters for kindness shown to me and my companion; and and also feel thankful to God for the zeal and love that I found existing universally among the Brethren, which revived my spirit very much; but I noticed here and there, causes working against "the unity of the Spirit in the bonds of peace." And the brethren will not be offended, if I here, in all kindness, touch upon those causes, and try to prescribe a remedy.

First, then, I will mention the grand evil of mixing with the children of this world's kingdom; whereas, the members of the Body of Christ should be separated, and keep themselves uncontaminated.

Some brethren, since the war has ended, have fallen back to the custom of voting at political elections, and thereby cause grief, not remembering what Paul said about grieving or offending our brother. Now stop this and the offense will cease; and neither you, nor anybody else, will lose anything. But much will be gained in harmony and love.

There is in the second place perhaps too much tenacity shown by ministering brethren for what is termed the ancient order of the Church whereas, times and circumstances have changed very much, and we are brought under the necessity of changing in a certain degree with them. For instance—where one sermon every two weeks, was sufficient to produce a good effect, say forty or fifty years ago, it is of no or very little avail in these our times of redoubled energy by the adversary. I know the time when one plowing the new soil, (if ever so shallow,) produced a copious crop; but now since the lands have become older, repeated and deeper plowing are positively necessary to insure a good crop. The thinking may know the cause, and apply them to the Gospel field, and then become more liberal and the effect will become visible everywhere.

There is another cause working against the Church, or rather effects the good will and free flow of love among the members of the Body of Christ, and that is, the inequality that is felt everywhere in regard to free-will donations for Church and charitable purposes. It is said every where that in most instances the wealthiest give comparatively the least. Now this *ought* not to be so, and if properly considered *would* not be so. For all Christians must know that all they are and have is the Lord's; and if they do not devote the same to his honor and glory, they will and must come out lacking in the time of reckoning. Awful indeed must be the situation, in that great day of accounts, of him whom God had blessed in this life with abundance of spiritual and natural food, if he has withheld of his abundance from those who were in want. And as it is our duty as watch men on the walls of Zion to warn every one of the danger that he or she may be in, and to show a way of escape, I would therefore, propose a plan by which every one might know what his or her part would be according to arithmetical figures, which plan is in practice in some churches which I visited, and it is said, works admirably well.

Let brethren be appointed to go from brother to brother, say at the time of yearly visit, and take down the valuation of every brother's property as made by himself in justice.—Then let each pay monthly, or quarterly, a percentage as may have been agreed upon. If this valuation is made justly, upon true principles, then every one pays as God has prospered him, and every bad feeling between the rich and the poor will be removed, and love can flow freely from member to member on the score of equality.

A fourth cause of disunion may be mentioned in this, that the promise made before baptism to take the gospel steps as found in Matthew 18th, is too much neglected. Let this also be attended to in strict accordance with the word, and the good effects will be appreciated by all.

Now, in conclusion, I would say to all my brethren and sisters in the Lord. Don' tbe discouraged. Don't be dismayed if adversities and trials come in your way. Don't give up the ship—look to the helmsman—cast your anchor on a firm foundation, and all will be safe in the end. Paul said all must remain in the ship else there is no safety.

Your brother in the gospel.

F. P. LOEHR.

Bloomingdale, Mich.

An Inquiry.

Brother Holsinger:—I wish to inquire through the *Companion* whether there are any brethren living in Nebraska; and if so, in what counties do they live. I live in Dixon Co.—There are no Brethren living in this part of the country. We are very lonesome. We would like to know where the nearest church is?

JOHN W. FISHER.

Ionia, Dixon Co., Nebraska.

NOTE:—We have brethren living at Fontanelle, Dodge Co. Neb., and by addressing brother S. A. Honberger at that place you can get satisfactory information. We have subscribers also in Richardson and Sarpy counties.—*E.*

Answers to Correspondents.

SIMON B. STUCKEY, Paris, Ohio. The money you send is sufficient.

JACOB BUTTERBAUGH, North Manchester, Ind. The books cost you only $4.25. What is to be done with the remaining 75 cents?

JOHN CLINGINGSMITH, Barry, Ills. We supply the CHRISTIAN HARP at publisher's prices, $3.00 per dozen. See advertisement on this page.

John U. Slingluff, Fairviewville, Pa. At what Post Office does Charles Smith get his paper?

Jacob Zuck, Jr., Millersville, Pa. We cannot tell why the *Companion* fails to reach you. If the other subscribers at your place get their papers, yours certainly is at your P. O.

LIST OF MONEYS received for subscription, books, &c.,

J. J. Cart, Butler, Ills.	1.00
Jacob Kelso, Elderton, Pa.	1.00
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F. P. Lœhr, Bloomingdale, Mich.	3.00
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Jonas De Haven, Abilene, Kansas.	5.50
J. D. Neher, Rossville, Ind.	1.00
Joseph Lesh, North Manchester, Ind.	1.50

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Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Address H. R. HOLSINGER,
TYRONE PA.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME V. TYRONE, PA. TUESDAY, JUNE 1, 1869. NUMBER 21.

For the Companion.

The Broken Pane.

During the pleasant month of May, as I was quietly sitting by the wonted window in my room, engaged in my accustomed avocation, a little incident occurred which called up in my mind thoughts too impressive to pass by. It was a fine warm day, the sky lightly overcast with a thin hazy mist, the gentle breath of heaven stirring the buds and blossoms, making all nature effulgent with life, and as I sat there musing over the passing scenes, listening to the delightful melody of the warbling birds, a sound more startling, broke in on my ear and aroused me from the spell of revery into whioh I had unconsciously fallen; it was the sharp sound of a pane of glass in the window before me, as there was a fissure opened across the entire pane. "There," thought I, "what can this mean? Can the building in all its massive architecture with a living throng of youthful beings of almost every name and grade in society, in its upper story be about to fall and crush them out of existence? Oh, no! it is comparatively new yet; so this is a mistaken idea. Can it only be settling more solid upon its foundation, and thus fasten the sash and cause it to break? I tried the sash with my hand. It was loose. Then this could not be the cause. Then what *can* it be? There it has been in its place serving the purpose intended for years. The frosts of winter have gathered on it and disappeared again, and left it without a mar; the scorching heat of summer has been there, the sun has poured against it his noontide ray, yet firm amid all this, it has yielded strikingly on this genial spring day, when there was no visible sign of pressure to destroy or deface its smooth surface. So, thought I, it is with man; often in the pleasant, happy hours of life, when the sky of his understanding seems to be a little hazy and the mist of the world is gathering between him and the object that of all others ought to engage his attention, yet he has no clear view of it, or does not wish to have, for life with him is just in its blushing bloom, and he thinks that he has seen the stern winter of adversity, and the hot scorching sun of some malignant fever, and it did not stop the living tide or snap in sunder the vibrating chain, and certainly there can be no danger now in this calm time. Just then the thought came over; as snapped the glass and startled me in my revery, so snaps the precarious thread of our existence and startles us, when we find ourselves standing at the executive bar of Jehovah, with a very scanty preparation to make reply to what will be brought to our remembrance then. Yet we are apt to think that this tabernacle in which the soul abides is yet young. It is united by strong sinews which are gaining strength every day as we settle down in life into manhood or womanhood; as life advances to middle age the body is better qualified to stand the storm and pressure of life, and it can't fall now to crush all the brilliant prospects; the young renown; the hopes which spring forth exultant from the animated breast to cheer us in the path of life; nor yet crush in its fall those bright ambitious anticipations which leap forth from the mind equipped for the mazy battle of life in all its intricacy, as was the fabled Minerva as she came forth from the head of Jupiter released by one stroke of Vulcan's axe, fully panoplied for the war of the gods.

Dear reader, young or old, noble or ignoble, professor of religion or nonprofessor; did you ever think of this? If not, think of it now for once, and ask the soul that is within you, that leaps at the thought of immortality, how is it with thee, oh my soul? Are you prepared when stern destiny lays this form quite low into the dust, whether that be in the spring of life, in strong development of middle age, or in declining life when the sun is well nigh down the western horizon, to enter upon the realities of eternity and say all is well? If you can't answer this affirmatively think of yourself and your yet worse condition, for it may be with you as with the glass, in a pleasant peaceful day when you think all is well, all peace and happiness,

then will sudden destruction come and send thy disembodied spirit to meet thy God. And happy for you if at peace with him.

J. P. HETRIC.

Our Annual Meeting.

Perhaps no body of brethren has ever congregated together of a more interesting and important character than that which met here on the 18th of May. The political status of the two great sections of our Republic, for nearly half a century, rendered it somewhat hazardous for a body of neutrals like our Brotherhood, to meet in any considerable numbers on Southern territory, with such large representations from the Northen States. The known antagonism of the Church to the institution of human bondage, rendered even us of the South obnoxious to the local governments; how much more those of the North who were suspected of complicity in every anti-slavery movement.

But the great question that agitated our country so long, affecting our prosperity as a nation so seriously, and retarding the progress of the principles of the Church, is happily and finally decided, and we in our Council just past, enjoyed some of the fruits resulting therefrom. Large numbers of our members from distant States, met us, for the first time, in our own country. They came over the heretofore ominous Mason's and Dixon's line, assured that no minion of slavery was ready and willing to watch their movements, and disturb their peace by useless and provoking surveilance.

They came also with happy hearts and joyful faces to greet their brethren of the South with the christian salutation at their homes, to worship with them at their altars, and to break bread with them at their tables. And they came with a conscience void of offence.

When the Methodists, Presbyterians, Baptists, Episcopalians and Catholics of the North, were slaughtering their Southern brethren on the battle-field by thousands, and those of the South were slaughtering those of the North, the Brethren were in their closets praying our Heavenly Father that we might continue steadfast in the holy faith of the gospel; and we, sustained by the great Head of the Church and our brethren's prayers, preserved our integrity and maintained our testimony against the wickedness of war. With this record in our favor they had nothing to fear in meeting us, nor we in meeting them. Our sons and brothers had not slain theirs. Their sons and brothers had not slain ours, nor desolated our homes.

We had no long catalogue of offences against each other to cancel by the old, time-worn entreaty "let us bury the past." In reference to miseries inflicted in war, we had nothing to bury. We let self-constituted christendom fight her battles alone, and we let her repent and entreat forgiveness alone. We have no part nor lot in her crimes; we will not partake in her fornications. Our brethren could look with unblanched faces into the dismal graveyards of the poor Southern soldiers, and say in triumph, "shake not thy gory locks at us, thou canst not say we did it; and we could take them by the hand and truthfully say we are not murderers of your neighbors, the author of your widows and orphans.

The Spirit that was manifested by the brethren in council was all that the most devout could wish, and in strict accord and with the character of the primitive Christians. Love, forbearance, patience, meekness, brotherly-kindness (with all the good fruits of a converted heart)seemed to characterize the entire proceedings, which, fairly considered, cannot fail to impress strongly and favorably the minds and hearts of those who witnessed them, but who are not of us. It is cheering in these times of party strife, contention, enmity, wrath,&c., to see so respectable a body impregnated with the principles of the New Testament, and working together so harmoniously, so alike the brethren of the Lord Jesus. Truly his prayer to his Father for the unity of his people was answered in our behalf. It was said bythose who had attended many councils of the brethren that they never witnessed such unanimity. What impression the proceedings of the meeting and the character and appearance of the assembly made on the spectators we are not authorized to say. The business that occupied that body was of a different nature from that that is done in other bodies. Ours partakes more of the character of a judicial body, after the pattern of that which met in Jerusalem in the days of the Apostles. Our attention is principally occupied in preserving union and harmony in the church on such questions, such texts of scripture, that are not regulated and confirmed by a "thus saith the Lord." We have no vast systems of missions to support, and no proud and haughty priesthood to mantain in luxury and ease. Our humble heralds of the gospel devote much of their time to the duties of their calling, and still provide for themselves and those with them, as did the Apostle. We think we have in the wilderness (spiritual)of the United States, ample and abundant harvests for the service of Christs messengers.

Concerning the character of the assembly, as it appeared to those without we assuredly presented an *uncouth* spectacle. In one of the most aristocratic counties of the State, our appearance could not commend us to their favor and affection. They may have pronounced us a plain, unassuming people, but would more naturally have attributed it to a want of taste or stupidity, than to meekness and humility. Thus men unconsciously call evil, good, and good, evil. We are willing however to be called an *uncouth* people, by the world. It is a good testimony. It sounds melodious to our ears. It testifies that we are not of them. It assures us that we are related to Christ.

Yet so large an assemblage of the faithful, and so much apostolic preaching as we were blessed with, cannot fail to produce some fruit to the glory of God. I am encouraged to hope that many of the lowly ones in the world will be persuaded that we have the words of eternal life, and embark in our humble but strong ship for the port of Paradise. Our beloved heralds labored arduously for our spiritual interests, and we can just mark this as an era in our lives. Such a great feast of love we never enjoyed, and it is not the lot of mortals to enjoy often. (I refer, in my own case, to the seasons of meetings before the assembling of the council.) In these we had a foretaste of that joy unspeakable,"

erved for the faithful in the world of glory which shall ever end ; and encouraged by the bright visions of ne future we could say in raptures, "one day in thy ourts is better than a thousand. I had rather be a oor-keeper in the house of the Lord than dwell in the ents of wickedness."

The dark and gloomy cloud of disruption that hang threatningly over us, is to the great joy of us all assed away, and we think that the sun of peace and nion shines brighter because of it. It will doubtless ffect good results. In the first place it will discourge the spirit of "progress and improvement" that tend- to agitate and confuse us heretofore. This spirit as accomplished much in the affairs of this world, but s touching the duties relative to our Master's kingdom, is extremely dangerous. Whenever we attempt to ake improvements on the workmanship of Jehovah we ofully deface it. Our faintest touch defiles it. Zeal s commendable but let it be according to knowledge. nd our knowledge received, not from the world, or from so called christendom, but from the holy scripures, the soul and essence of true wisdom.

Secondly; it will counteract the natural and powerul tendency to cherish the traditions of the fathers.— We have something to fear from that source. It is ery difficult to resist the temtations to cherish with rvor, time-honored and long-loved customs. They beome imperceptably almost as dear to us as the scripures themselves, and it requires an effort strong nough to dismember our natural body, to disentangle urselves from it. We hope therefore that the supposed danger was only a blessing in disguised ; that

Behind a frowning Providence,
God hid a smiling face.

Our meeting is now past, and we must return to the lern conflicts of this life. When we are assembled toether, encouraged by the presence and conversation of r brethren, we have a respite, partially, from the temtions of the devil. Our minds and hearts are so uch and so devotedly engaged in spiritual excercises, at there is little encouragement for our enemy to apoach us with his wiles and witcheries. These are the sting places, the inns, that John Bunyan the famous reamer made his "Pilgrim" to enjoy in his "Progress" the Heavenly City.

But when our seasons of joy are over, as all must be oner or later, and we return to our secular duties, we y expect him to return with us, and to ply his trade industriously as ever he is want to do. He is en ged in perpetual warfare with us, and he only leaves return with redoubled fury, if we are not on our rd. The natural desire for the perishable things of e poor world will lead us over many a pitfal of adversary, if we rest our eyes on his pretty baubles, suffer our hearts to covet them. Our lives are not unshine. Interspersed along our pathway are seasof gloom and rejoicing, of doubt and of faith, of warmness and of ferver, of weakness and of strength, faintness and of boldness. We have to fight the lusts of the flesh, the lusts of the eye, and the pride of life. The world, the flesh, and the devil, are our life long and implacable enemies, and, remember brother, remember sister, they only that overcome are accounted worthy. We may be victorious in many a conflict, and enjoy many a happy season of love, such as that we have just enjoyed, yet, they only are saved who *endure unto the end.* We may enjoy the society of the faithful, and be numbered with them here on earth, yet, without the soul-saving oil in our lamps, we cannot go into the guest chamber when the bridegroom cometh.

Disappointments overtake us and we are tempted to murmer. Murmer not. In patience possess ye your souls. Misfortunes and disasters assail us and we are cast down. Paul was cast down, but his comfort was, he was not destroyed, and that is our comfort, and we can rejoice with him in God who giveth us the victory through His Son. These things are blessings in disguise. They are the Christian's richest treasures because they show him the vanity of this poor world, and unite him closer to the great Protector. They enable him to know more of the purity of his love, for every adverse providence is accompanied with grace in exact proportion thereto. If every desire of our hearts was gratified we would too soon forget our dependence on Him. Our hearts would become surfeited with the things of this life, and our fate, a most miserable destruction.

Before closing our reflections on the subject of this article, we desire to express our regret that some of our fellow pilgrims are yet entrammeled with the habiliments of this world. Ah! comrade and heir of Heaven, what is there so enticing, so captivating, in this wicked world that you should count its unholy admiration? Why should we covet the favor and praise of the ungodly, and put to shame the meek and humble Savior? Why should we try to avoid the jeer and scoff of the disbelievers by encouraging and patronizing the vain and frivolous, ever-changing fashions that delight and intoxicate a crooked and perverse world? Is the praise of the unrighteous more dear and acceptable than the praise of the Church? Will we ever convert the world from its soul-destroying extravagance and intemperance, by patronizing these frivolities?

Another more serious consideration is; shall we be responsible for the guilt of *leading* our brethren and sisters from the pathway of humility into these excesses? Shall it be said in the future that the vain fashions of the world were first introduced intothe church by me? Brother, answer this question. Sister answer this question. Try to comprehend its terrible meaning. Try to estimate its dreadful consequences. We have always been accounted a plain and humble people. It is a precious reputation.— It is the glory of the church. Shall we now barter our pure and spotless robes of humility, the garments that Jesus wore, for the filthy rags of wickedness and folly? Shall we clasp hands with the proud and wicked over the grave of humility, the Christian's diadem, and exterminate from the church the very elements that constitute a church? Beloved, a reformation is indispensable. Many of us are fashioned more after the likeness of the world, than the glorious body of Christ, the Church. We are not the servants of our Lord when our hearts are with the world. God grant us grace to reform.

D. C. MOOMAW.

Selected by S. A. Himes.

The Praying Mother.

Can we pray too much? No, we cannot. God likes to hear us pray; he is never tired of listening to us when we pray aright. Is he not kind? Men are soon tired of hearing beggars ask for money, but men are not like God. When Jesus, the son of God, was in this world, he cured a great many people who were sick; he just spoke, and they were made well. Sometimes he wished to be alone, for Jesus was man as well as God, and he had need of food and sleep. One day he went into a house, and he did not want any body to know where he was gone. But people soon asked each other where he was, and they found out the place.

There was one poor woman who longed very much to see him. I do not think she had ever seen him, but she had heard of him. She had been brought up to worship idols; she did not belong to the people of Israel, who worshipped the true God. No, she was a poor heathen; but Jesus cares for the poor heathen, and you will see how kind he was at last to this woman. She had a little girl very ill at home. A wicked spirit, called a devil, tormented her. The mother knew that Jesus could make her little daughter well, so she went to the house where he was. I do not know whether Jesus was still in the house. I think he had come out of it, and was walking. His friends were with him.

There were twelve men who went about with Jesus from place to place, and he called them his friends and disciples. When the poor woman saw Jesus, she cried out, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." Why did she call Jesus the son of David? David was a great king, who had long been dead, and Jesus was one of his children's children. Jesus liked to hear people call him the son of David. What did he say to this poor woman when she seemed so unhappy? He said nothing at all; so she went on crying out for mercy. The disciples did not like to hear the poor woman crying out, "Have mercy on me!" As they walked along with Jesus, the poor woman followed them with her cries, so the disciples went to Jesus, and said, "Send her away, for she crieth after us." How unkind this was. How selfish the disciples were. Instead of begging their Master to have mercy on the poor mother, they wanted him t tell her to go away. They knew she was a poo heathen, so they despised her.

But Jesus did not despise her; he loved he very much indeed. Yet at first he seemed un kind, for he said, "I am not sent but unto th lost sheep of the house of Israel." This poo woman was not an Israelite. Did she go awa when she heard Jesus speak in this way? No she did not; she came nearer than before; sh fell at his feet and worshipped him, saying "Lord help me." What a short prayer—onl three words! But it came from the heart; it wa such a prayer as God likes to hear; yet Jesu still seemed unkind, for he said, "It is not mee to take the children's bread, and cast it to dogs." Did he mean this poor woman was a dog, an that the people of Israel were his children? O no, he did not really think this woman was dog; he only spoke so that she might go o praying. But she said, "The dogs under th table eat of the children's crumbs." Was no that a meek answer, and a wise answer? Sh did not say she was not a dog; she meant to sa "If I am a dog, may I not have crumbs? Thoug you love the people of Israel best, yet you wil have pity on a poor heathen like me." This is what she meant to say. Jesus left her waitin no longer. He said to her, "O, woman, great i thy faith; go thy way; the devil is gone out o thy daughter." So the woman went home, an found her daughter lying on the bed. The dev had left the girl at the very moment when Jesu spoke. Then the girl grew quiet and easy; bu it seems she was weak and tired, and want rest.

Could the mother ever forget what Jesus h said? "O, woman, great is thy faith." Jesus h praised her. Why was he so much pleased wi her? Because she believed that he was ki and merciful. Jesus likes to have us belie that he is kind. Whatever happens, we oug always to think "Jesus is kind." Did he not for us on the cross? Does he wish to hurt u Are you in great pain? Still remember Je is kind; he will hear you if you pray to him.

You may read the history of the pray mother in Matthew 15: 21—28; Mark 7: 2 30.

Much sometimes depends upon a few days, so t two lines ought to have their influence. Do good to

For the Companion.

Idle words.

By E. Umbaugh.

Idle words! Do we ever think about them as we should? Do we ever put forth an effort to keep quiet when we have nothing of importance to talk about? Perhaps we too often let that unruly member have full play, without even attempting to bridle it, before we see the influence and evil effect it has upon those around us. How often do we hear, even ministers of the Gospel indulging in vain and idle words, jesting, &c. When we hear such things from those who should be a light to the world, we are almost persuaded to believe that they are only professors of religion, and try to act upon life's stage the part of a christian in order to gain worldly honor. O brother, be careful! If you are in the habit of jesting, or indulging in any other variety of light-minded conversation, abandon it immediately and discountenance it in your fellow man. Do not fear that you become less popular by so doing. You will lose nothing in the estimation of the wise and good, and if you should fail to find quite as many friends among those who have determined to continue in their wicked ways, remember that your blessed Savior was despised before you were. What an exemplary life was that of the Savior! Ah yes, the christian must forsake his passions and desires when they conflict with a holy life. We must never attempt to gain friends by sacrificing true Christian principle. Many, perhaps those whom we dearly love, will look upon us as wanting sociability if we abandon those carnal propensities which are so pleasing; but how shallow must be the contemplation, of such persons, upon the principles of Christianity. Let us not forsake holinessbecause of these things, but let us rather unravel before the eyes of the world the beauty and propriety of suffering our thoughts, words and actions to harmonize with those of our dear Savior. By so doing we will be more Christ-like, and those who think deeply and solemnly will have more confidence in us, seeing that we are acting as though we really believe that there will be a day of Judgment. No one who will read Ephesians v:4, will fail to respect the holy conversation of the christian. Let us frequently read Paul's letter to the Ephesians, and contemplate upon it, and see whether we will not be made to *feel* that all our conversation should be holy. We need not be afraid of ever being condemned, by the great Judge on account of having adhered too closely to divine revelation. May love and union be a peculiarity to mark Christ's holy people, upon earth, in order that they may be finally transmitted to the Christian's Elysium above. Remember, dear friend, the glorious prospect of the holy. To them

"It is not death to fling
Aside this sinful dust,
And rise on strong exulting wing
To live among the just."

Collamer, Ind.

For the Companion.

Premature Interments.

As a medical man, I feel it my duty to advise the readers of the *Companion*, and all others, not to bury their dead, as a general thing, sooner than from 36 to 48 hours after death; as there are a number of cases on record revealing the fact of life reviving after interment. And on subsequent occasions when the remains were taken up for re-interment, it was discovered that some had turned in their coffin; some had torn their shrouds, and others pulled out their own hair. We would here relate some instances, but they are too appalling. In case decomposition has commenced, whether it be soon or late, there is then no danger of a renewal of life this side of the great Resurrection. But as long as the corpse be warm and limber, it should not be interred, lest the moisture and gasses of the earth resuscitate the living powers. But if Cholera, Yellow Fever, or Small Pox, be the cause of death, a retrograde of the Tissues will very soon commence. Moreover, they being highly contagious, early interment will be necessary.

Yours in brotherly love.

P. R. WRIGHTSMAN.

Dayton, Ohio.

For the Companion.

The Holy Mountains.

While I was reading in the *Companion*, about Damascus, my thoughts ran back to times long, long ago, when the Lord placed the sons of Jacob in the land of Canaan and told them that this land was his, but that he would give it to them, and it should not be sold forever. But if they got in debt they might sell it for the space of 49 years; but dare not sell it forever because it was the Lord's, showing that at any of the 49 years it could be redeemed. And we are inclined to think that it will be redeemed according to the redemption law, when he will redeem both Israel and his land, which in the Scriptures is sometimes called Holy Land; and sometimes Palestine or promised land.

There is not a country in the known world that so well rewards the trouble of a careful study as does the Holy land, especially Jerusalem and its surrounding cities and mountains. Jerusalem was built on three hills called Mount Moriah, Mount Zion, and Mount Akra. Mount Moriah is the place David offered up sacrifice to stay the plague, which was caused by his numbering the people. It was on Mount Moriah that Abraham offered up Isaac. There Isaac was slayed in heart. This mount was afterwards crowned with the house of the Lord; and on this mount was the palace of the high priest, where our blessed Lord received the sentence of death, of whom Isaac was a figure.

On Mount Zion David built him a house, which formerly belonged to the inhabitants of Jebus. But David took the castle of Zion and it was called the City of David. It was in this battle that David thirsted for the waters of Bethlehem, the place of his birth. But for the transgression of his people, it has been plowed as a field, and Jerusalem became heaps. But it is promised that he will yet comfort Zion. He will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord. "Awake, put on thy strength, O Zion; put on thy beautiful garment, O

Jerusalem, the Holy City; for henceforth there shall no more come into thee the uncircumcised."

Much might be said of Zion, the place where Christ will be seated on his father David's throne, but we will pass on.

Next is Mount Olivet, a place memorable for many instances. This Mount seems to have been a place to which our Savior often resorted: it was at the Mount Olivet where he sent two disciples to bring him the colt that was tied, and they brought him to Jesus, and they cast their garments upon the colt and sat Jesus thereon. And as he was coming nigh at the descent of the Mount Olivet, the whole multitude began to rejoice, saying, "Hosanna in the highest: blessed be the coming kingdom of our father David, for they thought that Christ was now going to take the kingdom, sit on the throne of his father David, and judge the world. And as the Savior drew near, He beheld the city and wept over it. I believe he wept for three reasons; one was because of the destruction of that city which he gladly would have gathered together as a hen gathers her chickens under her wings, but they would not. And another was on account of the disappointment of his disciples when he should be taken from them, who were now so greatly rejoicing over his triumphant ride into Jerusalem. And thirdly for the sin of the whole world, for which he was now soon to die. And to this Mount the Savior went, that dark and doleful night in which he was betrayed.—It was on that Mount he blessed his disciples, was last seen on earth, and from there he ascended up to heaven in a cloud. And upon that Mount we expect him to descend again, for it is written: his feet shall stand in that day upon the Mt. of Olives, which is before Jerusalem and the Mt. of Olives shall cleave in the midst thereof.

Again; this Mt. is memorable for the thrilling record of the sweet singer of Israel, who crossed the brook Kedron and ascended up Mt. Olivet bare-footed and weeping as he went on his flight toward the Jordan, from his rebellious son Absalom.

Next is Mount Calvary, a place designed from all eternity to make manifest God's love for fallen man; it was to Mount Calvary the mournful procession advanced. And while the women were bewailing and lamenting him, Jesus turning unto them said: "Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children. He sought for no pity; if he had an angelic host would have wept over his agony; or had he prayed, as he said he could, a legion of angels would have been given him, which soon would have scattered his insulting foes. But no; his eye was fixed on the joy set before him, for which he endured the cross, despised the shame, and is now seated at the right hand of the Father. Knowing as he said that after a little while, the crown of thorns which was now placed on his brow would be exchanged for a diadem of glory, and the robe of mockery which now covered him would soon give place to a vesture on which is written: King of Kings, and Lord of Lords. It was Mt. Calvary that bore on its sides the salvation, the life, the light, and the hope of the whole world. It was there the Son of God poured forth his precious blood, that in his blood countless millions might wash their robes and make them white. He was there lifted up on the cross, to whom we are to look and be healed, at which sight the sun veiled itself in darkness and all nature wore a mourning garb; the solid rocks were rent in pieces, the veil also at the temple was rent from top to bottom; showing that the earthly high priest need now no more conceal himself behind it, to make atonement for sin; for now was made the great atonement for the whole world, of which their sacrifices were a shadow. Now the substance has come.

LEAH CRONCE.

Mechanicsburg, Ill.

On the Fall of Man.

"And the Lord God said, Behold the man has become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat and live forever." Gen. 3: 22.

Now this seems evident, to confirm the belief that God had designed man should suffer from the beginning. For he says, Behold or look, the man is like us; he knows good from evil. Now, if he should eat of the tree of life, he would live forever; therefore he put him out of the place, and put a flaming sword there, so that man could not get at it. Now for proof of this assertion, let the following suffice.

Did he not place the trees in the garden? And he put the man there also, and told him: Of all the trees you may freely eat, but there is one of which if you eat you will die. He did not say to him, that there was one tree of which if he would eat, he would live forever. No, it seems this was not to be; but as soon as frail man began to know good from evil, God banishes him from the garden for fear he would get hold of that immortal tree of life.

Well, then things went on, men began to increase, both in wickedness and numbers, until God repented that he had made man. Gen. 6: 6, 7.

And there was only one man that found favor in the eyes of the Lord, and that was Noah. So he told this man to build an ark, and go into it; and that he was going to destroy the world. And it came to pass that the day arrived, when the world was to be destroyed. And the Bible tells me that every creeping thing was destroyed. Now if God had designed that wickedness and sin should cease, why did he not destroy them with the world? These are queries worth considering. Now Noah was righteous, and no doubt so were the rest of his family. But God be praised, he knoweth and doeth all things well. In the beginning of creation, God placed that tree of life out of our reach. But ever blessed be that name, "tree of life." He came to us, found us undone, without hope. He came, and if we eat of his fruit, we may yet live forever.

Then fellow-men, let us hasten to eat of its fruits while there is yet time; so that when the Lord God arrives in the garden, he will find us like good old Noah, righteous in our day and generation.

But *sinner*, if you are not thus prepared, when He cometh, I am afraid he will say in the language of the text: "Behold the man is become as one of us to know good and evil. Now for fear he comes into our kingdom and destroys it, with sin, let us shut him out and put him unto the place where he chooseth to remain; for we have offered, time and again, precious moments, & counsels for him to turn unto us and live; but he refused every invitation, at every warning, and now we will say to him, (Matt. 25: 41.) "Depart from me ye accursed into everlasting fire, prepared for the devil and his angels." O friend! Please remember this. Go now and eat freely of the tree of life and live forever.

Goshen, Ind. JOSEPH SHOE.

Thought.

In number 20 of Vol 5, appears a scriptural puzzle, and while some one will furnish an answer to it, I will make a few comments on "thought."

I most sincerely believe thought to be indispensably necessary to all Christians. It is impossible for a sinner to become a true Christian, unless he, like the prodigal, "comes to himself," thinks upon his ways, and upon his lost condition; but while the sinner must become a thoughtful person, the true child of God can be no otherwise; but his thought must be pure and holy. God must be "in all his thoughts." He will never feel satisfied in having his thoughts employed about the things of this world, neither will he feel willing to have them employed about his fellow's business. If we all would think more and speak less, we would be more apt to have our "house" filled, forbidding, therefore, the old "evil spirit" to return with the company of seven other ones more wicked than himself, which is so apt to be the case if we are not very thoughtful how we live. Thought is very strongly recommended in the OldTestament by the example of the faithful, and forcibly commanded by Jesus and the Apostles in the new. Who will always call into existence pure, holy, and heavenly thoughts? May we all become more thoughtful.

N. LONGANECKER.

Punishing Children.

In multitudes of cases parents make hasty and furious and utterly groundless charge against a child, which has so taken it aback that it could make no reply, and this has been taken as a tacit confession of guilt, and the next question proposed in fury is, "what did you do it for?" And the child being thus confused and more alarmed, cannot assume presence of mind and composure enough to make a denial, and as the only alternative, bursts into a kind of hysterical crying. Many parents are of such temperament that when a child cannot be induced to utter a word under scolding, they become more enraged, and utter threats which are a disgrace to civilization; we have heard them ourselves, from affectionate, indulgent and Christian parents, "I'll knock you down with a log of wood," "I'll break every bone in your body," "I'll beat you within an inch of your life," and other similar bestialities of expression from educated, civilized minds; at least they passed as such in the great world.

There is one safe rule applicable in the reproof of children; speak so low to them that no third person ten feet away could hear what was said. Angry feeling is intensified by a loud utterance. Another good rule is, to not reprove a child in the presence of a third person, or if so, let it be in a soft, low, affectionate tone. A third precaution, and it is not a minor one, either, is, do not reprove on the instant; wait a few hours, if not until the next day, or better still in many cases, defer it until the occasion is about to occur when the fault might likely be repeated. Any intelligent and observant housekeeper knows that if a steak is put on this morning and burnt to a crisp, bouncing up from the table, running into a kitchen, and blazing away at the cook is neither ladylike, nor wise, nor polite. But next morning, just before the steak is about to be cooked, be in the kitchen, and ask that it be not overdone as yesterday, with some word of encouragement; whatever servant is not managed in this way had better be dismissed. Now children are as ignorant as servants; the minds of both are weak and may be easily made perverse alike. Be assured, reader, that if you make it an inflexible rule never to scold above a whisper, you will never outrage your child's feelings, nor fracture its skull by a blow dealt in ungovernable fury.—*Hall's Journal of Health.*

For the Companion.

A Gem from the Path of Experience.

The intrinsic condition of the human heart is strangely wrapped up in the folds of obscuration; but its workings are manifest. Out of the heart are the issues of life. The fountain of life is internal, and flows outwardly as naturally as water flows from the springs of the Earth. As in the natural, even so in the Divine. If the fountain be pure, the stream will be pure. And if our *hearts* be right, our *lives* will be.—*D. B. Mentzer.*

An Approval and a Question.

In ReadingNo. 19 of the *Companion* I find an article on the subject of "*words*." The Sister Reasons well, and speaks very mildly, which is an item that many of us lack, both in writing and conversing : and in closing, she brings to mind, the important command, that *Parents* should bring up *their children* in the way they should go.

I will make one quotation from the Sisters well composed lines, and then ask a question.

"We know some dearly beloved brothers and sisters, who we believe have drank deeply of the fountain of living waters, and who have feasted long upon the hidden manna, and yet they cannot see the propriety of Sabbath Schools. We do not believe that even prejudice occupies any place within their breasts.—They conscienously hold their views; and could they be convinced they would yield."

The question is this : If we worship God according to the dictates of our conscience ; is it all that is required of us ? Will Sister M. A. Lear, or some one else, explain through the *Companion*.

R. YOUNG.

Silent Influences.

It is not the water-spout, but the nightly dew which freshens vegetation. It is not the flashes of lightning which matures our harvests, but the golden sunbeams and the quiet electricity which thrills in atoms, and which flashes in every ripening ear. Niagara, in all its thunderings, yields no fertility ; but the Nile, coming without observation, with noiseless fastness, overflows, and from under the retiring flood Egypt looks up again, a garner of golden corn. The world may be better of its moral cataracts and its spiritual thunderbolts, but the influences which do the world's great work, which freshen and fertilize it, and which are maturing its harvests for the garner of glory, are not the proud and potent spirits, but the *patient* and the *persevering* ; they are not noisy and startling phenomena, but the steady and silent operators. They are the Sunday schools, which line upon line, repeat the gospel lesson, and keep alive in the hearts of youthful millions some fear of God. They are the good and loving mothers, who begin with cradle hymns, and who try to make the sweet story of Jesus as dear and as memorable as their own voices. They are the indefatigable laborers in the cause of Temperance and other Christian reforms, who, day after day and year after year, are toiling to restore suffering humanity and crown it with the benedictions of God.

Religion Practical.

It is the office of religion not only to show the path of duty, but also to beget a disposition to pursue it.—It teaches truth by divine authority and excites a love for it in the human heart. The religion of Christ is not a dry, formal statement of doctrine, but a living inspiration imparted to all those who receive the truth in the love of it. The common distinction, therefore, which is drawn between doctrinal and practical religion, finds no support in the Bible itself. For that does not contain a solitary statement, whether historical, doctrinal, or prophetic, which is not intended to bear upon the actual life, and control the conduct as well as the opinions of men. All scripture is given by inspiration, that the man of God may be furnished and completed for every good word and work.

Some persons consider Christianity as scarcely anything more than an *external* institution, with visible rites and ceremonies, to be respected for their antiquity and supported for the sake of custom. To them the appointments of the sanctuary, the splendor of the service, and the rhetoric of the preacher are of the first and greatest importance.

Others treat the religion of Christ as though it were purely a philosophy , to be studied with no higher purpose than one would peruse the writings of a Plato or an Aristotle. For such persons, religion in all its forms, whether true or false, is attractive only in so far as it affords matter of speculation.

There are those who feel and confess the divine authority of the sacred Scriptures ; who delight in their study, and frequently become skilful in their interpretation ; but who treat the doctrines as a mathematician treats his problems or a draft player his men. They use them for intellectual gratification or wordy controversies, and seldom regard them with that personal reverence and devout affection which are due to *the word of life*. Again, there are others who seem to estimate Christianity as nothing more than a prohibition of certain conventional evils, or of certain personal vices. Such persons by maintaining a *negative* propriety of conduct, and thus securing the approbation and respect of the world, flatter themselves that they are filling up the measure of that duty which they owe to Christ.

All these different classes, we feel free in saying, have shockingly meagre and inadequate views of the nature and requirements of the gospel. Their little notions bear no more correspondence to the divine idea of Christ, than a grain of sand does to a mountain, or a piece of tinsel to the glory of a meridian sun.

The object and end of Christianity is to make man God-like—to put him in possession of all those traits or attributes of character which were exemplified in the person of Christ. Religion in its complete and highest sense ends in *making* men good that they may *do* good. It first begins within them a love of truth, of justice, of holiness, and then having thus qualified them for usefulness, it bids them do good and communicate, for with *such* sacrifices God is well pleased.

THE PROMISES.—The promises of the Old Testament are waves which urge each other on, to rise and fall in many a deliverance, until at length they break on the great shore of all safety, the salvation which is in Christ.

The Heavenly Land.

"A Better Country, that is, an heavenly."—*Epistle to the Hebrews* 11: 16.

I love to think of the heavenly land,
Where white-robed Angels are;
Where many a friend is gathered safe,
From fear, and toil, and care.

Chorus. There'll be no parting,
There'll be no parting,
There'll be no parting,
There'll be no parting there.

I love to think of the heavenly land,
Where my Redeemer reigns;
Where rapturous hymns of triumphs rise,
In endless, joyous strains.

I love to think of the heavenly land,
The Saints' eternal home;
Where palms, and robes, and crowns ne'er fade,
And all our joys are one.

I love to think of the heavenly land,
The greetings there we'll meet:
The harps—the songs forever ours;—
The walks—the golden streets.

I love to think of the heavenly land,
That promised land so fair.
O how my raptured spirit longs,
To be forever there!

YOUTH'S DEPARTMENT

A few Thoughts to the Young.

"Remember now thy Creator, in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shall say, I have no pleasure in them. Eccl. 12, 1.

Soloman the wise man gave more instruction to the young than any other of the ancient writers. He gave them advice to obey their parents, and be subject to them. "Honor thy father and thy mother," which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth.

My dear young readers of the *Companion*: Let me give you a word of advice. You are under lasting obligation to your parents for the care and the trouble they had in bringing you up, keeping you out of bad company, always giving you good instructions and rules to go by, and teaching you to love God and keep his commandments.

"Son, give me thy heart," is the voice of inspiration. "Seek the Lord while he may be found; and call upon him while he is near." While you are young and your hearts are tender, *then* is the time to commence to serve the Lord; *then* you are near to God.

It is a fact that the longer you put off serving the Lord, the harder it will be for you to repent; and the farther you travel away from your Father's house, the farther you will have to come back again. For a good lesson on that point, read of the prodigal son, in the 15th chapter of the Gospel by Luke.

If you have come to the years of accountability, the Lord has called you. You cannot say you have never been invited to Christ. The Spirit says, Come; and the Bride says, Come; and whosoever will, let him take of the water of life freely. Rev. 22: 17.

The Lord calls in many ways. Sometimes he takes a little brother by death, or a sister. Sometimes a dear father or mother. When he calls in this way, then it is a very loud and serious call.

To my young unconverted friends, let me, as a lover of your souls, give you a word of warning. Oh, "flee from the wrath to come," and lay hold on eternal life. "Procrastination is the thief of time." "To-day, if you hear his voice, harden not your hearts." The Lord's voice says *To-day*. But the Devil says, *To-morrow*: he tries to put you off like he did a Felix when Paul reasoned with him of righteousness, temperance and judgment to come. Felix trembled, and answered: "Go thy way for this time; when I have a convenient season, I will call for thee." We have no record of that time ever coming. Many are the excuses of the children of men; and how trifling they are in comparison with the glory that is held in reservation for the people of God. You whose cheeks are in the bloom of health, how soon death may come and lay your visage low. Then your bodies must become food for worms. The windows of your bodies—those bright eyes—through which you behold the vanities of the world, worms will pass through. Solemn thought indeed.

Will you now take the friendly warning, and prepare for that great change, which sooner or later awaits us all. "It is appointed unto men once to die." There is no alternative; the decree is gone forth. Now let us be wise unto salvation. Let us hear the conclusion of the whole matter: "Fear God and keep his commandments, for this is the whole duty of man."

JOHN W. MOATS.

Mt Morris, Ills.

A Manly Boy.

Though an old man I am very fond of nice children; but am often annoyed by the rudeness of naughty ones. For instance, it is quite annoying to be waylaid by unmannerly boys, catching hold of a man's carriage, and holding on without liberty. We have so many such unceremonious boys in our country, as to occasion no little apprehension for the future of society. But the boy whom I would now commend is of another style. His name I did not learn; but you will probably hear his name some day associated with some noble enterprise.

I had overtaken several nice looking boys on their way from school, when one of them very respectfully asked, "Sir, may I swing to your buggy?" His whole manner seemed so respectful, and so unlike the rank and file of his contemporaries, as to interest me at once. Reining my horse, I looked down into his face, all radiant with smiles, and said to him, "My little friend, you are so manly that you may get up and sit beside me." Upon which the little fellow responded, with the utmost pleasantry, "Oh, sir, here are two boys who have much farther to go than I have, please take them." Here was true magnanimity, combined with great pleasantry and politeness. My admiration was complete. He evidently had a generous heart under his little vest, and I hope that God has him in the formation state for something truly noble. Such are the boys from whom we look for great and good men.

And now, my little readers, I would have you understand that this was not one of Mr. Beecher's "impossible boys"—mere creatures of fancy. No, he was a genuine character. A generous and magnanimous boy is still to be found occa-

sionally, however rare. Do but imitate this generous lad, boys, and admiring men will take you up to ride by their sides. More still, God will cause you to "ride upon the high places of the earth." And so soon as we can have enough of such boys, the millennium may be expected to dawn in their manhood.—*U. Presbyterian.*

MISCELLANEOUS.

Newspaper Extracts.

The following is from THE CRITIC, (Washington D. C.) of May 15, 1869. The *Critic* has for its motto: "Justice to all, partiality to none." In the notice below we think it has strictly adhered to its adopted principles.

A large delegation composed of members of the religious denomination commonly known as "Dunkers," arrived in this city yesterday, and are stopping at the Empire House. They are *en route* to salem Roanoake county, Virginia, to attend the Annual Conference of their association. It is supposed there will be nearly a thousand delegates in attendance from various parts of the Union. Those with whom we have conversed are principally from the States of Ohio, Illinois, and Pennsylvania. The term "Dunker" they consider one of derision, and among themselves are simply known as "Brethren." Simple in costume, accustomed to practice self-denial; peaceful, industrious, and economical in their habits—strongly devoted to agricultural pursuits and opposed to hostilities, they bear a striking rssemblance to the orthodox branch of the society of "Friends" generally called "Quakers." They have extensive socities in active co-operation with them in the Southern part of Virginia, and in North Carolina, and since the close of the war we learn that they have received large accessions to their ranks. During the rebellion, on account of their peculiar taste, they were sudmitted to considerable inconvenience and persecution. They rigidly adheared to their doctrines in favor of peace although some were compelled to yield to the necessities of the hour. The "Dunkers" have large settlements in certain portions of Pennsylvania. They believe in immersion, the washing of feet, and the lovefeast belongs to their customs. They are devoted te their religion, men of intelligence and learning; in their intercourse with each other exhibit a cordiality, an amity and gentleness of manner that seem to render them especially deserving of the title of "Brethren." The assemblage of so large a concourse at the Annual conference in Virginia cannot fail to be productive of good results, and may tend to attract the emigration that is so much needed in that region. Communities such as these can do much to develop the resources of the Southern States.—Religious associations working together for the common weal can accomplish wonders, and the industrious and frugal habits of the "Brethren," in a land where vast domains lie spread before them, and can be converted into comfortable homes at a trifling expense, would set an example that would reflect the best results upon the surrounding neighborhood.

The following is from the *Star* a small daily, published at Philadelphia. Perhaps the committee of arrangements will go to the trouble of correcting the errors it contains.

The Dunkard's Convention.

A CURIOUS CAMP MEETING.

BOTETOURT COUNTY, VA., May 24.—The meeting of Dunkards now in progress in this county is a seven years' convention, in which all parts of the United States are represented. The preparation for it on the part of the native members of the society in Botetourt and Roanoke were upon a scale that would surprise any who are not familiar with the proceedings of these people on such occasions.

The number of Dunkards expected as delegates and visitors from other parts of the country was by some set down as ten thousand and by others as fifteen thousand. It is certain that the road leading up the Valley has passed a large number, some of whom were from Maryland and Pennsylvania, and that the railroads have delivered a great multitude.

Besides the accommodations provided for the members of their peculiar sect, the hospitality of the Dunkards takes into account the wants of their fellow citizens of other denominations who may visit them during the progress of their meeting. A gentleman informed me that a friend of his was pressed to go home with one who had already about fifteen vehicles, with their loads, moving to his house.

The camp ground of the meeting displays a vast array of tents, and the immense tables are provided with a number of deacons, who have been chosen to serve them. The store of provisions collected beforehand may be judged from one or two items. In the article of beef cattle fattened the number was seventy to eighty, and a visitor who saw them before the slaughter had begun declared that he never saw a fatter and finer herd. As to coffee, the quantity prepared is said to have been so large that great out door ovens were made to roast it over huge log fires, and a grain mill was hired for the purpose of grinding it.

LET HIM THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY.

Delay is Dangerous.

"I once," said a minister, "knew a youth of sixteen the son and hope of pious parents, and the favorite of a large circle of acquaintances. He was my friend. We went together to the school room, to the playground, to our chamber. I have seen him while listening to the pleadings of parental faithfulness, urging him to immediate repentance, and warning him by a brother's recent grave, of the danger of delay. He listened in silence and respectful attention, but the alluring pleasures of youth dazzled him, and he resolved to leave religion for a future day.

"One evening he met a circle of youthful acquaintances. It was a gay circle and a thoughtless one.—In the midst of their mirth his eye fell upon a hymn book. He opened it and read:

'And must this body die,
This mortal frame decay;
And must these active limbs of mine
Lie mould'ring in the clay?'

He laid down the book and forgot

its warning voice. Late that evening he came to my chamber breathing like one who had been walking fast, and lay down by my side. After some time he turned to me & said, "Will you get up and give me a glass of water, I feel unwell ? I arose and called the family. He was manfestly ill but not apparently in immediate danger. The next morning he was worse. A physician was called, but did not understand his case.—Search was at length made, and it was found that, by mistake, he had taken a dose of deadly poison. The hand of death was then upon him.—For three hours his body was writhing in agony, but that was forgotten in the more excruciating agony of the soul. I heard his minister tell him of a merciful Savior. I heard his father, kneeling by his bedside, pour out to God the most agonizing prayer that language could express. I heard his mother exclaim, 'O, my son, my son !' till she swooned and sank upon the floor. I heard him as he tossed from side to side, cry out, 'O Lord, have mercy upon my soul ! O my God, have mercy upon me, mercy, mercy !' and then, reaching out his hands to his father, he exclaimed, 'I am lost ! I am lost ! am I not, father ?'

"His breath grew shorter, and his voice fainter, until, raising his hands as if he would cry 'mercy' once more, he expired. Fifteen years have rolled away since I heard those cries of dying agony, but they ring in my ears now as if it were but an hour ago. That look of fierce despair is now in my ears echo with the cry, '*I am lost ! I am lost ! am I not, father !*' How can I forget them ?—They camefrom the death bed of my friend, and that friend my own beloved brother."

Reader, by my brother's dying groans, by the tears which fall upon this paper while I think upon him, and by the amazing sacrifice on Calvary, I beseech you remember and lay to heart the truth you are here taught, "*Now is the accepted time. Now is the day of salvation.*"

"Return, O wanderer, to thy home,
'Tis madness to delay ;
There are no pardons in the tomb,
And brief is mercy's day."

The Soul Alone.

Though God formed us to be social beings, and though we are surrounded on earth with an innumerable company having like faculties, wants, and passions, yet each stands in its own identity; as solitary, in one sense in all his great relations to God, as though there were no other human being on the earth. For good or for evil we may help to make others like ourselves, but we can never put off our own characters, or assume to standin another's stead. The web of human influence is most curiously tangled and intertwined, but God searches it out and assigns responsibility where it belongs, and we shall be accountable, at last, for what we individually are.

The soul is alone in its joys—whether we speak of common earthly joys, the hopes, the pleasures, the anticipations of our human state, or those higher and purer joys which come from hidden communion with God, and a heart consciously and thoroughly conformed to his blessed will. Others may have similar joys, but they are not ours. From generation to generation, in long processions, come those who share the same general lot in life with our own. But theirs are not to be confounded with ours. They can not all be melted down into a common mass, & taken as a whole ; they belong, and must forever belong, to the experience of individual hearts.

The soul is alone in its sorrows. "Every heart knoweth its own bitterness, and a stranger intermeddleth not therewith." The sorrows that come from the discipline of an earthly life, the losses, calamities, bereavements of our human state, or those deeper, more subtle sorrows, the anguish of the spirit for sin, the fears and apprehensions which haunt it ; all these are, in their very nature, individual, and can never be transferred.

In the great exigencies of our future being, the soul must be alone. When we come to pass through the valley of the shadow of death, though our friends may all be gathered around us, they can not attend us beyond the confines of this world. Wherever that mysterious journey may be, we must enter upon it as solitary as though there were no multitude of beings like us, either on this, or on the other side of the grave.

And when, in the great day, we shall stand before the Omniscient Judge, it will be impossible for us to lose ourselves in the crowd. Much as we are fond of laying blame upon others here for our conduct, we shall find then that we have a character of our own for which we are responsible ; that all things will be sorted out aright, and we shall have our own exact measure of accountability. We shall stand there as individual souls, to be tried for the things done here in the body.

Religious Condition of the World

From Schem's Almanac for 1869 we gather the following statistics of the religious condition of the world : Total population 1,375,000,000 ; increase on last year's reckoning, 24 800,000. Roman Catholics, 195, 434,000 ; increase on last year, 434, 000. Protestants, 100,835,000 ; increase on last year, 3,935,000.—Eastern churches, 81, 478,000. Total nominal Christians, 377,747,000; increase on last year, 8,347,000, or about 2.3 per cent. Total heathen population, 997,253,000 ; increase over last year, 16,453,000, or less than 1.7 per cent. Increase of Protestants nearly four per cent., of Romanists less than ¼ of one per cent. These are but estimates and approximations, but we think they truly present the drift of things. In the United States, the Roman Catholics are reckoned by Schem at 5,000,000 ; a gain on his statement of last year of half a million, or eleven per cent.—The Protestants count 27,000,000 a gain of 2,000, 000 or exactly eight per cent. He leaves 2,560,000 out side of either of these great religious divisions, among which are to be included Indians, Jews, unbelievers, Spiritualists, Mormons, &c., though he attempts no such classification. Last year he reckoned 1,929,891 of these amorphous elements, an increase of 630,0 00, or one-third. Ten thousand white inhabitants belong to the Greek Church.

Christian Family Companion.

Tyrone City, Pa., June 1, 1869.

Editor's Table.

We have been to the Annual Meeting for 1869, held at the Brethren's meeting-house, four miles from Salem, Roanoak Co., Virginia, and have again returned safely, to resume the editorial chair. Of part of our way thither our readers have already been informed, and we shall not now be very prolix in our notes of the remainder of the journey.

We left Washington on Thursday morning, 13th, and arrived at Bonsacks in the evening at about 9. As we cannot say anything in favor of the country through which we passed, we cannot say much about it.—But if we are allowed to tell the truth, we must say that that part of country lying between Alexandria and Lynchburg, is the most desolate and uninviting portion of the "moral heritage" that we have ever been compelled to look upon. We have never been so much disappointed in any country. We had heard much, and read much of "Old Virginia," and our imagination had pictured for us a view of what once was a great and prosperous, and fertile country.

Those parts of Bottetourt and Roanoak counties that we had the pleasure of seeing, are not to be compared with the territory above described.—In fact as soon as we came within the precincts of the Brethren, the country gave better evidence of prosperity. Either they will not inhabit poor lands, or by their industry and perseverence they soon improve it; in both cases they would be right.—We do not believe that men are obliged to drudge out their lives in the barren deserts and wastes of the earth, while millions of acres of fertile lands lie unoccupied. We do, therefore, not regard it as an insult when men say that the "Dunkards know where the good lands are." As we expect to cultivate the land, we ought to know its qualities.

We have seen no better crops this year than we saw in the valley from Bonsacks to place of meeting. The wheat crop is very promising. The indications for fruit are also hopeful.

Upon our arrival at Bonsacks we were met by brother B. F. Moomaw, and, with a number of others conveyed to his house, where we lodged for the night. Next morning, although we had a desire to remain a while longer at brother M's., we thought it prudent to accompany brother Peter Nininger, who had come five or six miles with his carriage for preachers to fill an appointment in the meeting-house near his place. At brother Nininger's we met brother D. P. Sayler, and several delegations of members from Rockingham Co. Here we enjoyed a fine season of vocal music with some young friends, whom we shall long remember.

Saturday, 15th. Meeting in the forenoon at a school-house near Cave Spring. Dined with brother ——— Graybill. The old sister living on the place is a widow. She enjoys the blessing of having sons and daughters around her, who are her brothers and sisters as well as her children.

In the afternoon there was meeting in a union meeting-house in the neighborhood. At this meeting brother D. C. Moomaw met us with his carriage to take us to his home, but the Lord willed it otherwise, for an old sister Showalter constrained us to go with her. We made several attempts at excuses but without success. So we lodged with her.

Sunday, 16th. Started for meeting near brother Nininger's. On the way met brother Sayler, who thought one of us ought to fill an empty seat in their carriage and accompany him, and assist in holding a meeting at ———. So I went. Dined at brother Daniel Brugh's. Thence conveyed by brother Gish to brother D. C. Moomaw's, where we lodged.

Monday, 17th. Brother M. conveyed us to place of meeting, 8 to 10 miles, whence we arrived at about noon, and found already quite a number of brethren and sisters assembled. The entire day was spent in talking. Some of the talk that we overheard was to the effect that the day might have been more profitably spent by having public meeting in the vicinity.

There was public preaching announced for the evening, at different places in the vicinity. We attended at the "Chapel," and lodged at brother Garst's, and though we were two nights at his house, we did not make his acquaintance.

Tuesday, 18th. This is the morning for the assembly of the council, and organization of the meeting. The morning giving indications for a fine day, the seats were conveyed to the grove in close proximity to the meeting-house. At 9 o'clock the meeting convened, when it was announced that the delegates, and those appointed to the Standing Committee should convene at the meeting-house. During their absence the congregation was employed in singing.

After a lapse of some time brother H. D. Davy took the stand and opened the meeting. The following is all that our reporter was allowed to take:

HYMN.—"Indulgent God of Love and Power,
Be with us at this place and hour."

EXHORTATION BY THE MODERATOR.

Brethren and Sisters in the Lord:

We, this morning, under the smiles of Heaven, have great reason to pour out our thanks to God, that he has blessed and protected us, has been as a God and a wall upon our either side, while we have been traveling to this place. So far as heard from, though thousands of miles have been traveled over, we have learned of no accident. We feel no doubt at all, as though we have been borne along in the angels' hands, whom the Lord has given charge concerning us.

We have met in the name of Jesus, to labor in the house of God. This day's work, or the work of this meeting, is not for to-day, not for to-morrow, nor next week, nor for a life, but for eternity. The results of our labor

there we expect to enjoy the blessings that may attend them if we live up to our Christian profession.

Now when we think of the labor and the responsibility, no doubt at all, my brethren feel, with myself, that we are a kind of creature that lacks sufficient wisdom to accomplish the objects that we have under consideration; to labor for the glory and honor of God, for the benefit of souls, for the promotion of his cause and the building up of Zion in this world. Then our thanks should flow to God, and our petitions go on high united, as a sweet smelling savor to the Lord, that, in the name of Jesus, he might bestow upon us that wisdom which is heavenly in its nature, or that wisdom which cometh from above, as we are told in the language of the Apostle, "The wisdom that is from above is first pure."

Then, considering the object for which we have assembled, with God before us as the object of our worship, oh, let us come before Him with due solemnity, with becoming reverence, and acknowledge our dependence upon Him, and plead that He may come with the powers of the Holy Spirit from on high, and influence this Assembly. And thus, while we are convened together at this conference meeting, that all we may do may be done under the influence of the Holy Spirit. Let us yield ourselves to the control of Heaven. Let us consider we are only instruments in God's hand to accomplish that which we understand God has designed to accomplish through His children. Now let us approach the Lord in prayer.

After another lapse of some time we were invited to appear before the Standing Committee, and were told that they had learned that we had employed a reporter to take down the proceedings of the meeting, with the view of publishing it. To which we plead guilty with the modification that we should publish so much as we thought prudent or edifying. It was, however, altogether objected to. The first and principal objection was that it was something new. The second, that it would have a tendency to cause some to be timid in giving expression to their views, when they knew that every word they say would be taken down; and *vice versa*, it might elevate others. Thirdly; it was assumed that the discussions at the meeting were only necessary in order to obtain the decisions, and that being obtained they were no more wanted. They were a "necessary evil," and should cease as soon as they had accomplished their end.

The first objection we acknowledged we could not meet. It was something new. Whether that alone would justify them in their course is still a question with us.

To the second we replied that it would perhaps be good if some would feel a little more responsibility upon themselves when they speak upon such important occasions: and that if a brother knew he was speaking the *truth before God*, he ought not to fear man.

To the third, we think we fully replied by saying, that, if the discussions are necessary in obtaining a proper decision upon a question, then they are also necessary to enable our constituents to see the *correctness* of such decision. This we thought a very clear point. Our brethren and sisters want to know what was done and why it was done so. And it is necessary that we give them the arguments that drew forth a decision entirely contrary to their views. Unless we would assume to be "lords over God's heritage."

We gave it as our opinion that the publication of a full and correct report of the doings and deliberations of the meeting would not only meet with a hearty welcome by our readers, but would be a real benefit to the Church, as it would enable those who cannot attend the meetings to know what was being done, without the heavy outlay of money in going there. It would thus bring us more upon an equality, as the poor would then have the same opportunity for gaining such information as the rich. We also stated that our reporter was on the ground, and that we were under obligations to pay him, for which we should have no equivalent if we were not allowed to take the report. Also that our arrangements at home were such, that would cause our business to suffer from such restriction. But all was of no avail; further argument was cut off, and we were told to publish no report of the meeting. We submitted without bringing it before the meeting, which was the only action on our part that we regret.

The above are the reasons for the absence of our promised report of the proceedings of the Annual Meeting. We shall not at this time enter into an investigation of the probable motives and causes that lead the Committee to enforce such a rigid discipline upon us. We will leave that for another editorial, when matters may have more fully developed themselves. This much was necessary to be said by way of explanation. We have already received a number of subscribers by virtue of the promised report, and expect to receive a number more before it can be recalled, and is in justice due us that all shall know the

cause of their disappointment.

The exhortation by brother Davy we have given simply as a sample, showing the efficiency of our clerk, knowing that it can work no evil. As for the meeting, we can say that it passed harmoniously, with less controversy than most of the meetings of the kind that we have attended. We do not endorse all its decisions, but have less objections than usual. When the Minutes appear we may have more to say. We will furnish a copy of the Minutes to each subscriber, as soon as they are published, which will likely be some time in June.

The brethren had made ample preparation for the accommodation of the meeting. The attendance was perhaps the smallest of any meeting of the kind that we have attended.

Brother Moses Brubaker entertained us on Wednesday night until two o'clock and then took us to Salem, and at five on Thursday morning we took the train, and on Saturday morning arrived at home much fatigued, but quite thankful for the protection afforded us by the Giver of every good and perfect gift, and for the attention received from kind friends.

The Minutes of Annual Meeting may be ordered from us at ten cents each, or one dollar per dozen, post paid.

Book Notices.

The Phrenological Journal for June, contains portraits and characters; Quaker Music; Natives of Alaska, portraits; Great Men—Small Heads; Where are the housekeepers? Principles in Physiology—Digestion; Should Consumptives Marry? Obedience—its importance; Enduring or Enjoying Life; John Folgate, the Centenarian; Face Fancies; What can I do best? End of Volume 49; New Volume begins with the next number. Only 30 cents, or $3 a year. Address S. R. Wells, 389 Broadway, New York.

Best Book for Everybody.—The new illustrated edition of Webster's Dictionary, containing three thousand engravings, is the *best book for everybody*, that the press has produced in the present century, and should be regarded as indispensable to the well-regulated home, reading-room, library, and place of business.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

In Eastern Ohio, on the 6th of June, in the Sugar Creek congregation, at brother Joseph Burger's.

On the 8th of June, in the Tuscarawas congregation, at brother Joseph Snively's.

On the 10th of June, in the Canton congregation, at brother Henry Snyder's.

On the 12th of June, in the East Nimishillin congregation, in the Brethren's meeting-house, 10 miles N. E. of Canton.

On the 14th of June, in the West Nimishillin congregation, at Manassa Hall's, 4 miles north of Canton.

On the 16th of June in the Chippewa congregation, at Cyrus Hoover's, near Summit R. R. Station, East of Wooster.

On the 18th of June, in the Ashland congregation, at brother John Beeghly's, 4 miles north of Ashland.

On the 21st of June, in the Black River congregation, Medina Co.

Brother Henry.—Pleas publish in *Companion*, that we expect to have a Communion Meeting on the 12th and 13th of June. We live 4 miles West of Marmaton City. We need Ministering Brethren. Brethren and Sisters are invited.

Whenever we had preaching there were generally some added to the Church, and others thinking of joining.

Adam C. Numer.

Marmaton, Kansas.

Brother Henry.—Please announce a communion meeting to be held in the Snake Spring Valley congregation, commencing at 10 o'clock A. M. on 13th of June. We invite the brethren and sisters and especially ministering brethren. Jacob Steel.

Yellow Creek, Pa.

Brother Henry:—Please announce that the Love-feast in the Elklick branch, Somerset Co., Pa., will be held, God willing, on the 19th day of June, commenceing at 4 o'clock P. M. Preaching next day at 10 o'clock A. M., to be held in the big meeting house, near Mechanicsburgh. General invitation extended.

C. G. Lint.

Myers Mills, Pa.

Communion meeting in the Manor Branch, Indiana county, Pa., (the Lord willing) will be on the 24th day of June next, commencing at 5 o'clock P. M. The usual invitation.

Ministerial aid cordially solicited.

By order.

LEVI FRY.
JOS. HOLSOPPLE.

Indiana, Pa.

Indiana, Pa., May 16th, 1869.

Brother Holsinger:—I will try to pen a few items of Church News from our branch,—Manor.

The Ark seems to be moving along, though encountering great opposition in various form.

During the last year we received seven or eight by baptism, and some ten or twelve by letter, which was an increase over any such period of time for some years. Our territory is large and the ministerial labor hard, though five of us are set apart for the work, and sometimes we all meet at the big meeting-house for consultation and worship. Then we have several other places of worship: one at Fyock's, where we erected a new meeting-house last Fall; at other places, in school-houses and private dwellings.

We thought it necessary and good

to hold a choice to-day, for two deacons. Assisted by Elder A. Stutzman and William Byers of the Conemaugh branch, the brethren and sisters attended to that duty to-day; and the result was calling three brethren to that important post, two having received a tie voice. The names of those are George W. Burkhart, Daniel H. Buffner and Hiram Shaffer.

Yours,
JOSEPH HOLSOPPLE.

Report of District Meeting.

Dear Brother Henry, and all whom this epistle may concern:—By request I shall write out a short report of the District Meeting held on the 16th day of April last, for the states of Kansas and Missouri. The following churches were represented by letter and person:

Rock River church, Kansas, Christian Koller and David Petty.

Church near Lawrencetown, Kansas, (name forgotten) John Studebaker.

Southern part of Kansas represented by brother Isaac Hersey.

Spring Valley church, Missouri: Daniel Hendricks.

Whitesville church, Missouri: Joseph Bashoar and Daniel Glick.

Church in Johnson Co., Mo.:—(name forgotten) Joseph Wampler and others.

Log Creek church,: John S. Hays and C. C. Root.

Hamilton church: George Witwer and Wm. B. Sell.

Smith Fork church: Daniel D. Sell and Daniel Gibson.

Bush Creek church: by letter.

Kickapoo church: by letter.

The meeting was organized on the morning of the 16th. Brother Christian Holler, of Kansas, Moderator.—Brother Isaac Hersey, Clerk.

There were a number of queries presented before the meeting for consideration, and discussed pleasantly, and to the satisfaction of all the delegates and members present, which made it one of the most pleasant meetings we ever attended in the West. We were made to feel glad to hold conversation with brethren from far and near, and hear their warm exhortations, and their earnest contention for the faith once delivered to the saints. Whilst sitting under the sound of their loving voices we thought we stood where Moses stood viewing the promised land.—But our parting time came at last; and we realized keenly that we are still pilgrims and strangers on earth. But though we are separated far in body, oh! may we be perfectly joined together in the spirit. The fruit of your labor is beginning to reveal itself in this arm. Then go on, and "cast thy bread upon the waters"—you shall take it after many days.

Here I will drop my pen. I cannot give utterance to the emotions of my heart. I would say to all who live in the bounds of this District, who wish to know of any query and its answer, will please write to the writer of this epistle as all the papers are given into his hands. I shall give a copy of any query presented at the meeting with its answer.

I am yours for the furtherance of the Gospel.

DAN'L. D. SELL.

Plattsburg, Mo.

Correction.

In the obituary notice, in No. 17, page 255, by John G. Neher, read WICHEAL instead of *Witzeal.*

Addresses.

S. L. Funderburgh, Ottumwa, Kansas.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

March 25th, in Pigeon Creek congregation, NANCY JANE, daughter of elder John and sister Nancy WISE; aged 3 years, 3 months, and 14 days.

She was much loved by her parents, and by her little brothers, and all who knew her, and was an active little girl. A few days before she died she said: "You must be a lover of the Lord or you can't go to heaven when you die." She told me the next night after she was taken ill she would never get well any more. I asked her whether she didn't want to get well any more, when she answerd no. NANCY WISE.

In Bern Township, Berks Co., Pa., May 10th, CHRISTIAN KEONIG; aged 72 years, 10 months, and 9 days. He was a respected member of the Amonitan church, and a most respectful neighbor. He was buried on the 14th in the family grave-yard near Schuylkill. Funeral service by John Masth, at the funeral house, and Elder David Eshleman and the writer in the so-called Ebler German Reformed church. Funeral text, St. John 5: 28, 29. JOHN ZUG.

In the Lower Deer Creek branch, Carroll Co. Ind., on the 9th of May, brother JACOB SHIVELY; aged 66 years less two days.—Funeral services by Elders David Fisher and Jacob Wagoner, and others, from Rev. 14: 12, 13. REUBEN YOUNG.

In Poweshick Co., Iowa, May 15th, SAMUEL LANSE, son of brother George and sister Lanse; aged 46 years, 5 months, and 10 days. The deceased was a criple from his birth, though he came to the years of manhood, yet in simplicity as a child. He knew but little of the sins and temptations of this world. The parents waited upon him as they would on an infant. Funeral services by the writer, from Rev. 14: 13.

April 10th, in Poweshick Co. Iowa, ELIZABETH, infant daughter of friend Jacob and Christiana ROWLAND; aged 4 months and 23 days. Funeral services by the writer, from Luke 18: 15, 16. J. S. SNYDER.

April 2nd, in Lost Creek congregation, Juniata Co., Pa., sister SUSANNA HIDE, wife of brother Francis Hide; aged 63 years, 9 months, and 14 days. She was a consistent member. Services by brethren George Myers and Ezra Smith. Text, thirty-ninth Psalm, fourth verse.

MICHAEL BESHOAR.

In the Plum Creek church, April 12th, EDMUND KIMMEL, infant son of brother Jacob B. and sister Maria Kimmel; aged 5 weeks and 5 days.

The above-named child died very suddenly and unexpectedly; yet the parents do not sorrow as those who have no hope, knowing that Christ says: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Funeral services from 1st Thess. 4: 13—18.

JACOB KELSO.

In the Yellow Creek district, Stephenson Co., Ills., March 4th, ALMA ALICE, infant daughter of brother Marcus (minister) and sister Rachael FOWLER. Aged 7 months and 5 days. Occasion improved by the writer from Mark 10: 14.

In the Waddams Grove district, at Rock Grove, same County and State, brother JACOB McCALLA; aged 72 years, 1 month, less one day. Occasion improved by brethren Enoch Eby, Robert Badger, and the writer, from the 90th Psalm. ALLEN BOYER.

May 10th, in Upper Miami church, Miami Co., Ohio, of chronic disease, sister MARY FREEMAN, wife of friend Robert M. Freeman; aged 59 years, 4 months, and 11 days. Funeral occasion improved at the house of the deceased, by brethren John Kadwalader and Samuel Coppock, from Hebrews 9: 27, 28. H. H. ARNOLD.

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VOLUME V. TYRONE, PA. TUESDAY, JUNE 8, 1869. NUMBER 23.

For the Companion.

Intemperance—Temperance Societies.

It is well known to the readers of the *Companion*, and we presume admitted on all hands, that intemperance is a crying evil, a national curse, and a most damning sin. When we look at the vast amount of misery, suffering and death it has produced in the past, with its diabolical work of ruin and destruction before our eyes every day, the aspect seems so fearfully horrible that we think it should alarm the people and check, at least in some degree, this great evil. But in spite of all the painful logic of past experience, and notwithstanding all the efforts of the Christian Church, intemperance is more prevalent to-day, in many parts of the country, than it has been at any former period. This is a statistical fact which the warm-hearted philanthropist cannot deny, however much he may regret it; and it proves one of two things—either the evil is past remedy or else the proper remedies have not yet been applied. If the former were true, all temperance efforts intended to cure the evil would be in vain, but if the latter be correct it should stimulate the friends of temperance everywhere to adopt more stringent measures, and make use of more efficient means to check this growing evil, and drive this monster curse from the land.

We incline to the opinion that the vice is not past remedy, but that if proper measures were taken, not only the young and rising generation might be saved from its fearful ravages, but also many of those who are already chained to the car of ruin might be reclaimed and again restored to manood.

The desire for strong drink is not natural in man, but it is brought about and fostered by the baneful practice of "moderate drinking"—"social tipling." If all young men who have never touched the intoxicating cup would obligate themselves never to commence the *moderate* use of liquor, and all other temperate (?) men who use stimulating beverages "occasionally would at once and forever totally abstain from the use of everything that can intoxicate, many of the so-called respectable brinking-houses would soon have to quit business for want of patronage, and the evil would finally die out of itself. But as long as moderate drinking is held to be respectable, and excessive drinking is considered lawful, the great majority cannot be induced to become "teetotalers" And even if we could persuade the masses to take a pledge of total abstinence, many, especially such as are morally weak could not keep their obligations as long as they are exposed to all the luring temptations of the thousand and one liquor shops with which our land is cursed.

On account of our unwise liquor laws, and the loose manner in which even these laws are administered, the tone of morality has in many communities sunk so low, and human nature has become so hopelessly vicious, that it will no longer yield to reason and persuasion. In vain does the christian minister tell his hearers, that "no drunkard shall ever inherit the kingdom of heaven," as long as the air around him is dark with the smoke of breweries and distileries; and our towns and villages are crowded wich whiskey saloons and lager-beer shops. In vain does he inveigh from the pulpit against the evils of *excessive* drinking, so long as he is not willing to strike a blow against *moderate* drinking—"the only process by which the army of eight hundred thousand confirmed drunkards is continually being recruited, and kept staggering on down to drunkards graves, without the hope of immortality." In vain are all the temperance efforts of the Church, as long as the Church and the world unite in elevating unprincipled men to places of power who so shape the legislation and administration of our laws as to encourage the very evil which such efforts were intended to mitigate.

If these conclusions be correct, then it follows that all those who desire to see this great curse removed from the land, should co-operate with the temperance organizations of the day,—elect to places of power only honest men, who have

the cause of temperance at heart—men who will abolish our infamous *license system*—close all drunkard-making establishments, and by virtue of law prohibit the manufacture, use, and sale of all intoxicating liquors as a beverage. This would at once cure the evil, by removing the cause.

But when I say that we should cooperate with the temperance societies, I do not mean that we must *necessarily* connect ourselves with some one or the other of these societies. Any man who totally abstains from the use of all intoxicating beverages, and discountenances its use among his fellow men, and favors prohibitory measures, is a supporter of the Good Templar's platform, whether he considers himself a member of the Independent Order or not. But all those who, by precept and example, teach that the present practice of moderate drinking is not only innocent and harmless, but useful and necessary —that total abstinence is useless, and even wrong, and exert themselves to influence public opinion against total abstinence societies, are not co-operating with those societies, and neither can they claim to be true friends of the Temperance cause—a cause which stands second only to that of the Christian religion.

J. L. FORNEY.

On the Death of a Wife and Mother.

TO BROTHER MARTIN SHIVELY AND FAMILY.

Of all the loses which we are called to sustain, few are more sad than the decease of the mother of a large family of children. When one such departs, the tenderest feelings are stirred, and the deepest, emotions of sorrow overflow the soul. The friend and guide of our youth departs; portner of our infant joys and sorrows, the sharer of our maturer prosperity and adversity; the kind companion and adviser is laid in the grave, no more to be seen or loved on earth.

The loss of such a mother the dear family deplores. Inexortalbe death has come into your family and in less than twenty-four hours wrought a work which time cannot repair; made heart wounds, which no lapse of time can heal. Unstayed by prayers and tears, he has performed his task, as if entirely heedless of the consequences.

My work on this mournful occasion, shall be to speak of a few things which render the partings of a pious mother from her children a source of unusual sorrow. *The intimacy of her relation to them.* No person on earth comes so near to the heart of a child as the one addressed by the endearing name of "mother." The father may be fondly and tenderly loved, and other friends may be valued highly, but there is a spot unfilled except by a mother's form. It is her part to watch for the first signs of dawning reason, to defend her infant one from dangerous damps at night, and chilling blasts by day; to supply the food by which life is supported; to hang over the couch in sickness, to nestle in her bosom when dangers are abroad. God in his wisdom has so arranged, that to her is committed the early culture of those whom he from time to time commits to her charge, and they grow up with a confidence in her which no other person can receive. All through child hood the mother's character and daily life is the study of her children. If she kneels in prayer they mark the act: if she weeps, they see her tears; if she is sick, they listen to her sighs; if she is glad, they share her pleasures; if she is afflicted, they feel that a cloud has covered them, though they may not know the cause.

From a husband a woman may conceal her joys and hide her sorrows deep in her own heart. She may bury from the world all her anxieties, but alone with her children they will gush out.

Thus the child grows up, feeling that his mother cannot say a wrong word, nor do a wrong act. All his little sorrows he pours into her bosom;—all his trifling losses he unfolds to her and her advice is law to him in all his childish sports. A tie is formed which can never be broken, and to her gentle heart she binds her son with cords of love. Go to the abandoned wretch who is lost to home, to family, to society, to all that is lovely and of good report;go to him in his dungeon, where he awaits a felon's doom and you will converse long with him ere he will feel.—All the consequences of his crimes he will review with cool, calculating hardness; all the motives which can be drawn from the loss of the Soul and the loss of heaven he will resist. Even the cross of Christ and the love of Calvary he will spurn as unworthy of his consideration; but touch his pious; sainted mother, whom he fol-

lowed to the grave long time ago: carry him back to the time when she took him upon her knee, and taught him to pray, "Our Father who art in Heaven," and you will soon see the tears flowing down his hardened cheeks. His voice will tremble as he replies to your kind advice, and you will find that deep in the heart is a place consecrated to a mother's memory, into which the passion of crime has not yet entered. The name of his mother carries him back beyond his crimes, beyond his hardness, beyond his first departure from the path of rectitude to the sunny days of innocency. This affliction, which outlives time and changes, and crime and sorrows, is the result of that holy intimacy which ever must exist between a good mother and her children. Aad when she is taken away her death causes a dreadful chasm in the family circle, which it is hard to fill or heal. To whom can the child go when weary and faint? On whose breast can the aching head be leaned? And whose hand shall wipe the cold brow when the death damp is upon it? The father may love, pity, and pray, but his hand was made for a rough contest with the world, and not for such tender offices. Who like a mother can listen to the tale of temptation, and affliction, and distress? Home without a mother, is a tree without leaves; a hearth stone without fire; a night without a morn.

The child is peculiarly dependent on the mother.—There may be intimacy without dependence in some relations, but not in this. And here the dependence does not consist in the supply of food and raiment; a father's means may purchase all these, after the mother has departed. The hundred kind attentions which we need from infancy to manhood, and which none but a mother thinks of; the duties which stretch themselves along from the cradle to the battle field of life.

Our dear brother is deprived of a kind companion, and the children ofa dear mother who has sacrificed her own comfort, and ease, and welfare, for their good; who has employedherself in devising plans, and executing purposes for their happiness; who has studied to make them happyhere, and prepare them for lasting joys hereafter. For such a wife andsuch a mother, many tears were freely shed. A week, humble, quiet life of domestic experience has closed, and the friend who has followed you withso much kindness through life, has ended her labors, and entered her reward. Thy lovely home will no more echo with the tones of her voice; thy table will no more be spread withthe offer

the afflicted husband, and his weeping children to the throne of grace, to seek before God that humble trust and faith which will enable them to conquer death and overcomethe grave.

"My Mother! at that lovely name
Within my bosom there's a gush
Of feeling, which no one can tame,
And which, for worlds of fame,
I would not, could not crush."

JOHN NICHOLSON.

Moultrie, Ohio,

For the Companion.

Charity.

The eminent apostle Paul, while looking over the heavenly gifts that had been imparted to man, for his purification, discovered a grand principle, which reason throughout will sustain, as destined to the ages of eterdity. He well knew the sublimity of hope, and the grand necessity of faith, in the human redemption; and still he feels no delicacy in recognizing *charity* as being the greatest of the three, and shows to the humble followers of the Lamb, that it is indispensable in the redemption of souls from their lost state and in elevating them to Jesus, that where he is they may also dwell, and be in endless peace with the Father, who has created all things for his own glory.

We will properly define *charity* as nothing more or less than *moral love*: love that eminates from the moral powers, and looks at all things from a moral standpoint. It is a place from whence evil can never come, but all things of a moral and right nature are the result of its labor, it stands in favor of God, and repudiates the evil works of the Devil; as they do not comfort with the works of morality, and that which does not comfort with a true belief of morality, while in love with Jesus, is at once cast off by a sense of true charity. If it should be the blessed deed of feeding the poor, it could not with propriety be recognized as charity, neither can it in every case be regarded as the result of charity, from the fact the apostle Paul sums up the matter, and shows that the giving away of all things to feed and cloth the poor, will profit nothing if we have not charity, which must be *moral love*. So we say cultivate charity in its purity, as it is one of the most sublime principles of the human race. It is something that will make you happy in time and eternity. Its destiny is not one earth, but beyond the benighted valley of death, where neither eye nor foot can reach, far beyond the place from whence no one can return to tell the form thereof; far beyond the wings of imagination, that often exercise themselves in the midnight hour; far beyond the anticipations of faith; far beyond the desires of hope is the etherial destiny of charity.

JOHN H. MOORE.

Urbana Ills.

Weigh every step that you are about to toke, whenev-

For the Companion.

A Crumb of the Bread of Life for a suffering sister.

No. XVIII

A certain great poet was not far wrong when he sang, "Nothing in this world is single." Speaking of the moral aspects of sin and redemption, even God could not emancipate man from the dominion of evil without human aid. This bifold constitution of the Redeemer shows the true nature of the Church and of all Christian duty. Sin is first spoken of only in its *forms*—"in the day that thou eatest thereof"—but this implies a *hunger* for what is forbidden. This double nature of sin runs through all its ramifications. Once conceived in the heart, it soon ran along the vital conductors to the hands, and,—humanity, was in ruins. As sin came by man, tempted and indwelt by the spiritual Head of evil, so must also recovery come by man, drawn and possessed by the Head of all things. This duple characteristic designates the true followers of Christ. In it they find not only a medium for the expression of all their powers in due proportion and proper form, but for rendering acceptable service in the most adverse and straitened circumstances.

In Luke 17 : 8, we have an instructive presentation of double service for Jesus—a service out doors, and then a giding for service in-doors. There is a deep and momentous truth hidden beneath this passage which, could we rightly apprehend it, would yield us abundant consolation in affliction, and inspire us with energy in every duty. Ploughing in the field represents what is more active and public, and waiting at the table what is more passive and retired. The leading idea is an unreserved, unrelaxed devotion to the advancement of the Divine purposes. When we entered into covenant with Christ, it was on the terms of *continuous service*. A living witness at all times—faithful unto death. Self-interest, and a desire to maintain our reputation, holds such powerful sway over the human mind, even after it is "swept and garnished" by the righteous occupant, that we are strongly inclined to a one sided service. The holiest disciples are more apt to be off their guard in their own families than when in the presence of strangers. What our near relatives cover up with the mantle of affection, would be likely to be given to the wings of the wind if enacted before those who have no special interest to guard our reputation. If we are busy out doors, we are apt to relax a little, if not much, when we get inside. But it is at home especially that the reality of religion appears. When a man has been in the field all day ploughing, or feeding cattle, it is reasonable to suppose that he is weary and wants to rest.—But then the summons comes, "*gird thyself and serve me.*" We read nothing of girding when at work in the field. This is significant. It is only where we are in danger of becoming careless and indifferent that we are reminded that *all* our time is the Lord's and that *every* thing must be done unto Him. Girdles [illegible] to hold up their long skirts when running, and partly to support them when weary. I have known persons who, when they grew weak from protracted labor, would gird themselves tightly with a towel under their garments, in order to continue their work with greater ease. At home, in the moulds which our daily life has worn, we easily throw off some of the restraint which we observe when abroad, our walk is in danger of being more uneven, and we are perhaps not so attentive to what the Divine Presence demands as when ploughing, or toiling under circumstances that call into play the love of self. Here a door opens into one of the most foul, dark, dismal, disgusting chambers of the human heart. No reader that has made any respectable proficiency in self knowledge, but will feel ashamed of himself while perusing these lines. Nothing is more need, in the indoor service than the injunction, "*gird thyself.*"—Most persons, after returning from the field, would be indisposed to renew their labor indoors, and would require some special incitement to beget the requisite energy. Having worked too much in the public enclosure *as under the public eye*, we feel as if relaxation were our due when we reach our privacy. But he that ploughs to the Lord will not draw his furrow straighter in the field, than he will gird himself and diligently serve when he is in-doors.

Your out-door work for Christ is at present suspended. But it requires more strength and patience to *stand still* than to be actively engaged. I have known strong men, who scarcely know what is meant by weariness when at work, almost break down with fatigue by standing a few hours to listen to a public harangue, or on some other occasion demanding close attention and immobility in a standing posture. When we are called in from active duty, and are required to serve the Master in a more passive way, we have great need of *girding*, as we sooner *tire out* in standing still, or being passive, than in "ploughing and feeding cattle." Patience in trial, forbearance under provocation, and a devotional frame of mind under the rod of affliction, require a strong girdle, having faith and love for its buckle. He that treads the loose soil and turns the heavy furrow all day, does service for God, needing God's presence and support, but he can lean on his plough for some degree of rest in the midst of his work. So the shepherd can lean on his crook. But in-door, after having expended our strength in the field, we need a girdle, and if we fail to put it on, and keep it on, our service will be poorly done, if done at all. If you cannot work for Christ out of doors, you may not relax your service in retirement, only do not forget your girdle. In unreserved resignation to the Divine will, and the exhibition of a meek and heavenly temper in adversity, you can honor God as much, if not more, in the girdle service, than in ploughing and pasturing. You cannot confidently say that by a life of activity and out door service God would have reflected so much of His beauty and glory in you as by the polish He has given your soul in the furnace of affe

tion. Many a time you have been walking unawares with the Son of Man on a pavement of fire, which is only the under side of the pavement of gold. Soon the "well done," and well suffered, will look down from heights of glory and joy beyond which is God alone.

C. H. BALSBAUGH.

For the Companion.

"Glory to God in the highest, and on earth peace, and good will towards men."

In the country of Syria, while the shepherds were watching their flocks by night, and as they were sitting there in the darkness of night, musing on the goodness of God, and looking with wonderful awe at the starry heavens above them, perhaps exclaiming in midnight stillness, "Wonderful are thy works Lord, God Almighty." While they were thus watching their flocks, pondering over the choicest of nature's scenery, behold an angel of the Lord came upon them. They were much amazed at the sudden approach of this heavenly messenger, wondering what was his heavenly mission. The glory of the Lord shone round about them; and they were sore afraid. But hark! The dispatch of this heavenly messenger: "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Savior, which is Christ the Lord." What joyful news! Imagine this surprise.—A Savior born! Christ their Lord. But is this all? Suddenly there was with this angel a heavenly host, praising God, proclaiming "Glory to God in the highest, and on earth peace, good will towards men."—The angels have now left, and the shepherds go to see whether those things are so. They find the Savior according to the directions given by the angels. They return glorifying God. "Peace on earth and good will to men," is now proclaimed. But how lamentable to the mind when we take a retrospective view of the present generation, or read the history of past generations. Though this peace was proclaimed, and good will towards men enjoined upon all; though this was issued by our divine Master, yet how oft instead of peace, envy, malice, murders and war exist; in families, neighborhoods, and nations. This submissive lamb-like spirit, which the Savior has taught, is cast away, and the presence of mind is lost in anger, and the destruction of life is sought for, despite all the mandates of heaven.

Our Savior says: "Be ye wise as serpents and harmless as doves. Behold his wisdom, he has selected the most harmless of all the feathered tribe, for us to imitate in peace, innocence and love. Oh could all people and nations be as peaceful as the gentle dove, which sails in the regions of the upper deep, or like the gentle rivulet that rippies over its pebbled bottom and its hollow murmurings sounding through the vale, as it flows on to the vast ocean of eternity. Then love and peace would take the place of anger and strife. We would have better society, warmer Christians and more obedient children would flock to the blood stained banners of King Emanuel. This unbounded universe is large enough for all. Countries are settled up, while others are discovered, explored and sought out for the habitations of man. Let all mankind follow the footsteps of our Savior, and not suffer themselves to be led captive by the wily works of Satan. Then we can all enjoy the sweetest peace, and can exercise good will towards our fellow-man. In order that we may enjoy this peace, we must serve the Lord with all our soul, mind and strength, and love our neighbors as ourselves, and do good to those who despitefully use and persecute us. If we let nature alone we do not feel to love our enemies; but if we possess the love of God we will call those light afflictions all joy, for great is our reward in heaven. We should love our enemies and not abuse them, for if they would die, who could approach the grave of his greatest enemy, without a throbbing in the heart to think that he once warred with the mouldering dust before him. Let us all follow the footsteps of our Savior, and say with one of old: "as for me and my house we will serve the Lord," that we may love all around us and live in peace with all, so far as it lieth in our power, for the time will soon come when our pilgrimage on earth will end, the sun will soon set to close our eyes in the night of death. When we behold the sun, the great luminary, descending in the west, just about to sink beneath the horizon, to light far distant lands in day, what a pleasing prospect, when we can behold the golden embossed clouds, that it leaves behind, and can think that we are at peace with all around, and that the sun sinks not upon our wrath. The beasts of the field are then retiring to rest. Man returns from the busy cares of life and reposes on his bed of slumber, and sleeps the sleep emblematical of death. In the morn he awakes and beholds a new day, new sceneries, and all is fresh and vigorous around him. So the man that has peace with his God, when his sun is sinking beneath the horizon, to light his pathway to the future world, when his earthly pilgrimage is nearing to a close, if he has fought a good fight, his battles are then over, he soon will launch over jordan and behold new scenes, new glories and can go in and out and find pasture. He then can reap his reward of peace in heaven, and enjoy the society of angels throughout the ceaseless ages of eternity. Then brethren and sisters, let us all labor for that end, that we may meet around one common mercy seat at the great white throne in heaven, where all is love, joy, and peace.

S. T BOSSERMAN.

Dunkirk Ohio.

TENDERNESS.—We may talk, says Nettleton, of the best means of doing good, but, after all, the greatest difficulty lies in doing it in a proper spirit. Speaking the truth in love, in meekness instructing those that oppose themselves—with the meekness and gentleness of Christ.

Waiting.

Lord, is it wrong that I should wish to be
From this vile world of sin and suffering free?
With longing eye I look to yonder shore,
Each day love earth the less and heaven more.

With eager gaze I once looked out on life,
My ardent spirit ready for each strife.
I thought to conquer and my path to strew
With noble deeds, to show what man might do.

Alas! Alas! I knew not thee my heart,
How weak, how vain, how treacherous thou art;
How given to earthly care, to earthly love,
That naught but grace divine binds thee above.

Oft wrecked upon the shoals of earthly hope,
In storms and darkness for thy hand I grope,
My father, for I tried to steer alone,
Till I in mercy on the rock was thrown.

I'm weary of my errings, and of sin,
Of storms without, and traitorous heart within
Of my much wandering, from the gentle Lamb;
O take me, Jesus, to thee as I am.

And yet, dear Lord, thy will, not mine be done
In me thy weakest lamb, thy feeblest one.
Thou canst retain, and guide me through much pain,
And cause my soul heaven's peaceful port to gain.

Thy name if wonderful, and so thy deeds.
The weary rest in thee, thy God-hand feedss
The weak, the dying one. Be still, vain heart,
The Lord, the Lord is thine, rest in thy past.

Addine, Ill.

For the Companion.

"We shall all stand before the Judgment."

Concerning this general assembly, the beloved disciple speaks thus: "I saw the dead, small and great, stand before God: and the books were opened, and the dead were judged out of the things which were written in the book, according to their works." These are the chief circumstances which are recorded in the oracles of God as preceding the general judgment. We will now consider the judgment itself, so far as it has pleased God to reveal it.

The person by whom God will judge the world, is the only-begotten Son, whose goings forth are from everlasting to everlasting, who is God over all, blessed forever. The outbeaming of his Father's glory, the express image of his person, the Father has committed all judgment to him. Being formed in fashion as a man, he humbled himself, becoming obedient unto death, even the death of the cross. Wherefore God has highly exalted him and ordained him as man to try the children of men; to be the judge both of the quick and dead; both of those who shall be found alive at his coming, and of those who are dead.

But who can count the persons to be judged, any more than the drops of rain, or the sands of the sea? I beheld (saith St. John) a great multitude which no man could number, clothed with white robes and palms in their hands. How immense must be the total multitude of all nations, and kindreds, and people and tongues. All must appear and hear the voice of the son of God, and appear before him. And every man shall there give an account of his work; a full and true account of all that he did while in the body, whether it be good or evil. Nor will their actions alone be brought to open view, but all their words. "Every idle word which men shall speak they shall give an account thereof in the day of judgment. Will not God then bring to light every circumstance also that accompanies every word or action? Yea, he will bring not the hidden works of darkness only, but the very thoughts and intents of the heart. For searches the reins and understandeth all our thoughts. All things are naked and open to the eyes of Him with whom we have to do. Hell and destruction are before him without a covering.

And in that day shall be discovered every inward working of every soul; every appetite, passion, inclination, and affection. So shall it be clearly and infallibly seen who are righteous, and who unrighteous.

Then the king will say to them upon his right: "Come ye blessed of my Father," &c. After the righteous are judged the king will then turn to them upon his left hand, and they shall also be judged. He will say unto them, "depart from me ye cursed into everlasting fire, prepared for the devil and his angels." The joyful sentence of acquital upon those upon the right, the dreadful sentence of condemnation upon those on the left, both of which must remain fixed and immovable as the throne of God. Oh the blissful realities of eternal happiness. Oh the dreadful realities of eternal misery Then after the judgment the righteous shall shine forth as the sun in the kingdom of their Father, and shall drink of those rivers of pleasure which are at God's right hand forevermore. But the wicked shall be turned into hell, even all the people who forget God. They shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. The smoke of their anguish will rise up forever and ever. For their worm dieth not and the fire is not quenched.

O, kind reader, think of these things before it will be forever too late. Is it possible that you must see the realities of eternal perdition before you can believe. It may not be long before the great Jehovah will bring these things to pass, when he shall make his second appearance. Sinners, how will ye escape? If the righteous are scarcely saved, where will the sinner appear. Will ye call on the mountains to fall on you, the rocks to cover. Alas! the mountains, the rocks, the earth, the heavens themselves are just ready to flee away. Neither can you prevent the sentence. O, what manner of persons ought we then to be, in all holy conversation and godliness. Why should one be found on his left hand at his appearance. He willeth not that any should perish, but that all should come to a knowledge of the truth. Can we doubt this, when we know that the Judge of all is likewise the Savior of all. He hath bought us with his own blood, that we might be saved. May we all make proof of his mercy, rather than his justice; of his love rather than his power. And may we know that this is our day, the things that belong unto our peace. O that we may now give ourselves to him, who gave himself for us, in humble faith; in holy, active, patient love. So shall we rejoice with exceeding joy, when he comes in the clouds of Heaven.

J. L. WINELAND.

Clover Creek, Pa.

Ignorance of Scripture.—One of the latest novelties in French journalism is to make considerable use of the New Testament. Alexandre Dumas so thoroughly appreciated the love of novelty which characterizes his countrymen, that in one of his novels he incorporated a large part of one of the Gospels with great effect. To many of his readers, it was the newest part of the book.

Sanctified afflictions are among the most precious blessings of the Christian's present lot—patience and submission to God's holy will are thus brought out and strengthened and he is eminently glorified.

For the Companion.

Parting.

The saddest of all sad words, of tongue or pen, are farewell, farewell! These, when spoken at the separation of dear friends, bring tears to many eyes and sorrow to many hearts. We may roam the world over, until we have circumnavigated the globe. Bright and glorious memories may arise as we ponder on bygone days—the happy scenes of our infancy, but when we think of the sad, sad parting with home and its loved ones, all these bright memories are blighted and fade into nothingness. Separation consists of parting for time, and of parting for eternity. When we bid adieu to friends—when we say farewell and it sends back its echo—when we part with those we dearly love, we mean it only for a time. The parting is sadder still when we think we may never meet again. But we hope to meet again, and this faint hope we cherish until it is realized. These timely partings are of short duration. They tend to ripen a parting for eternity. This parting may be avoided through the atoning sacrifice of Him who steeped the brow of Calvary in gore. Then let us awake to a sense of our responsibility.

We cannot be placed in circumstances that will not admit of devoting a few moments each day to the training of the heart. The parent occupies a high and holy trust. If faithful he augments forever his own future happiness. There are weeds to be uprooted; flowers to be planted in their stead; beautiful lessons to be inculcated of love, truth, self-control, and benevolence. The past is gone, the future is not yet, but the present is ours to improve. God has entrusted to us immortal souls, and in view of this conviction we can neither idle nor trifle, but ever find a faithful monitor to rebuke apathy; to whisper hope and heroism in the sacred discharge of duty.

The mind never dies, and he who sends it onward in its sublime career, enlarged and trained by wholesome discipline, lays up a treasure where "neither moth nor rust can corrupt.

The first impression which children recieve in the nursery, while under the mother's immediate care, are seldom so wholly obliterated, but that sooner or later their influence conduces to form the future life, and we can scarcely calculate the influence the mother has in forming the future character of her boy. Implicit obedience to the parent is the stepping stone to greatness, that greatness which does not consist in birthrights, or the pinnacle of political fame, but which is vaster still—in "the nobility of soul." We should remember that the sun, moon, and stars, as they shine, banishing gloom and darkness, do not shine for ourselves alone; that rivers and streams as they flow through the valleys, invigorating and beautifying the meadows around, do not flow for ourselves alone. Then let us live that in the autumn of life, when the dark mantles of death are gathered thick and gloomy around the dying bed, we may look with pleasure upon the past and calmly forward, where the dream of life shall be o'er, and stern reality fills the sphere of vision, and where parting is no more. For this great—this eternal parting takes place when we stand around the throne of God in Heaven. This is of all partings the saddest. Hear the angels and ransomed weep, as the words, farewell! farewell! echo, and re-echo, and the sound vibrates through the courts of Heaven. The wicked hear the awful sentence: "Depart from me," and the portals of Paradise are closed forever.

I. R. SWIGART.

North Point, Pa.

Marrying by Lot.

One of the most curious customs of the Moravian Church is marrying by lot. A little book written by a lady who was once a member of the sect tells about it. The women live in an establishment under the charge of an Elderess, and the unmarried men in a like establishment. When one of the brethren wishes to marry, he announces his wish to the society, and the Elderess selects a lady whom she thinks suitable. Then lots marked *yes* and *no* are thrown into a box, and if the first drawn is in the affirmative, the marriage takes place; but, if negative, a new choice is made, and the lot once more appealed to. Missionaries in distant fields of labor freduently have wives selected by the society, the ceremony of marriage performed with a proxy, and the bride sent on to their station, where, perhaps, they meet for the first time.

Christians ought to love One another.

"By this shall all men know that ye are my Disciples, if ye have love one to another." John 13: 35.

Our Master when here on earth gave us directions how to become His disciples. He tells us how we can know when we are his followers, but more than this, he has given to the world at large, certain signs, whereby they can know his disciples. The sign which he has given to the world is, "if ye have love one to another."

Upon this subject, and on the necessity of having love within the Church, we feel to write.

We are just as certain, that where love is lacking, nothing good can be done, as we are that Satan is the enemy of all our happiness. Take the family where no love exists, and you will find no pleasure there, and where there is pleasure there is no peace, and where there is no peace, Satan is at home. For this is his mission to sow discord wherever he can. But more than this, where there is no love, no happiness, no peace, and Satan himself at home, there we see strife. One is doing against the other what is in his or her power to make each other unhappy.

Of course none will say that Love is not necessary to make a family happy. But if it is of so great importance within a family, how much more is it to have love in the Church. And I think, brethren and sisters, we all have experienced that without love among the Christians not much good can be accomplished. We often hear the expression, "O, that man's preaching don't help me anything. I don't like him." Here we see the necessity of loving our preacher. O, my dear brethren, let us pray to God to remove everything out of our hearts, and give us that love wherewith we can love even our enemies.

But again; take the preacher who has to stand up between God and man. He goes to meeting, and of course is looked upon to exhort his fellow man; but just at the time he wants to get up, he sees, by the appearance of his hearers,—because one hangs his head here, and one there, and another is looking another way, yet under all these trying circumstances, by which he is made to see and to feel that they do not love him —we say under all these difficulties he is bound to preach. Oh, is it to be wondered, that we often see the tears rolling down his cheeks, and exclaiming that he cannot preach. Of course Satan is the cause of all this.

But then let us remember, that we give us not up in the hands of Satan, in order to hinder the cause of our Lord. I often have thought there would not be as much hindrance in spreading the Gospel, if there would be more love among the christians. O, brethren and sisters, let us try and show more love toward our preachers, when we come to meeting; let us do all in our power to cheer them up; let us bear each others burden. If they even come short sometimes, let us remember that they are men like we, and are just as liable to make mistakes. We like to hear good sermons, but let us remember the best sermon that ever was preached was preached by our Lord on the Mount. And if we read it we find he used very simple language. So we see, it is not the most stylish sermon that will do the most good. Let us remember, that which comes from the heart will only reach the heart.

But further, we not only must manifest love towards our preachers, but towards *all*, every member of the church. It was certainly necessary in the days of the apostles, and the Lord, and it is just as necessary now. But let it be love in deed. Love will show itself; it cannot be hidden. For if it could be hid, the Savior could not have said, that all men shall know by it that ye are my disciples. But here we should be careful again, we often have heard it said, (by the world) by men who attended our meetings, and saw the brethren greet each other with the holy kiss, that that, and that was a Judas kiss. O brethren, for our souls, sake let us not act a Judas. I fear we sometimes give the world cause to say so, because our works don't show quite such a love as our outward appearance does. Let us show love toward all brethren and sisters—whether we are among the world or at home. Let us remember that we cannot act the hypocrite in God's sight, although we may before men.

I have often said, that if a christian professor does anything against me, it hurts a thousand times more than if a worldling does evil against me. We sometimes hear short and angry answers given in the presence of those who are not members, and have seen that it has caused such ill feeling toward each other, that it took years of hard work to make everything right again. We have known brethren not attending meeting for years, only on account of believing themselves hurt by other brethren. Therefore let us all consider our actions, and our doings well, lest we do anything which might hurt our fellow brethren. Taking these things into consideration, we come to the conclusion that we must love our brethren and sisters with a pure love, or the world will not see that we are Christ's deciples.

M. HADY.

MISCELLANEOUS.

Any Room for Jesus?

Have you any room for Jesus?
When we gather shall we say,
That the followers of the Master
Have no time for prayer to-day?
He was cradled in a manger;
His own angels sang the hymn
Of rejoicing at his coming,
Yet there was no room for him.

O my brothers, are we wiser,
Are we better now, than they?
Have we any room for Jesus
In the life we live to-day?
Room for pleasure, doors wide open;
And for business; but for him,
Only here and there a manger,
Like to that of Bethlehem.

Have you any time for Jesus?
O my brothers, you and I,
When a few more days are ended,
Must have room and time to die.
Room for Jesus—King of glory!
Time for him all times obey;
Love for him who came to save us—
Let us ask these things to-day.

The Sins of Christians.

The first thing to be said about the sins of the Christians is, that they are just like other people's sins.—A lie is a lie, whether uttered by lips that an hour before were opened in prayer, or by lips that never mention the name of God except in profane swearing. Cheating is simply and always stealing, whether the gains are afterwards consecrated to the Lord's work or to the devil's.—Murder is murder, even though David commits it. Lust is no less lustful because it sets up its foul sway in a heart that has begun to be made clean by the Holy Spirit. There is no such thing as sanctified sin. Our sins are not washed clean, but washed *away*. If any Christian is so interpreting the doctrines of free grace and imputed righteousness, and an indwelling Christ, as to find any comfort in the thought that his sins are wondrously modified and made less odious in the sight of God than the sins of the ungodly, let him beware; for he is far gone already in a deadly heresy.

The next thing to be said about Christian's sins is(if the reader will pardon the contradiction), that they are *not* like other sins. They are more heinous, covered with blacker guilt. For a Christian to lie is a greater offence against the truth than for any one else, because he does it in the very presence of his Savior, in the clear light of truth itself. Think of the Apostle John as uttering lies from the bosom of Jesus! For a Christian to be lustful is to defile the very temple of the Holy Ghost. All "presumptuous sins" of Christians may be called acts of desecration, polluting the Holy places which God has honored by his sanctifying presence. It is often said that Christians should be careful of their conduct, because their faults bring dishonor upon the cause they profess. This is true; but the half is not told. They should be careful because these faults and crimes are so grievously at war with the gracious work of the Holy Ghost in their hearts; with the higher life begun, with the *Christ* that is in them. Paul, in rebuking the Corinthians for their sensuality, did not, we believe, say a word about their dishonoring Christianity. He went to the root of the matter. "Know ye not that your bodies are the *members of Christ*? Shall I, then, take the members of Christ, and make them the members of a harlot? What! know ye not that your body is the temple of the Holy Ghost?"—1 Cor. vi. 15. 19.

Christian, remember, that, if you commit the same sins as the ungodly around you, you can not do it with the same guilt.

The Jordan And Jericho.

Barren and cragged rise the mountains of Judea; arid and sunburned are the plains of Sharon; but where the winding waters of the Jordon flow, the sandy desert becomes a pleasant land.

The delta of the Nile is not more sunny, nor these bores of our mountain lakes more bright and verdant, than the picturesque banks of the Jordan; for here the hot rays of the sun are tempered by the refreshing stream, as it rushes majestically down to the Dead Sea; here luxuriant cornfields alternate with thorny groves and craggy rocks, and the rustling of the tall reeds mingle its sound with the murmur of the flowing waters.

Here the cool shade of willows, acacias, and holm-oak is enlivened by the bright tints of the pomegranate and oleander; while laurals, tamarisks, and arbutus attract the eye, as well as the slender fig-tree with its interlacing branches and broad, over lapping leaves.

The red, fuchsia-like flowers of the *sidr*, and the orange-tinted fruit of the solanum, glow brightly in the warm sunbeams; while here and there the turban-shaped head of a solitary palm-tree, supported on its slender stem, rises from out the thick undergrowth of bays and balsamtrees. In the shaded recesses of this wooded paradise, hung with graceful creepers of all kinds, dwell innumerable tribes of wild boars, otters, and leopards; while flocks of water-fowl,herons,storks, partridges, ducks, and snipes build their nests in the reeds, and the wood pigeon in the branches of the trees, from whence also gleam forth the beauties of many-colored birds, while the caroling of song-birds is heard in the thickets.

The beautiful vale of the Jordon might easily be made a very Eden, were men to settle there who could turn to acconnt the natural capabilities of the land; but the pilfering Bedouin races who encamp on the great plains of Esdraelon, and the wild hordes who shelter themselves in the caverns of the mountains of Moab, render any settlement impossible.

Once a year, however, the valley presents a most animated apperance. The Easter festival is kept by troops of pilgrims, who flock hither in caravans, undertaking the long journey on foot, or on camels and horses, to halt on the spot, aud bathe in the stream where Jesus is said to have been baptized by John. The right bank of the river being here flat, affords an easy and convenient access to the water, while the opposite shore rises in an abrupt chalkcliff. The Greek pilgrims undress, and, wrapping themselves in the linen garment which is destined to be their shroud, cross themselves three times, then stoop down into the water, and dip therein three times. They then sprinkle the sand over themselves, and be-

lieve all their sins to be thus washed away. The Christian Arab and Copt women, who generally fear to appear in public with unvailed faces, step down without hesitation among the crowd of men, with their children on their shoulders, and dip them repeatedly under the water, in utter disregard of their cries and screams. Still more violently do the Russians and Greeks act: their fanaticism is only appeased when some of their number, as often happens, have lost their lives in the rushing river—a fate apparently envied by the survivors.

The water of the Jordan is sweet, fresh, and clear as crystal, except at the time when it overflows its banks. It then disturbs the sand on its shores, and mingles with it, thus becoming of a dirty yellow color; but when left to stand, it soon clears, and the sediment falls to the bottom.

The Jordan (*Schenet el kebir*) takes its source in a marshy district near Hasbeiah, in Lebanon; flows through the lake of Gennesareth; and then, after many curves and windings, rushes into the Gohr, and loses its waters in the Dead Sea.—Its direct course is about one hundred and twenty-five miles in length, but it has many windings and angles. Near Jericho its width is eighty feet. At its entrance into the Salt Sea, where it creates a small delta, Lieutenant Lynch found it a hundred and eighty yards in breadth, with a depth of three feet.

At one time the Jordon mirrored in its waters beautiful towns, but now only miserable ruined houses. Not far distant from its banks was Jericho, the renowned "city of dates." Who does not know the Bible narrative, according to which, at the sound of the trumpets of Joshua, the walls crumbled into dust and ruin, and all the inhabitants, excepting Rahab and her father's house were extirpated? When rebuilt, it acquired fame as the seat of the school of the prophets; it flourished anew, and became, after Jerusalem, the first town of Palestine. In the time of Augustus, Herod held his court there; fine palaces overtopped the palm-trees; mighty acqueducts provided refreshing water to the populous commerical town; the spectacle-loving multitude were attracted by an amphitheater, in the arena of which the people assembled to deliberate; extensive store-houses were used by the rich merchants for the costly commodities with which they supplied the luxurious inhabitants of Rome and Alexandria; and the city was entered by ingeniously constructed roads, winding over the rocky mountains. Here were gathered Jews, Greeks, Romans, and Arabs; from Italy and Spain came soldiers, dancers, gladiators. In these thronged streets the wild children of Ishmael and Esau—dwellers in tents, picturesque and warlike—came to sell their flocks and herds, fattened on the rich pastures of the Jordan; men whom neither emperor nor queen could bind

With the glory of Jerusalem see also the starof Jericho. Sandy waste and heaps of stones, broken columns half burried in rubbish, and arches of acqueducts overgrown with creepers, are the sole remains of the palace of the king and its ancient glories. A miserable village of some thirty poor hovels, more resembling cow-sheds than human dwellings, alone remains; here and there a bedouin tent and watch-tower—such is the aspect of the present Jericho.

The dwellers in *Riha*, the modern representative of Jericho, are of the negro type. They have black woolly hair, and their countenances are deficient in intelligence. The appearance of the dirty huts of matted mud and rushes, in whose interior the half naked inmates lie extended, with their shaggy dogs by their side, only excites disgust. Hedges of thorns, to repel the nightly incursions of jackals, inclose the villiage; and what was once the most lovely region of Palestine, and made over as a gift to the beautiful Egptian Queen, Cleopatra, is now the resort of wild robber-tribes.—*Christian Miscellany.*

"Lord Save Me."

Peter's prayer while sinking on Galilee. A model for every sinner who is brought to bend the knee; for,

First: It knocks at the right door. It is not an appeal to the minister, or the church, or any pious friend. It is a carrying of the case direct to headquarters. It is the whispering of the anxious soul right into the Divine ear. Its first utterances leap strait to heaven.

Second: It asks for the most essential thing. The desires of the human soul are numberless. But when conviction presses they are reduced to one. What is earthly gain, or good, or joy, when an immortality of blessedness is at stake? Get salvation, and everything else worth having will follow. For that the suppliant cries.

Third: It asks for the right person. No time to plead for any one but self. It is these hands that are defiled. These feet that have strayed. This heart that the burden lies on. These lips that have been prayerless. This soul that is sinking. "Lord save *me*."

Two Ways of being lost.—There are two ways of coming down from the top of a church-steeple—one is to jump down, and the other is come down the steps; but both will lead you to the bottom. So, also, there are two ways of going to hell: one is to walk into it with your eyes open—few people do that—the other is to come down by the steps of *little sins*, and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more. Even a heathen could say, "Who ever was content with only one sin?" and your course will be regularly worse and worse every year. Well did Jeremy Taylor describe the progress of sin in man: "First it startles him, then it becomos pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impenitent, then obstinate, and then he is damned." Reader! the devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own.—Never play with fire; never trifle with little sins.

The Vessels of the Temple.

The holy vessels and relics of the temple at Jerusalem, some of which were descended from the time of Moses, from the hands of Aaron, and from the patterns indicated by Jehovah himself, are safe beyond all reach of human worship in the bottom of the Mediterranean sea.

Says Gibbon, in his "Decline and Fall of the Roman Empire." "The holy instruments of the Jewish worship—the gold table and the gold candlestick, originally framed according to the particular instructions of God himself, and which were placed in the sanctuary of his temple—had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterward deposited in the Temple of Peace, and at the end of four hundred years the spoils of Jerusalem were transferred from Rome to Carthage by a barbarian who derived his origin from the shores of the Baltic. The vessel which transported these relics of the capital suffered shipwreck, and thus this cargo of sacrilege was lost in the sea."

LENGTH OF SERMONS.—The question is asked, how long ought a sermon to be? Well, that depends on its *thickness*. We have heard some sermons so thick through with solid thought that the preacher ought not to stop under two hours. We have heard others so thin that if the preacher had ceased talking at the end of fifteen minutes, it would have been of proper portion; so well proportioned, indeed that it would not have been remembered otherwise than as a very good sermon.—The general run of sermons should be cut off at the end of about thirty minutes. If a man talks an hour, or an hour and a half, he wants to be *sure* he has got a thick sermon.

"New Work on Baptism."

Not very long since, a minister in Georgia baptized several persons in a river, reading on the occasion several passages from the New Testament, which refer to baptism. An adult person of intelligence and culture, who was present, asked a Baptist to lend him a copy of that new work on baptism, and was greatly astonished to find that it was the New Testament.

He did not fear Death.

A writer in one of our New York daily papers recounts a pathetic incident which occured not long since on board an ocean steamer.

A little ragged boy, aged about nine years, was discovered on the fourth day of the outward voyage from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases. When questioned as to the object of his being stowed away, and who brought him on board, the boy, who had a beautiful, sunny face, and eyes that looked like very mirrors of truth, replied that his step father did it, because he could not afford to keep him, or pay his passage out to Halifax, where he had an aunt well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stowaways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned and re questioned, but always with the same result. He did not know a sailor on board, and his father alone had secreted him and given him the food which he ate.

At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to implicate the sailors, seized him one day by the collar and dragging him to the fore, told him that unless he confessed the truth in ten minutes from that time he would hang him on the yard-arm. He then made him sit down under it on the deck. All around him were passengers and sailors, and in front of him stood the inexorable mate with his chronometer in his hand, and the other officers of the ships by his side. It was one of the finest sights imaginable to see the pale, proud, sorrowful face of that noble boy—his head erect, his beautiful eyes bright through the tears that suffused them. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied, with the utmost simplicity and sincerity, bo asking the mate if he might pray.

The mate said nothing, but nodded his head, and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, this brave and noble little fellow, this poor waif whom society owned not, and whose own stepfather could not care for him—there he knelt with clasped hands and eyes upraised to heaven, while he repeated audibly the Lord's Prayer, and prayed the dear Lord Jesus to take him to heaven.

Sobs broke from strong, hard hearts as the mate sprang forward to the boy and clasped him to his bosom, and kissed him and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death, and be willing to sacrifice his life for the truth of his own word.

Some Great Things.

Many of us say, practically, if not in words, "I would willingly work for Jesus, if I might do some great thing for Him; might, like Luther, defy the Pope at Worms; or like the martyrs, confess Him at the stake. If I had the talent of a Whitefield, a Wesley, or a Spurgeon, how joyfully would I lead souls to Jesus; but in these times, and with my limited talents, what can I do? What do these little things that I try to do, these little crosses that I sometimes bear, what do these feeble words I sometimes speak, effect the glory of my Master?"

RELIGION EXEMPLIFIED.—I would give much for your religion unless it can be seen. Lamps do not talk but, they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustsated by your conduct, and it shall not fail to be illustirous.

He who has never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life.

"Our Whole Religion is comprised in the Gospel. The Gospel is condensed in the word of God, as spoken by Jesus in his Sayings on the Mount. For the word of God endureth forever and this is the word which by the Gospel is preached unto you. As Moses taught the words which God sent him to speak.

As Moses taught that in teaching those words which God had commanded, he "set before them life and good and death and evil," so also Jesus taught that the "words which God had sent him to speak were life, that the commandment was life everlasting."

That we are not left in any doubt; because Jesus says, "If a man love me he will keep my words, and God will love him."

Jesus, when leaving the earth, gave his one, last great commandment, to his apostles, to *go and teach what he had commanded them*, that he would always be with his words, that where even two or three were in his name he would be with them.

That both Moses and all the prophets, which they persuaded, and rebuked, and threatened, yet they gave no new doctrine, but throughout all the Holy Scriptures, it is plainly shown that the whole burden of their cry was to hear and obey the law, as given in the word of God to Moses, because that law was perfect, it was the perfect wisdom of God. And Jesus in his New Testament, reafirms the law which he declares he came to fulfill, and he sets forth all the law in his sublime Sayings on the Mount, plainly and repeatedly showing the vital truth of that Scripture which says, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the Whole Duty of man."

Coldness strengthens strong love, just as physical coldness makes strong people more vigorous, and weak ones more puny.

Prejudices are like rats, and a man's mind like a trap; they get in easily, and then perhaps can't get out at all.

Do nothing without design.

Christian Family Companion.

Tyrone City, Pa., June 8, 1869.

Answers to Correspondents.

Novice.—Not a bit of it. Withholding your name would only be encouraging such brethren in their whims. If you are sincere in your motives, and we have no doubt but you are, you must rise above all such persecutions. I know very well that there is a spirit of prejudice against young brethren and sisters who are active and zealous. Though we believe it is an *evil* spirit, it is certain that it is not a *new* one. Paul noticed it already among the early christians. But he encouraged them with the same language that I would now offer you: "Let no one despise thy youth; but become an example of the believers, in word, in deportment, in love, in faith, in purity." 1 Tim. 4: 12. That there was such a spirit among them, is farther evident from the following language: "Now if Timothy come, see that he may be with you without fear; for he works the work of the Lord, as I also do.—Let no one therefore despise him."—1 Cor. 16: 10, 11. Why did Paul fear that Timothy might be intimidated by the Corinthians? Simply because Timothy was a young man, and Paul knew that there was a prejudice against such. And inasmuch as he admonishes Timothy to allow no one to despise his youth, and now again warns the Corinthians not to permit any one to despise him, we think the conclusion is irresistable that that same spirit of jealousy toward young Christians and young ministers was then being manifested among the professed followers of Jesus.

How kind it was in old brother Paul thus to step forth and bespeak and defend the rights of the young soldier of the cross. How we do love that fatherly spirit that fosters the young and timid pilgrim. It is so Christ-like! We have but one Master and all we are brethren. Paul wanted the brethren to receive Timothy as equal with him, for, he says, "he works the work of the Lord, as I also do." No jealousy there. If Timothy does work—if the word is preached by him—if souls are converted through him, to God is given all the glory.

King Saul became jealous of little David, and sought to destroy him; but "when Saul saw that he behaved himself very wisely, he was afraid of him."

Elihu was afraid to give his opinion, because he was young, until he was "ready to burst like new bottles;" until he saw that the cause of God was suffering, for there was none that convinced Job, or that answered his words. Therefore Elihu concluded that "Great men are not always wise, neither do the aged understand judgment." He also learned that there is a spirit of inspiration in man, from the Almighty, which giveth them understanding. But, mark you, although the spirit of wrath was kindling in Elihu, when he saw that there was no answer in the mouth of the three men, and against Job because he justified himself rather than God, he nevertheless waited until they had all spoken, "because they were elder than he." A most worthy example.

We say to you, therefore, rise above all such "vain accusations." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Because you are writing for the *Companion* is no evidence to anybody that you "want to be a preacher." It is nothing but the spirit of prejudice and jealousy that suggests such an idea. And in most cases those who make such accusations are the very persons who *do want* to preach, but nobody else than they themselves think they could preach. And even if you should become "full of matter" and the spirit within constrains you to open your mouth, and to utter

knowledge clearly, we do not know that you should therefore shrink back and hide. It is not such a dangerous spirit. Preachers are not such bad persons that you need be ashamed when men say: "he wants to be a preacher."

As for the other excuse you offer, that some will say they only write "for the purpose of seeing their names in print, or have them presented to the public," we think there is nothing in it. You might as well say *they* do *not* write because they are ashamed to bear testimony to the cause.—We have heard of such. The literary status of the *Companion* is too low to be associated with their names. But the real cause why persons who bring such accusations do not write, is a better one. It is the very best that could be given. Persons of such contracted ideas would not be likely to be made preachers because of their contributions to the press.

"For these, and other considerations" I cannot grant your request. Speak and be refreshed. When the spirit says unto you write, then obey.

P. D. We cannot publish it for three reasons. First, because you do not give your full name; second, because we do not now wish to discuss that subject (feet-washing); and third because there is nothing in your article.

"Is it according to the word of God, and the order of the Brethren, for sisters to keep on their bonnets and shawls in time of preaching and council meetings? I want you to give your views on the same."

Our views you shall have. In the first place we will say it is not according to the word of God, for that word says nothing about it. It is not according to the word of God to wear bonnets or shawls at all. The name bonnet occurs only four times in the scriptures, and in three times out of the four it has reference to something worn by men. Our opinion is therefore, in short, that it is neither according to scripture for sisters to have their bonnets on during religious services, nor to take them off.

The name shawl does not occur in the word of God, therefore it must be disposed of in the same way.

Now for the order of the Brethren. We have examined the Encyclopedia, which pretends to give all the decisions of our Annual Meetings as far as they could be obtained, and it says nothing about bonnets or shawls. It is evident, therefore, that the church has given no "Order" upon the case.

Now, then, we have answered your questions, but we feel to go a step farther and ask you why you are concerned about such a matter as that, upon which the scriptures are entirely silent. Has not Jesus given laws and ordinances enough, which we do well if we keep them? Surely so. He has made the way narrow enough.

There are two things by which Christians should be governed. These are Revelation and Reason. We have placed Revelation first because we refer particularly to Christian government. As men, Reason is our first guide, but when we go to religion we first appeal to Revelation. And as Revelation is silent upon the question at issue let us apply our hearts, and "seek out wisdom and the reason of things."

Now the object and use of a bonnet is to protect the head from the heat of the sun in the summer, and from cold and storms in the winter. When, then, a sister enters the house of worship in the summer season, when she will be in the shade, she has no need for the bonnet on her head, and reason would seem to say: "take off your bonnet, sister." But then Revelation comes in and says, "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." So if the sister has no other covering with her, we think she had better keep her bonnet on, for we would not have her dishonor her head. But with us the sisters have a special covering for *religious service*, neither calculated for heat nor cold,—though it is to feared that it is often used for ornament. It is called a CAP, and is mostly made of some light fabric, like book muslin or cambric. This is no encumbrance even in the warmest weather. So if the sister has a cap on, we see no reason why she should not take off her bonnet in the summer time. But if in the winter time, the house should not be comfortable, or a sister feels chilly, reason and comfort would say to her, "Better keep your bonnet on."

As for the shawl; it is only worn for comfort in the cold seasons, and compares with the over-coats worn by the brethren. And as a good rule we would say, if it is cold enough for the brethren to keep their overcoats on during service, the sisters might safely wear their shawls, and even we would make due allowance for the delicacy of their sex, and difference in clothing. There ought to be reason in everything.

At this time it is fashionable for women to wear shawls, or some kind of hang around in the warmest weather. Some of our sisters are following this custom. The shawl then becomes an ornament, and we incline to the opinion that if it may be worn as such on the way to meeting, it may as well remain during service.

Now to conclude, in all these things we would not be contentious. If you are an overseer in the Church, and see any of your members violate any of your rules, or customs, or usages, first inquire for their reason. "Circumstances" do sometimes "alter cases." No reasonable sister will keep her bonnet or shawl on in a comfortable meeting-house unless she has some special excuse for doing so. It is not the general rule or custom to do so. The first thing after the salutation, when their friends come to see them, they invite them to take off their bonnets and shawls. Perhaps a pleasant invitation of the same kind in the Lord's house, by those whose business it is to receive guests, is all that is needed.

This is the way we would dispose of such matters. Never pretend to give scripture for a thing that is nothing but custom or tradition, or even reason. God's word must not be tampered with. Neither add nor diminish.

JOHN HERSHMAN, Zimmermansville, Ohio. Our books say you have paid to No. 4. of Vol. 6. Thank you for correction.

E. P. PEFFLY, Goshen, Ind. Right.

W. B. SELL, Hamilton, Mo. We cannot. We have none for sale.

Announcements.

By an oversight our rule not to publish the letters setting forth the announcements of Communion Meetings, but simply giving the time and place, has again been broken. We shall endeavor to adhere to it in the future. We take it that all who have the time and place published mean to extend an invitation. All will so understand it. When it is specially necessary other directions may be given.

Twenty-two must be an unlucky number, or we are unlucky, or careless—perhaps it would be as well to say the latter. At any rate the unit figure of the number of last week's paper was not changed, and hence we have two Nos. 21 and no No. 22. Please mark the issue of June 1st, as as No. 22, so that the binder may not make a mistake in putting them up.

We have been somewhat irregular in our issues since the Annual Meeting. The paper was considerably behind time when we returned. Now we have caught up, and have put this issue to press several days earlier, in order to enable us to attend our lovefeast, on the 4th inst.

By some miscalculation No. 22 (as it should be) has run short, so that we can no longer furnish new subscribers with full sets from No. 21.

SEVENTY-FIVE CENTS will pay for the balance of this year, or $1.50 for a full year.

We call the special attention of our readers to the neat and readable appearance of this week's paper. Perhaps they will say, why not have it thus all the time? It ought to be so. We have good paper, good type, and a good press. But all these will not do without *skilful workmen*. In this we are short, so far as press work is concerned. We lack a good foreman, one who understands machinery, and at the same time is a practical printer. We could fill the position ourself, (egotistic, is it?) and expect to do so for a time at least. Forty-two dollars a month is more wages than we ever received. We can earn it now by working for ourself. We shall at least try one month to make up our loss at the annual Meeting, by not being allowed to publish the proceedings. In the meanwhile if you know a man that would suit us send him along.

There appears to be a misunderstanding with some regarding the minutes of annual meeting, in as much as we advertized them for sale, some think we did not intend to furnish them to our subscribers as usual.

Each subscriber will receive a copy free as soon as printed, which will likely be sometime during the present month.

Those who are not subscribers or those who want extra copies, may recieve them at ten cents each.

We have now secured a room in Tyrone for public worship, and when ministering brethren are passing over our road me invite them to stop off, and preach for us. We expect to have regular meetings, and a sunday school in operation, before long.

We have long desired to have a place of worship in our town, but the congregation at this place being small we were unable to build. Lately our school board has erected a building which has one room to spare. That one we have secured. Thirty-six dollars per annum. So we will preach in our own hired house.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All tcommunications for publication should be writ en upon one side of the sheet only.

Announcements.

LOVEFEASTS.

On the 10th of June, in the Canton congregation, at brother Henry Snyder's.

On the 12th of June, in the East Nimishillin congregation, in the Brethren's meeting-house, 10 miles N. E. of Canton.

On the 14th of Juue, in the West Nimishillin congregation, at Manassa Hall's, 4 miles north of Canton.

On the 16th of June in the Chippewa congregation, at Cyrus Hoover's, near Summit R. R. Station, East of Wooster.

On the 18th of June, in the Ashland congregation, at brother John Beeghly's, 4 miles north of Ashland.

On the 21st of June, in the Black River congregation, Medina Co.

At brother Washington Wyland's, Shelby Co., Iowa, August 21st and 22nd. Addres, H. H. Folck, Harlan, Iowa.

Springfield branch, Noble Co. Ind., June 18th, at Christian Weaver's, 1½ miles N. W. of Brimfield Station.

Black River branch, Medina Co., Ohio, June 21st. Meeting the day before at both meeting-houses.

Marmaton, Kansas, June 12th and 13th.

Snake Spring Valley, Pa., June 13th, 10 A. M.

Elk Lick, Pa., June 19th, 4 P. M.

Manor, Indiana Co., Pa. June 24th 5 P. M.

Union City, Indiana, 19th and 20th June, 3 P. M.

Thorn Apple River, Michigan, June 17th, 10 A. M.

Silver Creek, Ills., June 15 and 16, 10 A. M.

Sandy, Ohio, June 12th.

Shade Creek, Pa., June 20th, 10 A. M.

Elsworth, Wisconsin, June 12th and 13th.

Postcript from Brother D. C. Moomaw.

The following postscript to brother Moomaw's contribution in last week's paper was unavoidably crowded out of connection with it, the article having made more than we had anticipated and our space being limited. Brother M. was taken severely ill on Monday evening, preceding the council, and hence could not attend. He says:

"I am again restored to health. To those of our dear brethren and sisters whose sympathies and prayers I received on account of my misfortune in not being permitted to assemble with them during the session of the Council, my poor heart feels greatful; but their great reward will be, I pray the Father, in the resurrection of the Just. My disappointment was very great. I had cherished the hope for a long time, that much enjoyment was in store for me at that meeting, but just on the evening preceding, I was stricken down with something like that terrible disease, Cramp Colic. However, I had not lost the advantages of hearing the brethren preach at our meetings, before the meeting of the Council, which was a great comfort. This was not granted to some of our brethren and sisters who were the victims of affliction.

To the members of the holy brotherhood I send greeting in the name of the Lord Jesus Christ."

D. C. M.

From Spring Run, Pa.

Our Communion season is over, and we have had quite a refreshing, and reviving shower of grace from the presence of the Lord.

On Wednesday, May 19th, we had a Council Meeting, and at that time received two members by baptism, three reclaimed, and two by recommendation. And on Sunday following we received five more by baptism.

On Monday 24th our Communion Meeting commenced, and we were favored with the labors of love by brethren John W. Brumbaugh, John Spanogle, and George Brumbaugh, and others; and in the evening we were again favored with the arrival of brother John Knisely of Indiana. Our souls were revived, and encouraged on our way to Zion.

We also had a choice for a minister, resulting in the election of brother Samuel J. Swigart. Brother Geo. S. Hanawalt was advanced to the second degree in the ministry. Our meeting closed on Tuesday, 25th, at 12 o'clock, and we think that many good impressions were made.

JOHN S. HANAWALT.

McVeytown, Pa.

From Aughwick, Pa.

By the grace of God we are all well: thanks be to his excellent name. Our Communion season is past; had a blessed refreshing from the presence of the Lord. Hope the Lord will bless the labors of the brethren that were with us, and labored among us, in the good cause. Brethren Quinter, Pannebaker, and Hanawalt were the laborers. An election was held for a speaker, and one deacon.—Brother Isaac Book was set apart for the ministry, and brother George Barber to the deaconship. I hope the Lord will bless the brethren so they may be useful in their office.—I send you the following obituary notice.

A. L. FUNK.

Shirleysburg, Pa.

The Germantown Sunday School.

The statistics of the Sunday School, taken from the Report, designed for publication in the *Companion*, are as follows:

The School was formerly opened in the 5th of May, 1867, with thirteen scholars, and on account of the fact that nearly all of the children in the neighborhood attended other sunday schools, it was regarded an experiment. The number of scholars increased, so that at the session held March the 29, 1868, 83 scholars were in attendance. The average attendance during the year was 55. For the year just closed the average was 73. At the session held February the 14, 1869, one hundred and seventeen scholars were enrolled. The school is divided into 14 classes. Numbers of books in the library, 341.

The report closes with the statement that the school is a complete success.

To my brethren who are not so favorable to the sunday schools. I would say: try it, and see if it will not have adifferent effect. I was not so favorable to sunday schools myself at first, as I am now. I am fully persuaded that no church in any town will be likely to be upheld without this institution; for the reason, that all other churches around us have them. It therefore requires all the means in our power to keep the Ark moving on.

It had a good effect in our meeting to bring children to a knowledge of their Redeemer, and we are instructed by the wise man to instruct or teach them in the way they should go, and when they get old they will not depart from it.

We have also a sunday school in the Upper Dublin Church. I had the pleasure of baptising a young lad, a sunday school scholar on Lord's day, May the 30. The occasion was very impressive. It was so arranged by the teachers that the candidate for baptism should walk with me, arm in arm, to the baptistery, the Wissahicon stream, and the sunday school scholars should follow; two by two, in procession. The members of the church also following in the same train, singing the song of Zion. I thought to myself what a contrast is this between the children that ramble about the streets, and those that are taught in the sunday school. It seems to have made a deep impression upon the spectators, as such a profound silence prevailed throughout the proceedings. I have baptised a goodly number in this church but this was one of the most impressing. This makes the sixth person lately added to this church.

JOHN W. PRICE.

MARRIED.

June 2nd, by H. R. Holsinger, at his residence, Mr. JOSEPH W. MADISON, of Birmingham, to Miss ARIETTA E. MERRITTS, of Franklin township, both Huntingdon Co., Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

May 18th of consumption, sister EMELINE wife of brother Hiram CROWEL; aged 23 years, five months, and 14 days.

Also our young friend HENRY PEFLER, May 14th; aged 17 years, 7 months, and 14 days. JESSE CALVERT.

In the Aughwick branch, Mifflin Co., Pa., May 17th, JAMIMA, wife of Samuel HARSHBERGER; aged 51 years, 10 months, 2 days. Services by the brethren, from Hebrews, 13: 14.

In the same branch, Huntingdon, Co., May 21st, brother FREDRICK DENISER; age supposed to be 81 or 82 years. Services by the Brethren, from Psalms 39: 4.

In the same District, May 23d, sister SARAH, wife of brother Henry RHOADS; aged 59 years, 7 months, and 5 days. Occasion improved by the brethren present, from Revelations 14: 12 13. *Visitor* please copy.

A. L. ZUNCK.

May 21st, LIZZIE ANN ZUG, daughter of Reuben and Catharine Zug, and grand-daughter of Elder John Zug. Text, selected by the grandfather, Ecclesiastices, 4: 14. Sermon by the writer. By request.

C. BUCHER.

In the Hudson branch, Ills., May 16th, of Dropsy, sister ABBA HUSK, wife of brother T. J. Husk; aged 37 years, and 1 month. She was a consistent and worthy member of the Church. She leaves a husband and five children to mourn their loss, which we hope is her eternal gain. Funeral services by the writer, and brother Joseph Michael, from Matt. 24: 44. THOS. D. LYON.

LIST OF MONEYS received for subscription, books, &c.,

F. W. Dow, Jonesboro, Tenn.	1.50
J. R. Nisewonger, Center Point, Ohio.	2.25
Sallie M. Prettyman, Springfield, Ohio	2.00
Jos. Connell, Piercetou, Ind.	.90
Daniel N. Wengert, Franklin Grove, Ill.	3.00
Daniel M. Miller, Lanark, Ills.	1.80
John H. Brumbaugh, Cold Run, Pa.	3.00
I. R. Swigart, North Point, Pa.	.90
Kate Bechtel, New Enterprise, Pa.	1.00
John N. Price, Fitzwatertown, Pa.	3.00
Abraham Summy, Ridgeview, Pa.	.50
S. C. Stump, Zanesville, Ind.	.90
Wm. B. Sell, Hamilton, Mo.	1.00
W. E. Roberts, Pottstown, Pa	1.50

H. W. Hanawalt, McVeytown, Pa. $5.00
Ezra J. Neher, Virden, Ills. .90
Joseph Zahn, Pyrmont, Ind. .50
Mary E. Miller, Vancleavesville, W. Va. 1.00
James R. Lane, Hill Valley, Pa. .90

Notice.

I am authorized by the Commissioner of Immigration for the State of Tennessee, to say that all persons coming to this State to look at property with the view of settling, can get half fare tickets from Louisville, Kentucky, by making their case known to the Superintendent of the road at that place. This privilege to expire on the first day of July. S. Z. SHARP.

Maryville, Tenn. May 20th, 1869.

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VOLUME V. TYRONE, PA. TUESDAY, JUNE 15, 1869. NUMBER 24.

Selected by MIRANDA J. C. ECKER.

Death-bed Warning.

Hearken ye sprightly, and attend ye vain ones,
Pause in your mirth, diversity consider;
Learn from a friend's pen, sentiments most painful—
Sick-bed reflections.

Healthful and gay, like you I spent my moments;
Fondly my heart said joy would last forever;
But I'd to gotten man hath no enjoyment
But by permission.

Sudden and awful, from the height of pleasure,
By pain and sickness thrown upon this down-bed—
Vain is its softness to assuage the pain of
Raging disorder.

Tortured in body—not one limb escaping;
No sweet composure to a knit one prayer in,
All is disorder, yet my state eternal
Now is depending.

Vain are my groanings, all complaints are fruitless.
Changing my place does not abate my fever.
Here like a reptile on a bed of embers,
Turning, I languish.

Kindest attention of my friends most humane,
With the profound skill of a kind physician.
All skill is baffled, while distress and anguish
Tortures my whole frame.

Hopes of recovery my fond heart indulged,
'Till my physician to my great amazement,
Kindly informed me that my case was desperate,
Death fast approaching.

Wonders on wonders to my views now opened;
Life is advancing—to the grave I'm hastening;
Am I prepared for this awful moment,
Meet my Creator?

Twenty-five years I've spent without considering.
Man is a mortal, depending on a moment.
Life's but a shadow, time a flying arrow
Quick to dispel it.

Oft I have listened while death-bells were tolling;
Seeing graves open with spectators mourning;
But for myself in spite of all those warnings
Long life expected.

Counsels I've slighted, warnings I've neglected,
In my gay moments thoughts of death I banished.
When grown grey-headed then I had resolved
Death to prepare for.

Time in advance to me seemed moving slowly.
Days without number I'd proposed for pleasure;
But they're all blasted, now behold the end of
All my enjoyment.

O, ghostly death, pray stop one single moment,
'Till I give warning to my gay companions.
No time is granted for expostulation.
Shun my example.

Walnut Bottom, Pa.

For the Companion.

The word "Baptize" proven by the Scriptures to signify Immersion.

Men, speaking upon the subject of baptism, generally refer us to foreign language, to Lexicographers and writings of great men: they tell us that the word *baptize* is a Greek word; that it was not translated, but transferred from the original into our common English version; that the word "*baptize*" should have been rendered "*immerse*." This, no doubt, is all correct. However, I can percieve no material difference in a word; because it is not in one word that the meaning of a sentence is expressed but in a sentence the signification of a word may be comprehended. Therefore, whether it be *baptize* or *Immerse*, plunge or dip, or even if a word not in use had been inserted in lieu of the word *Baptize*, the connecting words, or the words forming the sentence, would give it the same signification would be comprehended in the word "*immerse*." Therefore, in treating this subject, I shall confine myself entirely to the Scriptures; they being "of no private interpretation," are such, "that the wayfaring man, though a fool, shall not err therein."

My object in writing upon this subject is to exhibit by the sacred word, (and this, I persume, ought to be satisfactory to every honest inquirer,) that wherever the word *baptize* is used, a burial, covering, overwhelming, or immersion, is implied. There are five different baptisms spoken of in the Sacred Volume to which I will refer the reader, to wit:

1. The Mosaic.
2. With Suffering.
3. With the Holy Ghost.
4. With fire.
5. With water.

First, then the Mosaic [illegible] 10: 12: "Moreover, brethren, I would not have you ignorant how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." We read, (Ex. 14.) that after Pharaoh, king of Egypt, had permitted the children of Israel to go and worship their God, his heart was again hardened against them, and went in pursuit of the children of Israel whom they overtook being encamped near the Red sea: who, when they saw the Egyptians approaching, were sore afraid; and cried unto the Lord. But Moses lifted up his rod and stretched out his hand over the sea, and the sea was divided: the waters became a wall on their right hand and on their left. God made them a grave and led them in, and covered them with his cloud. As they were advancing in their grave, the cloud which went before them to guide them on their way, moved over them and came between them and the Egyptians too keep them from being captured by their enemies. God brought them safely through that grave where Pharoah and his host found their last sleep. Thus we see that even in the *type*, (which was a "shadow of good things to come,") of the Christian baptism there was an *immersion* implied. They, having been in the midst of the sea, and the cloud being over and among them,

(for they were in the cloud,)they were entirely covered. Thus they were baptized unto Moses in the cloud and in the sea.

2nd. The baptism of suffering. Luke 12: 50: "But I have a baptism to be baptized with, and how am I straitened until it be accomplished. When this baptism was accomplished upon the dear Savior, he himself declared that his heart was "exceeding sorrowful and fell down upon his face and prayed; and being in an agony he prayed more earnestly until his sweat was as it were great drops of blood falling down to the ground." Next he was taken by his enemies who stripped him of his raiment, placed a crown of thorns upon his head, and a reed in his hand, bowed the knee before him and mocked him, took the reed and smote him upon his head. Oh! pitiful sight! Could we now behold the "Lamb of God," yield to that dire baptism; could we see his sacred blood trickle down on his holy temples,(as we may well suppose it did,)we would, no doubt, conclude that he was indeed *immersed* in pain and suffering. But, alas! His baptism was not yet fully accomplished: he must yet bear his own cross toward the place of execution; upon which the dear Savior was fastened; nails were driven through his harmless hands and feet; he was raised up on the cross, where he continued to suffer until the whole creation seemed to mourn. The sun was veiled in darkness; the Father,(affected by the scene,)withdrew and left the suffering Savior to tread the "winepress" alone, until the Son faint and overcome with pain, was made to exclaim: "My God, my God, why hast thou forsaken me?" The vail of the temple was rent from the top to the bottom, and the graves were opened. These are some of the events that transpired at the baptismal scene of suffering of our loving Savior. Now I would ask my daer reader to pause and reflect Can we not discover an *Immersion* in the performance of this baptism? "Surely he has borne our griefs and carried our sorrows." He was covered and bowed down with the sin of the world which was laid upon him, and which brought him into Joseph's new sepulchre; but God did not suffer him to remain there long. His Holy One "did not see corruption. Like unto the children of Israel, God made him a grave, suffered to be covered with stripes and wounds. But he was wounded for our transgressions: he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Yet God brought him safely through, and "received" him "up into glory."

J. BAER.

Orion, Wisconsin.

To be continued.

The man who is careful of his own reputation will be careful of his neighbor's. The man who thoughtlessly speaks ill of another is reckless of his own good name.

Gospel Privileges.

How sweet and refreshing to our weary souls to meet with our brethren and sisters, and friends at the place appointed for public worship. When we have met in the all-prevailing name of Jesus, to worship and adore that lovely being who has called us out from among the beggarly elements of the world, and has said: "Work out your own salvation with fear and trembling." To those who appreciate the blessings of this privilege, it is none other than the house of God and the gate of heaven. It is there that we can unite our hearts and voices in singing hymns of praise to our God, and it is there that we hear the glorious gospel proclaimed to us, inviting us all to come, and partake of the waters of life freely. Notwithstanding all this we must acknowledge that these privileges are very often abused, even by those who profess to be the followers of the meek and lowly Jesus—those who should shine as lights in the world. We often hear excuses framed for not attending the house of God. 'Tis said "a poor excuse is better than none." Although we may think our excuses are pretty substantial, it is to be feared they will rise up in the day of judgment and condemn us. Why it is that we are so careless and heartless as to let unnumbered blessings pass by unimproved. How many thousand souls are today grovelling in total darkness! The gospel has never been proclaimed to them in its primitive purity. They have never heard of that lovely home that is prepared for the people of God. Oh! should we not feel for these people who are sojourners in distant lands, and who are deprived of the privileges which we now enjoy, and speedily send the heralds of the gospel that they may point them to the lamb of God that taketh away the sins of the world?

The privileges which we enjoy will only be to our condemnation unless we improve them in a way and manner that will be acceptable in the sight of God. We have not long to remain here in this world of sorrow and commotion, but we know a rest awaits us and all the faithful. But if we neglect our duty here we need not expect to meet the approbation of him who judgeth all things right. May we be ever ready to attend to our duties, so that when we are called upon to leave this world and its sinful amusements we may be the happy recipients of that beautiful land on high.

Full Life

"The trees of the Lord are full of sap." So sang David as he looked over the fertile valleys, and up along the terraced mountain slopes of the land which God had promised and given to his people. It is a glorious picture which, even now, amid the desolations that show where the hallowed soil has been trodden under foot of the Gentiles, is spread out before the eye of the traveler in the Holy Land. When the spring rains are over and the sun is taking his daily journey across the deep blue heaven that bends over Syria, and the fields are gorgeous with flowers, and animated with flocks, and musical with the songs of the shepherds, and luxuriant with the foliage of fig and mulberry and olive, prophetic with waving grain that holds the promise of plenty to every cloth,—then it is a prolonged and repeated rapture which one experiences in traversing the land where the royal singer breathed his spirit, and sank to adoration, and where the prophet were born that have trembled in the air at Bethlehem, and that bear up the aspirations of so many multitudes to day.

The country exhibits this swelling, expanding, bursting life on all sides to day. June has brought the delayed fervors and stimulus of summer. The kindled life wherein it was waiting, makes all the shrunken fibers swell with a new force, and fills the almost dry channels with an overflowing current. The grass stretches upward more and more, and waves in the breeze like a little forest. The leaves multiply and spread till they hold and absorb the descending floods of sunlight, only have the earth below. There is a concert in the groves which begins with the dawn and runs on till the daylight fades out from the western heaven; and all the calm night through, the swamps and streams are fringed with melodies in the minor key that seem to voice the griefs and yearnings of the human heart.—The very air is alive and life-giving. To breathe it is to feel the heart throb with added strength, and the pulses leap as it from excess of elasticity. All nature seems a reservoir of blessing, and God gives with a freedom and a fullness that make him appear prodigal in his beneficence. Every flower cup is filled fresh from heaven as often as the morning comes, and runs over with colored light hour after hour, as though the fountain were inexhaustible and the beauty need not be husbanded.—"The trees are full of sap," and life everywhere is so ample and active that it bursts out in a shower of [illegible] and proclaims its greatness and its gladness on every side.

The fullness of life in nature is suggestive. It symbolizes the bountifulness with which God lavishes his gifts upon men. He gives without stint as the soul. His word of truth scatters light for the spirit not less freely than does the sun for the eye. Christ comes that we may have the higher life, and have it more abundantly. He promises the gift of the Spirit in the largest measure, and waits to turn the promise into fulfillment. His pledge is that he will *pour* it out.—And he does not give abundantly merely in one season. The reaper need not wait "Three months" before putting his moral sickle into the grain and bearing off his sheaves. No watery desolation is appointed us after the harvest in the spiritual year. The summer beauty is perpetual there. It is always June with the believing and dutiful soul. The full life is an abiding possession. The righteous is like a tree planted by the rivers of God, and they never run dry, however the summer heat may parch elsewhere, and they are never chained by the tyranny of the frosts, however life may be frozen out of the lower forms of existence.

Partial or feeble life testifies against us. God gives, for we do not receive. He would keep all the channels of the soul full to overflowing, like the Nile at its flood. He would have barrenness nowhere, but grass, flower and fruit-fulness everywhere. He would have the products of grace hanging on all the boughs of character. He loves strength and fulness, not debility and shrunken sinews, in the souls which he trains on earth for a while, that he may fittingly remove them to their place in the upper garden. There life always abounds, the trees yield their fruit every month, and their leaves are for the healing of the nations.

A story for swearers.

A gentleman once heard a laboring man swear dreadfully in the presence of a number of his companions. He told him it was a cowardly thing to swear so [illegible] he was not afraid to swear

"I'll give you ten dollars," said the gentleman, "if you will go into the village churchyard, to night at twelve o'clock, and swear the same oaths which you have uttered here, when you are alone with your God."

"Agreed," said the man, "tis an easy way of earning ten dollars."

"Well, you come to me to-morrow and say you have done it, and the money is yours."

The time passed on; midnight came. The man went to the graveyard. It was a night of pitchy darkness. As he entered the graveyard not a sound was heard; all was still as death. Then the gentleman's words, "I'll go with God," came over him with a wonderful power. The thought of the wickedness he had committed, and what he came there to do, darted through his mind like a flash of lightning. He trembled at his folly. Afraid to take another step, he fell on his knees, and instead of the dreadful oaths he had come to utter, the earnest cry went up—

"God be merciful to me a sinner!"

The next day he went to the gentleman and thanked him for what he had done, and said he had resolved not to swear another oath as long as he lived.

How admirable is the religion, which, while it seems to have in view only the felicity of another world, is at the same time the highest happiness of this.

For the Companion.

Remarks on Baptism.

"Thus it becometh us to fulfil all righteousness."

These words of Christ, if they have any meaning at all, stand as an everlasting rebuke against all who exclude baptism from their creed, or contend for as many modes as the applicants desire.

"One Lord, one Faith, one Baptism." Eph. 4:5.

Who can look upon the efforts that are made by so-called ministers to lead people astray on this point, without feelings of deep sorrow and holy indignation? That there is but "One Baptism" is as plain as anything can be; and to practice many, and yet say that all modes make up the *one*, is against scripture and reason.

We believe in an almighty God. Christ is "God manifest in the flesh," and he said: "All power is given unto me in Heaven and in earth." No one will contend that he was baptized more than one way. Neither will any one say, if common sense is allowed to control the judgment, that when Christ gave the commission to teach and baptize, he meant any other *mode* than the one he has sanctioned by his own example. If Christ needed baptism on his own account, he is no fit person to be the Savior of sinners. If he was baptize by half a dozen modes, he is inconsistent, and no safe teacher. But as Christ was without sin, and became our model in baptism, and was consistent in all he did, we have no more right to invent modes of our own than we have to adopt all the devilish devices of the "mother of harlots."

All who have the least regard for the Word of God, believe that Christ has power on earth to forgive sins, or that such was his when here; and that a change of heart must take place in all that are truly penitent. But no one has a right to infer from these things, that it matters not how we are baptized, or whether we are baptized at all.

The bold declaration which a preacher uttered in our midst some time ago, that each convert may choose any baptism that best suits him, is without any truth, and plainly contradicts the Word of God. All genuine repentance is the same in substance; all true faith in God is one in character; and if the Holy Ghost works these changes and graces in the heart, he will not lead people to half a score of ways to baptize. There is but one faith, and this is the fruit of the Spirit, and this leads to one baptism, or the wisdom of these self-styled preachers is of more worth than the wisdom of God. The right baptism is found in the word, and not in our own notions; and the preacher that advocates two, three, or half a dozen modes, is guilty of the fearful sin of putting the tradition of men on an equality with the commandments of God.

Christ said: Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Not in the *names*, as though one action would serve for the three, but in the *name*. Christ said: "I am the *way*;" not the ways. Is not this plain teaching? So plain, indeed, that fools may not err! If we say, I baptize in the name of the Father, but accompany the declaration with no action, and the same of the Son, and in repeating the name of the Holy Ghost, immerse the person, is it not the flatest contradiction to call such a person baptized in the Trinity? Any child that has come to understanding can decide so simple a question. To baptize in the name of one only is all the same, in the sight of God, as no baptism at all.

If we would owe a firm of three men a certain [illegible] you your share, and not do so; and so to the second; and then to the third, giving only to the last the share which is due him, does any sane man think that the first two would be satisfied?

So in the matter of baptism. Let us not be guilty of falsehood in the very ordinance in which we publicly give ourselves to God. To baptize less than three times, while saying the three names of the Holy Trinity, is to lie in the face of God and man; and we know what the liar's portion is. Let us give to the Father, and to the Son, and to the Holy Ghost the honor due them.

The Savior taught his apostles to go and teach all nations, and baptize them, teaching them to observe all things whatsoever he has commanded them. It is very different with those who baptize any way that people may require. Such preachers do not believe that all power is given unto Christ, or else that he has made a very poor use of it. If half a dozen ways be only one baptism, how much of a baptism would but one way be? Let those answer who think they have a right to shape the gospel to suit their own fancy. If the many baptisms they practice compose

the "One baptism," then each individual has but the fraction of a baptism.

Learned men candidly admit that baptism means immersion, and never contend for anything else except for argument's sake. But we need no learned exposition to show us this. Paul, in two of his epistles, calls it a burial. Let no one make light of so serious a matter. It is the commandment of God, and he is not mocked. If there is but one mode, and that consisting in as many actions as there are persons in the Trinity, then it is nothing but mockery to baptize in any way different from this one mode.

It is perhaps not strange that such views are held by certain persons, and that we should be called narrow-minded for holding to "One baptism." When preachers and members go with the world in its foolish fashions and wicked customs, allowing the women to pray with uncovered heads, saluting each other without the Holy Kiss, going to law, and such like things, it is only consistent, in this respect, that they should have a doctrine of baptism, which has no ground in the Word of God. Religion is with them a very loose matter; and they will doubtless find it too loose at last to anchor them to the rest that remains for the people of God. The Word is our guide; and if that is true, [illegible] Christians must find their hope of salvation in some other book. They give fulfilment to the words of the prophet: "They have forsaken me, the Fountain of living waters, and have hewn them out cisterns, broken cisterns, that can hold no water." O the folly of giving heed to these false teachings, and of selling our souls at so cheap a rate! Such doctrines are very agreeable to the carnal mind, and cannot fail to bring together a great heap of flesh; but what is born of flesh is flesh. Half a dozen hooks will catch more fish than only one, but what is gained, if it be found that they are fish that have no fins?

My object is to show, that by accepting more than the one baptism of the Gospel, we give to man the honor due to God, and place more confidence in false prophets than in Christ. If these [illegible] who maintain there are many baptisms as they please, were to preach the Gospel to the heathens, how would they proceed in the matter of baptism? Would they *teach* him *how*, or would they ask him how? After having heard the word, and been convinced of sin, and having repented, how is he to find out whether any baptism at all is necessary? or how it is to be administered? If the Spirit teaches the folks in our neighborhood how they are to be baptized, why not do the same for the heathen? And yet the latter never dream of the thing, nor the mode, and yet all their knowledge of this matter is from the Word.

The doctrine that the Holy Spirit leads people to different modes of baptism, is a delusion every whit as great as that which causes the heathen to worship wood and stone. The pagans in our midst that preach their own Gospel, and follow their own decrees in the name of Christ, will bring upon themselves a heavier doom than the heathen abroad, unless they believe and obey "the good Word of God," and suffer themselves to be led by the Holy Spirit, who teaches "One Lord, one faith, one baptism."

LEWIS B. FISHBORN.

Derry Church, Pa.

The Four Graces.

Love, joy, hope, faith—these are graces of the Spirit, and under their powerful and combined influence, the apostle was caught up, as it were, into the third heavens, and scarcely knew whether he was "in the body, or out of the body." [illegible] Stephen, when he was stoned, saw heaven open to receive him. With the same Spirit, the apostles in prison sang praises to God at midnight. With the same Spirit, Daniel found the lion's den a paradise, and the three children in the burning, fiery furnace found no hurt; yea, they found Christ, the Son of Man, walking with them, and they had far better company in the furnace than the king on his throne, who put them there, possessed in his palace. They had a good conscience, they had a hope full of immortality, and they had the privilege of drawing near unto God.

Constantly endeavor to do the will of another, rather than thy own; constantly choose rather to want less, than to have more; constantly choose the lowest place, and to be humble to all; and constantly desire and pray, that the will of God may be perfectly accomplished in thee, and concerning thee. He that doeth this, enters into the region of rest and peace.

They who love the longest, love the best.

For the Companion.

The Minister's Charge.

There is no more important charge given to to man than that of the minister of the Gospel of Christ. Nor is there one with a greater responsibility. "Preach the word" is his great charge. *Necessity* is laid upon him to do it; yea, woe will be unto him, if he does not preach the Word.

First, then, he must know the word; he must "study; give attendance to reading; give himself wholly to them." Let every minister become thoroughly acquainted with the entire word, and then be very cautious that he declare the *whole* of it, and does not take from or add to. We must all be born "by the word of God," and *that* alone "is the power of God unto salvation." A minister should "be as wise as a serpent, and as harmless as a dove." He should know how to divide the word, so that saint and sinner may receive their portion in due season. Bring out of the rich treasury of the word "things both new and old." Remember the word reaches all cases of business in this life, and not only to the house of God. Do not always harp on repentance, baptism, feet-washing, and humility, as if there were nothing more in the word, however essential these may be. "Teach them to observe *all things*," says Christ, and through it to every creature.

I have been led to pen these few lines after hearing zealous brethren, and lovers to the cause of Christ who are *not* yet brethren, complain of some ministers' preaching being composed so much of reproof on other societies, and of relating numerous worldly incidents, so that there is generally more offence given than if the simple and unadulterated word were preached. The *word* is sharp if not blunted,—no, I will rather say, hid,— by apologies, fault-findings, and other improper expressions not found in the word, which are so often placed before, after, and frequently thrown in between. "He whom God has sent, speaketh the words of God." There are some ministers who are so contracted in their preaching that their hearers always know about what they will say when they see them rise up to preach. If the minister does his part in watching, prayer, and zealous study of the word, he may depend on the aid of the Spirit, and not before. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." May your unworthy writer, with all the watchmen on the walls of Zion, "meditate upon these things," give ourselves wholly to them; that our profiting may appear to all. Let us "take heed unto ourselves, and unto the doctrine." Let us "continue in them: for in doing this we shall both save ourselves, and them that hear us."

NOAH LONGANECKER.

North Industry, Ohio.

For the Companion.

Idle Words.

"But I say unto you, that every idle word that men shall speak they shall give an account thereof in the day of judgment." Matt 12:36.

When I come to properly define idle words, as they are used by the greater part of the human family, I am almost at a loss to know to what degree to limit the definition; however, I must conclude that all words that do not convey a necessary idea, are with just propriety recognized as idle words, for which the Savior says men shall give an account in the day of judgment. This being the case, it becomes man to properly investigate the necessity of the words used by him, as well as notice the things that are performed by his hands. If the human race would pay more attention to the words that are used by them, I am satisfied that far less evil would be done by vain talking.

Are there any of the readers of the *Companion* that use vain and absurd expressions? If there are, how long will they continue in the evil practice.

It is in the power of any person to quit the use of any idle words. Come to the conclusion that you will use no word that is not necessary to convey an idea. The use of idle words by parents among children, is a double evil, as it is evil for the parents, and learns the children to habituate themselves in a gross error, that will follow them to the judgment bar.

J. H. MOORE.

Urbana, Ill.

Glorifying God.

"For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

The valuation of an article is generally estimated by the price of it. The price with which our redemption was purchased infinitely exceeds all which was ever paid for any earthly commodity:

therefore it is but reasonable that all honor and glory should be rendered to our great Purchaser by our bodies and our spirits, which are his. It is unnecessary to ask *how* we can glorify him since God by his Spirit teaches us that there are so many ways.

There is one way, we regret, that is too little appreciated, and too often neglected; that is, religious conversation. It is as truly a means of grace as any other exercise which has the effect to promote personal heart-piety. That there are benefits derived from it, all who *habitually* engage in it can testify, from its happy effects upon their own minds and hearts. How often it occurs, in the order of Providence, that we meet with our friends in a social capacity where the entire number are professors of religion! With the heart all aglow with the love of God, we want to tell of it, we do so long to talk about Jesus (for, if we talk *with* him in the closet, we shall not want for an abundance to talk *about* him in public).

At a suitable time, we introduce the subject of personal religion. Too often there is only a monosyllabic reply, or, at most, a few cool, brief remarks made; and the subject is changed for a more congenial one. There is a manifest disrelish for it: we have evidently mistaken the topic: it fails to interest. After two or three unsuccessful attempts to maintain the conversation, we are compelled to let it drop, and remain in silence on that subject.

Then commences a spirited discussion and comments upon the latest styles of the different articles of dress and their material, which, together with gossip and some unimportant items of matters and things in general, make up the conversation; and thus the visit terminates with little or no good being accomplished. Instead of a "feast of fat things," it is only "husks" with which we have been fed. In both cases, it is equally true, that "out of the abundance of the heart the mouth speaketh." In such cases a rich opportunity is lost; and are we not accountable for *every one?* and are we not guilty before God? Not only he is not glorified, but is he not really "wounded in the house of his (so-called) friends"?

How often do we hear Christians remark "Oh, how much good religious conversation does, me! I always feel so strengthened and encouraged by it, that it seems as if I can bear the trials of life so much better." In the social interchange of heart-experience, many times the fitly-spoken word is uttered, which is owned of God, and made effectual in reclaiming the wanderer, or arousing the lukewarm to newness of life. The tried and tempted one is inspired with new hope; the drooping spirits are revived; the desponding heart is cheered, and made to rejoice; the afflicted one is comforted; and, by thus "bearing one another's burdens, we fulfil the law of Christ;" and God is "glorified in our bodies and in our spirits, which are his."—*Guide to Holiness.*

Answers to Queries.

"I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isaiah 43: 6.

In reading over the chapter I came to the conclusion that the Lord, through the Prophet, is speaking of his "people," or his church upon the earth:—and has reference in the 5th and 6th verses; to gathering together his people from the four parts of the earth: From the north and from the south, from the east and the west, into his church militant, and triumphant. Hope this may suffice the Querist and I trust if we read the first 8 verses of the chapter, we may all understand the text.

"Shall go in and out, and find pasture. John 10: 9." The speaker is not in and out of the church! But we might say in and out among the brethren, or in other words: whether we stand or walk; whether we work or be idle: we may meditate upon the sacred word, and find pasture. Jesus says: I am the door: and if we enter in by him, we indeed find pasture. For many are the pleasures and comforts that we can partake of, in this life; and in the world to come, everlasting life and happiness.

"For there are three that bear record in heaven, the Father, the word and the Holy Ghost: and these three are one." John 5: 7. Let us turn to St. John 10: 30. I and my Father are one. We believe if the Father and the Son are one: then we also must believe that the Spirit that was in them agreed in one. To prove that Christ is the word spoken of in 1st. John 5: 7.—we will call your attention to St. John 1: 14: "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." And since the Savior is ascended into heaven, He can, with the Father and the Holy Ghost, bear record to all our works, be they good or evil.

L. ANDES.

Lincoln, Pa.

For the Companion.

Spread of the Gospel---My Experience.

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they do not believe? and how can they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they are sent?" Paul

The above interogations occur in the 10th chapter of Paul's Epistle to the Romans, and deserves our serious consideration. I am more impressed with the importance of the language of the Apostle to-day, than I have ever been before in my life.

It has been my happy privilege to attend our Annual Meeting, which recently came off in Virginia, and which was the first meeting of the kind it has ever been my privilege to attend since I became a member of the church. But I confess, that I was greatly surprised at the opposition manifested on the part of some of the brethren, to the *laudable* and *praiseworthy* project of raising funds for the more general defusion of the Gospel of Jesus Christ, an *enterprise* which I consider to be worthy of the co-operation of Angels and of God. Can it be possible that men whom God has blessed with abundance, and a super-abundance of the goods of this world, who profess to have the love of God in their hearts, would hesitate for one moment in contributing to such a glorious enterprise!

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted,
The lamp of light deny?"

Oh, I ask, in the name of Jesus, will we for the sake of a few paltry dollars and cents, refuse to our fellow [illegible] to those who are in darkness with regard to the will of God concerning them—who have never heard the gospel preached in its purity—who are hungering for the "Bread of life"—whose souls' salvation cost the groans and agonies of our Lord Jesus Christ—will we through penury and selfishness, withhold from them the means of light and salvation? But I am persuaded better things of you Brethren, though I thus speak; for I am made to believe that if the Brethren could but see their duty in this thing, and could but eradicate from their minds their former prejudices against this system of contributions, that no people upon earth, would be more willing, and more liberal in giving aid for the support, and spread of the Gospel.

I am aware, from my experience and observation, that the "Salary System," always has, and ever will have a tendency to corrupt the ministry, and therefore, I, for one, am opposed to it. I want no such system adopted, all I desire is, that poor brethren who are efficient workmen, and capable of doing much good in their calling, may receive that aid from the church, which will enable them to do the greatest possible amount of good."

I am aware, that there are often objections raised to this cause, and arguments offered against it—that they have the scripture to read for themselves, and that they are very plain and explicit, so that they could understand, and conform to them, if they would. But "how can they hear without a preacher, and how can they preach except they are sent?"

I herein propose to give a brief sketch of a few incidents in the history of my past life. And I do assure you, dear brethren, that I do not do it through any ostentatious motive; but solely and alone, for the purpose of convincing you if possible, of the great importance of a more strenuous, zealous, and hearty co-operation in the good work of the Lord.

I was born and raised in Johnson Co., one of the upper, and most mountainous Counties in East Tennessee. Being surrounded, as I was, from my earliest recollection, by those lofty mountains which are so prominent in this part of our State, and breathing the pure, free air of the wild, romantic scenery by which I was surrounded, and drinking of the pure and crystal-like streamlets which gushed so abundantly from those mountains and hills,—no wonder, with such surroundings, that I should naturaly imbibe a free and romantic nature. I have, therefore, in all my intercourse with my fellow-men been frank and open in my speech speaking out freely the true sentiments of my heart, and acting upon my honest convictions of right and wrong. In those days, and in this country of my early childhood, Schools, and facilities for the improvement of the mind, were not so plenteous and convenient as they are now; in fact they were very meager. I however, was placed at school when I was about ten years of age, where I made some proficiency in the study of the English Sciences. From my earliest recollection, I was under the influence of the Baptist Denomination; for, be it known, that at the time of which I write, there were no other professed Christians in Johnson County, except a few Methodists, who were regarded almost in the light of heretics by the large majority of our citizens. I was, therefore, early impressed with the firm belief that the Baptist Church was the true Church, and that all other ways were wrong,

"How fair so e'er they seem."

And although in my reading, and examination of God's word, I found many requirements, as I thought, which they failed to teach and observe; and, when I would interrogate any of them with regard to these things, It was told, "that it was not given to every one to understand the *mysteries* of the kingdom of God; but to the elect only—that these things were mysteries which could only be understood by those who were the highly favored of God, called and set apart by the Holy Ghost, and sent by God to preach, and to explain his Word—that these were figurative expressions, and must be spiritualized—that they must not be taken in a literal sense, but in a spiritual.

During the time of my childhood, "*the Brethren*" passed annually through our country while on their missions of love to the Brethren in Ash County, North Carolina. While on those transient visits, they always stopped over night at the house of one of my neighbors, where they would have an evening appointment

to preach. I almost always attended those meetings, so that I heard the Brethren preach, probably once a year, from my earliest recollection. But the Brethren then, as also yet, deemed it most prudent probably, to reserve their "*larger guns*," and not to discharge them until they had laid siege to a place; and as they, at that time, had no idea of endeavoring to hold the country, they very wisely, and prudently, said nothing upon controversial points, or the doctrine and practices of the Church. From these circumstances, I, and the citizens of our county, as a matter of course, learned but little of the doctrine, and practices of the Church. All that we could gather from their preaching, and from what we could hear concerning them, was, that they believed in baptism by *trine immersion;* and, that it must be done by a forward action, or face foremost; that they ate a supper in connection with the Communion of bread and wine; that they observed Feet-washing, and the Holy Kiss. For all of which things I tho't I could find some foundation in the Word of God, except the first two, vis.: Trine immersion, and the forward action. But, as I had not only imbibed, but also inherited, Baptist sentiments, being raised and taught by Baptist parents, I, like all other Baptists, thought that they had a spiritual signification, which none but Baptist preachers could explain. For I would as soon have believed that the Scriptures were wrong, as that a Baptist preacher who spake under the immediate influence of the "Holy Ghost" could err in his explanation. During the time of which I am writing, there was quite a sensation produced in "our country" by the introduction of a "new Gospel," as it was called, by a sect of people whom the Baptists called New Lights, but who called themselves "Christian Baptists." Here was ground for real fears by the Baptist Denomination, from the fact, that those Christians, or New Lights, were so nearly like the Baptists in a great many of their practices, that they were liable to deceive. Those Christians, or Cambellites, as they are more commonly called, taught, however, "that all scripture is given by inspiration of God; is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, and thoroughly furnished for every good work;"—and that we shall take heed "thereto, as unto a light which shineth in a dark place, until the day dawn, and the day star arise in our hearts, knowing that no scripture is of any private interpretation." Hence they urged the necessity of reading God's word and obeying according to instructions therein given. When this controversy got up between the Baptists and the Disciples, I began to examine the subject more closely, and finally came to the conclusion that the Cambellites were the nearest right, and that the scriptures were plain and intelligible, that they were addressed to the understanding of the masses, and that God desired us to obey all his commandments and practice according to his instructions. Hence, I believe that feet-washing, the Lord's Supper, and the Holy Kiss, should be observed, all of which they practiced and taught, except the Supper. They also taught that baptism was for, and not *because of*, the remission of sins. The consequence was, that I became a member of the Christian Church, as it was then, the best light, and the best opportunity I had at the time. I remained a member of the Church for about ten or twelve years, when I became more particularly acquainted with the "Brethren." And although I could not so readily understand their reasoning upon the subject of trine immersion, and the forward action, yet upon the mean I liked their doctrine very well. But time passed on, and I at length became somewhat uneasy with regard to my condition; for I honestly believed that my heart was not right in the sight of God. I therefore, began to pray to God for the guidance of his Holy Spirit, and I began also to retrospect my passed life, and the more I scrutinized my passed conduct, the more abominable, and sinful it appeared to be. I therefore began to pray to God in good earnest for mercy, and for pardon for my past sins. I thought, and felt, that I was willing to do any thing which was in my power to do, so that I might secure the pardon of my sins, and the favor of God.—But I did not know what to do. And as if to drive me into dispair just at this juncture of time, the idea presented itself to my mind, that all my efforts at a reformation were in vain; that I was only giving myself useless trouble, and afflicting myself unnecessarily; that I had passed beyond the recovery of hope; that I had committed "the unpardonable sin," in that, I had made a profession of the name of Christ; that I had surrounded the Lord's table, ate and drank unworthily, thereby eating and drinking damnation to my soul, and consequently need expect no mercy. These thoughts almost drove me to despair. I became gloomy and melancholy, and even absent-minded. Often times, when persons talked to me I did not know what they were saying. And indeed so horrible and dark were my future prospects that I lost my desire for sleep or food. I delighted greatly in solitude, where I might be alone.

So with this feeling actuating me, I one day took a sprouting hoe to work at destroying some brushwood in my meadow; but really my object was that I might be alone. Here in this solemn hour, indeed the most solemn of my life, I entered into serious covenant with God, that if he would have mercy upon me, I would serve him faithfully as best I knew how, to my life's end; and in making this covenant, I experienced that rest which the soul experiences in coming to Christ. I had there, in that solemn hour, when I felt as Job says, like "the pains of hell had got hold upon me," promised if God would have mercy upon me, that I would endeavor to serve him to the best of my ability the remainder of my life, no matter at what sacrifice of comfort, property, and even life. After I had thus experienced that rest which Jesus promised the penitent believer when he said: "Come unto me, all ye that labor and are heavy ladened, and I will give you rest."

I was then more desirous than ever before to associate with the People of God; but the great inquiry in my mind was, where shall I find them? I therefore began to look about for some Church which I could regard as the right Church. The Church to which I already belonged I could not believe to be right, because they had measurably abandoned the practice of the Ordinances for which they so zealously contended when I first became associated with them. Therefore, my mind naturally reverted to the Baptists, and I soon found my former prejudices revived in their favor. But here I found a very formidable difficulty in my way, in the fact that they were not keeping all the commandments of Jesus, as I understood them; and, indeed, were even ridiculing those who did try to do so. I could not, therefore join the Baptist Church, because in doing so I could not keep my vow and covenant with the Lord, to serve and obey him in all things according to my best light and ability. I now turned my attention to a close scrutiny and examination of the tenets and practices of the BRETHREN.

I found them teaching, and practising just what I understood to be the Gospel in its most comprehensive, and also in its most simple sense; except Trine Immersion, and the forward action. These two things perplexed my mind very much, and stood greatly in my way to uniting with the Church. Consequently, I began to examine those two propositions very closely, and for the first time in my life, I attempted an analytic examination of the last Commission of Christ Jesus to his Apostles. When I came to analyze the commission, I found that it was a compound sentence, composed of various parts of speech. Those different parts of speech I separated from each other, or considered them separately, so that I might find the relative bearing of each word, its office, and its influence upon the others. Thus, when I came to consider the verb "*baptizing*," I found it to be an *active* verb; because it was indicative of the performance of an action. I also found it to be *transitive*; because it was followed by the pronoun *them*, which referred for its antecedent to the noun *nations*. Hence the noun *nations* was in the objective case, receiving the action of Baptism. Therefore, I came to the conclusion at this stage of my investigation, that, if all the Nations could receive Baptism at one time, there would be no necessity for but one action. But I found upon examining the subject a little farther that this one action was to be performed in three separate and distinct names,—those of Father, Son, and Holy Spirit, hence, this one, or same action, must necessarily be repeated in order to correspond with the addition of names, that as they were to be baptized in the name of the Father, there must be an action performed in that name; and, as the verb *baptize* was superceded in the sentence by the introduction of the conjunction *and*, that therefore, it (the conjunction) assumed to fill the office of the verb, and also that of its own, which was to add words, and make of simple sentences a compound one. I, therefore, was forced to the conclusion, that as often as the verb *baptise* (or its substitute) was repeated, there must of necessity be a corresponding action; and hence, in order to obey the Commission, there must be an action performed at the mentioning of each name—the Father, the Son, and the Holy Ghost.

But here my great warfare began. My relatives and friends were mostly Baptists—the Baptist Church was a large, respectable, and influential denomination, which it would be an honor to any man to be associated with; while "THE BRETHREN" were rather insignificant, old fashioned, and beneath the dignity of a gentleman. Therefore, if I were to join the BRETHREN, I would loose the confidence of my friends, and also lower myself greatly in the estimation of the world.

These thoughts perplexed my mind greatly, for some considerable time, and caused me to hesitate in doing my duty. But when I would remember the vow I had made, to make any sacrifice, even to life itself if need be, I hesitated no longer, but went forward, and associated myself with the brethren. I now consoled myself with the happy reflection, that I had been able to gain such a victory over the "old man," and therefore my severest battle was fought. But very soon I found that I had yet another, more severe and sorer trial to encounter than the one I had just passed through.—I had not been a member of the *church* exceeding a twelve-months, untill the brethren laid "the yoke" upon me, by placing me in the first degree of the ministry. This I considered at the time to be a very grievous burden, and one which I was entirely unable to bear, as I had no talent whatever for public preaching; but that God "who tempers the wind to the shorn Lamb" enabled me to bear this cross with patience, and Christian fortitude. I was enabled to console myself with the reflection that my duties in this capacity did not extend very far, and that therefore I could confine myself to the neighborhood of my acquaintance; and although it might sometimes happen that I would be called upon to read a portion of Scripture and open the services at our meetings with prayer, yet this probably would not often be the case. This trial I endeavored to let sit as lightly as possible upon me, and I should never have had any serious grounds of complaint, had this been the heaviest burden I was called upon to bear. But that God whom I had so often offended saw fit to lay heavier and greater responsibities upon me.

(*To be continued,*)

He who has never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life.

To believe that everything has been discovered is to believe that the horizon we see is the end of the earth.

The greatest man is he who chooses the right with invincible determination.

MISCELLANEOUS.

Regularity of Habits.

Much attention has deservedly been paid of late years to the building up of the physical constitution. In a newly settled country, where regular labor is necessary, and the mind not overtasked, there are but few cases of prolonged ill health: but when wealth increases and necessity of manual labor ceases, the leisure thus afforded is generally filled either by a close application to mental pursuits or by devotion to a luxurious and, perhaps, dissipated mode of life. Either of these exclusively pursued will produce the physical deterioration so commonly the accompaniment of a community. But an intelligent people will soon perceive this evil, and apply all their energies to guard against it, and to seek regenerating influences. Thus, while twenty years ago New England was striving only after intellectual development, and large proportions of children of the wealthy classes were born with the seeds of consumption, or other kindred disease, there is now a marked improvement in physical culture. So in wealthy circles all over the country physical exercise is becoming fashionable

This renewing of physical exercise in different forms is a most valuable step in the work of building up a strong constitution, which we hope to see extensively carried out in every portion of our land, especially in our cities, where the duties of life are necessarily so often sedentary. We must, however, remember the physical exercise is but one step—an important one, certainly, but by no means the only one in this work. The formation of regular habits of life is still sadly neglected among us, and until it becomes fashionable to eat moderately and only at stated intervals, to sleep sufficiently, and during the hours of the night, and to exercise regularly but not excessively, we are yet far from having reached the right point in physical culture. There are few who know, and still fewer who realize the evils to the physical system of irregularity in habits. There is a power in all living beings of repairing damages caused by attacks from external agencies and the lower we go in the scale of existence, the stronger that power becomes, so that even when a portion of the body is removed from some of the lower orders of the animals, a new one will grow, and in many worms and other insects the parts thus severed will supply the necessary organs, and each become a separate existence. That this fact is still more evident in the vegetable kingdom every one who grows a plant from a slip is aware. This power, then, though existing in man, is less fully developed; and the teeth are probably the only organs, that one removed can ever be restored.

But so far as the union of broken bones, the healing of wounds and the resistance of nature to diseases, this power is inherent in all and is greatly regulated in its strength by the habits of the individual. A system of attack and resistance is constantly going on in the frame of every one of us. The power to restore increases with the regularity of the attack, but if the frame is attacked at uncertain times and with irregular force, the constant vigilance necessary to resist must before long wear out the strength of the constitution. Proper exercise, pure air, nourishment and recreation, are like the withdrawal of the attacks, and if these are made regular the attacks will also be regular, and the resisting power will have time to accumulate.

It has been abundantly proved that six hours of sleep, taken at regular and proper times, are equal in recuperative energy to eight taken at uncertain periods; and regularity of eating and drinking, of toil and rest, of study and and play, conduce far more than is now commonly believed, to the grand work of building up a fine, vigorous and healthy constitution. No keenness, or culture of intellect that fails to recognize every part of healthy culture, no wealth, no morality, not even a religion that does not embrace the preservation of the physical sytem from deterioration, and its cultivation to the highest perfection, can ever be a permanent force in the world.

Be kind to your Sisters.

If brothers and sisters would but realize how sad they will be in future life, thinking of those little unkindnesses and bickerings in which they are apt to indulge—if they will could realize the sharp and bitter pangs they will feel in thinking of unnecessary or spiteful pain inflicted upon dear departed ones—juvenile irritability and patience and forbearance would be wonderfully improved. Some families, with every comfort around them, scarcely know what happiness is. Peevishness and passion rule the day. Angry words and angry reply, unkindness begets ill will, and the circle that might enjoy perpetual sunshine are almost strangers to domestic peace and quiet. How easily all this might be avoided—how certainly they ought to be! The following extract, taken from the *American Messenger*, gives the exact idea we would impress upon our young readers:

Boys be kind to your sisters.—Think how many things they do for you; how they love you in spite of your ill-temper or rudeness; how thoughtful they are for your comfort, and be you thoughtful of theirs.—Be ever ready to oblige them, to perform any little office for them that lies in your power. Think what you can do for them, and if they express a wish be ready to gratify it if possible. You do not know how much happiness you will find in so doing. I never yet knew a happy and respected man who was not in youth kind to his sisters. There is a beautiful song which says:

"Be kind to your sisters—not many may know
The depth of true sisterly love:
The wealth of the ocean lies fathoms below
The surface that sparkles above."

It is much easier to think right without doing right than to do right without thinking right. Just thot's may, and often do, fail of producing just deeds; but just deeds are sure to beget just thoughts.

Christian Participation in Worldly Amusements.

Considering the question of the theatre and kindred fashionable amusements, as respects the duties and obligations of men and women professing to be Christ's people, it is, in our judgment, a very grave mistake to admit, by entering into casuistic discussion of the subject that there is any room for discussion. It is one of the grand strategies of the devil to get up debate upon questions of religion not debatable, and thereby to unsettle the consciences of Christian people with doubts. The Unitarian who receives the Scriptures only as of the same authority with natural religion and reason, and denies the depravity of the race, may perhaps argue consistently enough with his theory, that God's will concerning human duty may be gathered from the instincts and desires which he has implanted in man; and that as he has implanted a taste for amusements of the theatrical sort, that taste may righteously be indulged by Christians. The argument, however, obviously proves too much, and therefore proves nothing; for it is equally good to prove that we may organize under Christian patronage, "club houses," gambling hells, beer saloons, and bagnios.

But to intelligent Christian men and women, with the word of God in their hands and in their hearts, as the infallible rule of faith, it is simply impossible that this question of indulgence in such worldly pleasures as the theatre, the masquerade, the card table, and the dance, can be a doubtful or debatable question.

For, in the first place, upon the very surface of the gospel platform of Christian duty lie scattered broadcast such precepts as these, "If any man will follow me *let him deny himself and take up his cross daily* and follow me." (Luke 9: 23.) "If thy hand offend thee cut it off; if thine eye offend thee pluck it out and cast it from thee." (Mark 9: 43.) "If ye were of the world the world would love his own—because I have chosen you out of the world, the world hateth" (John 15: 19.) ("I will put enmity between her seed and thy seed.") "Love not the world nor the things that are in the world. If any man love the world the love of the Father is not in him." (1 John 2: 16.) "And be not conformed to this world, but be ye tranformed in the image of your minds." (Rom. 12: 2.) "Ye adulterers—know ye not that the friendship of the world is enmity with God—whosoever will be a friend of the world is the enemy of God." (James 4: 4.) "Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present evil world." (Tit. 2: 11.) But space fails to cite all. And instead of encouraging any casuistic debates about how far we may go as Christians under these precepts, in the way of self indulgence, the principle is constantly inculcated that even in things *per se* sinful, the Spirit of Christ leads to shun that which may become a stumbling-block to others. "Whoso offendeth one of these little ones, it were better that a millstone, etc." "But take heed, lest this liberty become a stumbling-block. If meat maketh my brother to offend, I will eat no meat," etc. (1 Cor. 8: 9–12.

But, in the second place, these gospel precepts are not left to our casuistry to interpret, but leave their root in the great fundamental law of redemption—the relation of Christians to the person of Christ.

The worldliness of thought, feeling, taste etc., which such amusements minister, is not merely incompatible with specific ethical laws of the gospel; but with the most fundamental conceptions of the relations of Christians to Christ. Nothing can be plainer in the gospel than that our Christianity is not related to Christ as philosophy to a philosopher, as the Platonic thought to Plato; but that day by day the true Christian lives in conscious relationship to the ever-living Author of his creed and his spiritual life. The Platonic system of thought is not damaged though Plato were annihilated; but Christianity is non-existent apart from Christ. It is not a doctrine, as Unitarians conceive, bequeathed by Christ to a world with which he has ceased to have any dealings; it perishes outright when abstracted from its Founder. Christians feel that He is their living Lord, ever present with them; and the Christian life springs from and is sustained by the presence of Christ in the soul as a quickening spirit. Every true Christian may say with Paul, "I live, yet not I, but Christ liveth in me." Christ lives in Christians; He thinks in Christians; He acts in, and through Christians No one can read catch the spirit o His wonderful discourse in John 6th concerning the bread which came down from heaven—His flesh mea indeed—without perceiving that th personal Christ is inseparable from Christianity.

It is altogether an inadequate conception of Christ's work as the purifier of Christians, that He called men to holiness of life merely by ethical precepts and by the beauty of his own example; and confronted them with a living ideal of holiness so as to shame them. If that had been all, he would merely have created in them a torturing sense of short-coming and impurity. He did far more than that. He made himself one with our nature that he might by contact purify it He folded the humanity around his eternal person and made it his own and then by the gift of his Spirit bound us to it, and through it to himself. And henceforth the Christian humanity is to be conscious of a presence within it, before which the unclean spirit of the world shrinks away. Such is the sublime argumentation of Paul with the Colossians; as from the premise of the "Head from which all the body by joints and bands having nourishment ministered, and knit together, increasing with the increase of God," he reaches the practical conclusion—"If ye be dead with Christ from the rudiments of the world," and "if ye be risen with Christ, seek those things which are above; set your affections on things that are above and not on things on the earth. For ye are dead and your life is hid with Christ in God. Mortify, therefore your members which are on the earth.'

Now it is this profound gospel mystery of the oneness of the members with the Head, and the consequent indwelling of the Holy Spirit upon which the Apostles ground their precepts of non-conformity with the world—in its pleasures and allurements "Know ye not that your bodies are members of Christ—shall I then take members of Christ?" etc., (1 Cor. 6. "Know ye not that your bodies are the temple of the Holy Ghost?" The tendency to worldly indulgence and allurements, therefore, is mournful because as this tendency is strong it argues a corresponding weakness of faith. And the ground on which the christian pastor warns and rebukes, is chiefly neither because of any inher

at sin in the amusements themselves, or even the ethical precepts of the gospel against worldly conformity, but as evidences of a decay of spiritual life, and danger of making shipwreck of the faith. Whether able metaphysically to prove the sin or not—or to demonstrate the points of casuistry arising under the applications of the gospel rule—or to confirm it by testimony of the Church or not—he signs of spiritual decay are manifest, and therefore he warns and enforces the gospel precepts upon the declining believer.

And now what gives its special points to this argument from the high mysterious nature of the christian life is the life of Christ in the soul, is the further fact that the life of Christ our model on earth, was a life of special self-denial, and abstinence from worldly pleasures. Though "He was rich, yet for your sakes he became poor." Why was the life of Jesus on earth a life of such self denial? Why might he not as well have enjoyed position, ease and luxury? Even though after such a life of pleasure he should have paid the penalty of sin? Simply to be the example of self-denial to his people. Hence the argument so often used by the Apostle—"if ye suffer with him ye shall reign"—and Paul's idea of perfecting the sufferings of Christ in his body, etc.

Hence, therefore, when looking for the Scriptural argument against indulgences in worldly pleasure, its real root will be found to be back even of the ethical precept—"Be ye not conformed to the world," in the nature of the Christian life as derived from Christ's life, and marked by the same features of self-denial.

Such is the true ground of the argument. The precepts against the allurements of the world have their root in this mysterious oneness of Christ with his people. Of course it is needless to waste time in argument of this sort with men of the world who have no spiritual apprehension of such truths.—*Stuart Robinson.*

The Fear of God is mingled with hope! "The eyes of the Lord are upon them that fear him, upon them that hope in his mercy." Fear is to hope as oil is to the lamp—it keeps it burning. The more we fear God's justice the more we may hope in his mercy.

Christian Family Companion.

Tyrone City, Pa., June 15, 1869.

The Lovefeast at Warrior's Mark.

On Friday, 4th inst., was our communion meeting at Warrior's Mark. There was a reasonable attendance of the members, though there were still a number absent, of whom we can think, but know of no good reason for their absence. It is to be feared that the love is waxing cold. It would have taken a power to have kept us away.

We had also a fair visit of membership from other congregations. Of ministers, we had brother Isaac Meyers, from Union county, who is so full of love that his very presence makes one feel good. Also brother John Garver, of Aughwick branch, and James A. Sell, of Stone Valley. These brethren labored faithfully, and we trust the Lord will bless the effort. Altogether we had a good meeting, and we think it was good for us to be there.

One dear young sister was very suddenly taken sick, shortly before breaking of bread, so that she had to be carried to her home. She has the sympathies of the church, and we hope the Lord will break to her soul a portion of the bread of life. She was some better next day.

On Sunday, (6th) brethren Meyers and Sell preached for us in Tyrone, which was the first meeting in our new room. Our next appointment is for the 4th of July, at 3 P. M.

Visit to Franklin County.—E.

On the morning of the 29th ultimo, we took a train at 7. 50 A. M., bound for Franklin county. At Harrisburg we met brother Samuel and sister Longenecker who were on their way home, having attended some love-feasts in Cumberland county. At Carlisle we met brother D. M. Holsinger, who was also returning from love-feasts, having been about his "Father's business" for about a week, as we were informed. Stopping at Green Castle, we took coach and arrived safely at Waynesboro in the evening of the same day.

Next morning were taken in company with brother J. F. and sister Oller to place of public preaching, where the ministering brethren present endeavored to edify the Body of Christ and to call sinners to repentance.

In the evening we had the happy privilege of taking shelter under our parental roof, where we had much friendly enjoyment until the morning of June 1st., when we repaired to Antietam house of worship. Here we were made to feel happy in meeting our brethren and sisters in the Lord, and many friends.

This was the day set apart for the Spring Love-feast in the Antietam congregation. The brethren boldly held forth the words of Salvation; and in the afternoon one soul was added to the Church by the holy ordinance of Apostolic baptism.

In the evening, were celebrated the ordinances of the Lord's House as they have been delivered unto us.

Next morning, (June 2nd) it was our joy to meet the brethren of the Falling Spring congregation at their meeting-house at Falling Spring. It was the day appointed for their Love-feast. Here, too, was the plain, primitive word of Gospel truth defended zealously. It is cheering to Zion-bound pilgrims to find in their travels that everywhere the same word is preached and defended. May it be granted by the Lord whom we all serve, that we may ever believe, and obey, and advocate the one, Heaven-ordained "from of doctrine." "Let us walk by the *same rule*, let us mind the *same thing*." Phil. 3: 16.

In the afternoon of the same day an election was held, which resulted in the choice of brother David H. Bonebrake to the ministry of the word and brethren C. Royer, Adam Lookabaugh and Samuel Knepper to the deaconship, two of which had a tie vote. May these dear brethren be faithful to the calling, and endeavor, by the help of the Divine Master, to discharge the duties laid upon them, untill it will be said: "*Well done.*" May the language of their hearts be: 'Not my will, but thine, O Lord, thou Head of the Church.'

After the night services at this place, we were taken by a friend and relative to the house of friend George and sister Anna Foltz, residing near Chamberburgh, where we met other of our kinsfolk.

Next morning (3rd) we took a train at Chambersburg, and arrived safely at Tyrone in the evening. The visit was a very short but pleasant one.

Answers to Correspondents

C. Bucher, Schafferstown, Pa.—Your letter contained no money. But we send the Certificates.

Catherine A. Zollers, Lower Providence, Pa. Your subscription was paid to No. 17 of this Volume, by brother John J. Emmert, of Illinois. The dollar which you send will pay for remainder of the year. We send such of the numbers between 17 and this as we have.

A. J. Correll, Romeo, Tennessee. We send you No. 14 only, No. 17 being run out. We will send package to Romeo according to your advice.

Roswell Hildreth, Howardsville, Ills. It is all right. You have sent 50 cents and are credited to No 38 of this Volume.

Thomas Gray, York, Pa. In reply we would say 42 cents will pay from the close of your subscription (5—37) to the close of this year.

A. B. Brumbaugh, Huntingdon, Pa. *Voice of Truth,* Lancaster, Pa.

MINUTES. We hope to send out the minutes of last Annual Meeting with our next issue—No. 25.

BACK NUMBERS. To those who have sent 90 cents since our announcement that we could not supply subscribers with No. 22, we would say, we have sent such back Nos. as we had, as we feel to give value for all moneys sent us for subscription.

We would also say in this connection that those of our subscribers who have missed certain numbers of this Volume, should be particular in writing to us and say *what numbers* are missing. We could not fill certain requests because we did not know what numbers to send.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Lovefeasts.

The Lovefeast for the Berlin District will be held in the Meeting-house near Berlin, Somerset Co. Pa., on the 22nd day of June, commencing at 10 o'clock A. M.

In the Big Creek congregation, on the 24th and 25th of July, commencing at 10 o'clock A. M., at the house of brother Michael Forney, 2¾ miles east of Parkersburgh, Richland Co. Ills., and 5 miles south Calhoun.

From Brother Knisley.

This is to inform our dear members of my travels to and from the Annual Meeting in Virginia.

I started on the 13th of May, went to Pittsburg, and thence to Harrisburg, Pa., thence to Hagerstown Maryland, where I met some brethren. Brother Philip Brumbaugh, Coffee Run, Pa., I met here and enjoyed myself much in his company.—Also met a young friend in Harrisburg by the name of Garehart: he was a very pleasant young man.—He also traveled with me to Bonsack Station.

The Lord had cared for me, as I was very well while I was gone.

On my return home, I stopped off at Mechanicsburg, Cumberland County, Pa., at brother Samuel Molers.—Went to a lovefeast; enjoyed myself with the members. I saw several of brother Rinehold's children and others from Lancaster Co. Pa. They were members much beloved. I think to go to visit them some time if the Lord will.

From Mechanicsburg I, in company with brother Philip Brumbaugh, stopped off at McVeytown. Went to a lovefeast in brother Joseph R. Hanawalt's district, Mifflin Co., Pa. Met with many dear brethren and sisters. There saw our beloved brother John Spanogle of Huntingdon Co., Pa.—Enjoyed myself very much.

Started home from there; got home on the 26th of May; found all well. Thank the Lord. I do hope the dear brethren and sisters all got home safe.

I will give an invitation to our Communion meeting on the 23rd of June, in Marshall Co., Ind. 3½ miles west of Plymouth. We do hope our dear brethren will come, especially our laboring brethren. From your weak, but well-wishing brother.

JOHN KNISLEY.

Plymouth Ind.

From California.

We have just held a communion meeting here in our Church, fifteen miles south of Stockton, in the neighborhood of Elder George Wolfe.—The meeting commenced on Saturday the 22nd. There was not much preaching on Saturday, owing to the rain which commenced in the morning and continued nearly all day. However, it was a favorable evening to hold the Communion. The Brethren came from different parts of the State, though none from Oregon, as we had hoped. On Sunday morning at 11 o'clock, The hymn sung was No. 432, and the text John 3 : 7. Brethren J. Myers and Stephen Broadhurst preached. Elder Wolfe then gave an exhortation, and also gave invitation, but none came forward; though many were impressed with what they heard, and we still hope the labor will not be in vain. In the evening, meeting was held near Brother Hainser's. On Monday morning we sung hymn 683; and after supplicating a throne of grace for spiritual strength, we bid

farewell to each other, and went to our earthly homes rejoicing in the blessed hope set before us. Brother Myers and Elder Wolfe went to San Joaquin City and continued a series of meetings through the past week and on Sunday five were baptized. May the Lord help them to be faithful and keep them to the end.

JACOB WOLFE.

Stockton, May 31st.

From Oregon

We, here in the far west, and readers of the *Companion*, claim an interest in its columns; and for our edification, (and perhaps it will be of interest to others,) wish to have an explanation on several points, through the *Companion*.

If a member leaves the church and joins another Sect by being baptized by single immersion, and then wants to come back, How should he be received?

2nd. What does the apostle Paul mean in 1st Corinthians 3rd ch., and 15th v.? "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so by fire."

3rd. Revelation 2: 15. "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." What was this doctrine?—Now Brethren, by these questions you can see that we stand very much in need of a preacher here in Oregon, and we think you ought to send a speaker to this valley: one that would be willing to locate here, as the harvest is large and the laborers few. In a temporal point of view this is a good healthy climate, and a plentiful country.

Do hear our Macedonian call.

Yours in brotherly affection.

DANIEL LEEDY.

Lebanon, Oregon.

Queries.

Will some brother or sister be so kind as to give an explanation on Acts 15: 20 and 29? It reads as follows: "Of things strangled and from blood."

L. YODER.

Who is the head of the virgin? And is she need to have her head covered while praying? See 1 cor. 11: 5.

H. J. BERKY.

DIED.

We admit no poetry under any circumstances to connect with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Allen County, Ind., Feb. 24th, ADELLA GUMP, infant daughter of our dear brother Jeremiah and sister Sarah Gump. Disease, Spotted Fever. Funeral sermon preached on 8th of May, by the writer, from the 8th chapter of Luke, latter clause of 52nd verse. "She is not dead but sleepeth." The loss to the dear family truly is her great gain. The Lord bless the family.

SAMUEL MURRAY.

At Knob Creek Church, Washington Co. Tenn., on the 6th of May, brother MICHAEL BASHOR aged 57 years, 7 months and 20 days. Leaves a sorrowing wife, and ten children to mourn their loss. He was a devoted and zealous member of the Church of Christ for a number of years. Funeral services by the writer.

F. W. DOVE.

In the Elklick branch, Somerset Co., Pa. May 31st (at her Son-in-law's) BARBARA KLINGAMAN; aged 80 years 11 months and 20 days. She being of the Amish faith the funeral was attended by Joel Beachly and Daniel Hershberger, of like faith. Her disease was a stroke of palsy. Was sick only some 10 or 11 days, during which time she could not speak. Funeral text, Rev. 14: 13.

C. G. LINT.

Struck dead instantly near Clearspring, Md., on the 4th of June, by lightning, while standing, or having just walked to the open door, friend DANIEL MILEY, being within five days of 36 years old.

He had just left an adjoining room, where he, in his usual, social and kind manner was conversing with his widowed sister and his afflicted, and now bereaved Christian mother. Friend Daniel was Sister Miley's only son living, on whom she depended for the management of her house and home; and just in the meridian of life, while in perfect health, and in the full vigor and prime of manhood, without time for even a premonitory thought, he met, in his own door, the messenger of death, and now is no more.—He was a worthy and moral young man; a friend of the brethren and esteemed by all who knew him.

Oh how oft the adage, that "in the midst of life we are in death," is verified among us. Funeral services by Elder C. Keefer assisted by friend Graybill.

E. S. MILLER.

June 3rd., in Maumee district, Defiance Co., Ohio, sister NANCY WOODCOX, wife of brother Nelson Woodcox; aged 39 years and 20 days. The disease was Consumption. She left nine children and husband to mourn their loss. She was much respected by us all. Funeral services attended by brethren George Stockman, Daniel Shong, and the writer, from Revelations 14: 12, 13.

JACOB KINTNER, JR.

LIST OF MONEYS received for subscription, books, &c.,

D. Trump, Melrose, Ills.	$ .90
M. Overmiller, Leamansville, Pa.	1.50
M. C. Salter, Grundy, Iowa.	1.50
D. Miller, Cerro Gordo, Ills.	1.50
G. R. Keever, Montezuma, Ind.	1.60
Joseph Myers, East Berlin, Pa.	.60
H. F. Long, Millerstown, Pa.	1.50
Ezekiel Miller, Pierceton, Ind.	1.00
M. Newcomer, Mt. Morris, Ills.	1.50
Joseph Zahn, Pyrmount, Ind.	1.00
S. A. Sommers, Hausertown, Ind.	.35
Miss Hannah Wise, Utah, Pa.	.35
W. Kercher, Goshen, Ind.	.75
J. Swigart,	.75
Lewis M. Kob, Franklin, Iowa.	1.10
Lewis B. Fishborn, Derry Church, Pa.	1.00
C. Ford, Mineral Point, Pa.	1.00
Jacob Bahr, Orion, Wis.	1.85
M. A. F. Kirksey Harveysburg, Ind.	1.00
J. Spangle, 220, N. 3d St. Phila.	6.00
F. G. McNutt, Shannon, Ills.	2.25
W. G. Lint, Johnstown, Pa.	1.50
John N. Newcomer, Ringgold, Md.	.90
A. Knepper, Waynesboro, Pa.	.90
John S. Oller, "	.90
D. O. Brumbaugh, Fontanelle, Neb.	.90
C. A. Zollers, Lower Providence, Pa.	1.00
W. C. Rench, Muncie, Ind.	.75
D. F. Wagner, Montandon, Pa.	.75
H. H. Haun, Woodstock, Va.	1.50
Samuel Harley, Ephrata, Pa.	.35
John Reber, Lewisburg, Pa.	1.50

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Every Sheriff; every Under Sheriff;
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PHILOSOPHY OF EATING.

BY A. J. BELLOWS, M. D., BOSTON.

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The Object of the Book.

We have treatises on raising horses, cattle, hens, pigs, fishes, and even bees and canary birds, but not a single practical treatise on raising children. We know perfectly well that our horses will not, without care in regard to their food and training, be developed in beauty, strength, or docility. Our cows must be cared for, or they furnish little milk. Our hens must have appropriate food, or they furnish no eggs. Our bees must have their proper conditions of life and health complied with, or they furnish no honey and die. All this everybody knows; but children are expected to live, and be perfectly developed, both mentally and physically, without care or consideration.

And so perfectly ignorant are people generally of the laws of nature, that they give their pigs the food which their children need to develop muscle and brain, and give their children what their pigs need to develop fat. For example, the farmer separates from milk the muscle-making and brain-feeding nitrates and phosphates, and gives them to his pigs in the form of buttermilk, while the fattening carbonates he gives to his children in butter. He sifts out the bran and outer crust from the wheat, which contains the nitrates and phosphates, and gives them also to his pigs and cattle, while the find flour, containing little else than heating carbonates, he gives to his children. Cheese, which contains the concentrated nutriment of milk, is seldom seen on our tables, while butter, which contains not a particle of food for brain or muscle, is on every table at all times of day.

To supply this deficiency in practical science, and to correct these erroneous and dangerous habits of society, is the object of this treatise.

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VOLUME V. TYRONE, PA. TUESDAY, JUNE 22, 1869. NUMBER 25.

For the Companion.

"This man receiveth Sinners."

The text contains one of the most glorious truths in the word of God; the most important that ever reached the human ear; the fact that Jesus, the Son of the most high God, condecended to men of low estate, and thus associated with "Publicans" and "Sinners." Hence it was highly displeasing to the Scribes and Pharisees, who had a high opinion of themselves, and despised others. A reference to the text, in its connections, will show that it was uttered by them, for the purpose of degrading the character of our blessed Lord, as his fame had spread over the land. But what they thought to be his shame, clearly proves the glory of God, in the humility of Jesus Christ. The praise of the church militant continually flows, and the praise of the church triumphnat will be eternally given; because "this man receiveth sinners."

"*This man*" is variously termed, the Son of man, the only-begotten Son of God, Christ Jesus. He is represented as a Savior, a Ransomer, a Deliverer, which imply that he was *divine.* No human being can save a soul. It requires infinite Power and Love: all these were possessed by Christ.

We are informed by the inspired penman John 1 : 1.): "In the beginning was the word, and the word was with God, and the word was God." "And the word was made flesh," or clothed upon with flesh, "and dwelt among us; and we beheld his glory, the glory of the only-begotten of the Father, full of grace and truth." Verse 14. Again, Paul says to the Philippians (2 : 6, 7.): "Who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man." Again, he says to the Hebrews (1 : 3.): "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. His *divinity* was proved by his miracles and resurrection. He became *man* that he might die as a substitute for a lost and perishing world. He did die. His sacrifice was vicarious. The Prophet Isaiah said of him, (53 : 4—5.): "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Hence all things being ready *he has made his call* for sinners to come to *him;* therefore, he is willing to receive them. The call is made to all kindreds and tongues to come to Jesus.

Then sinners come now. Come just as you are. Come and bow at the foot of the cross.—Come to Jesus, for he is the good Samaritan, and will bind up the wounds of the "sinner." He is the great physician of souls, and will heal all their diseases. He is a compassionate Shepherd, and will receive the wandering sheep into his fold. Trust in him. Believe on him.—Receive and obey his word; for obedience is unto salvation. Remember, it is God's prerogative to command and ours to obey.

The persons whom he receives are "sinners."—This is the character of all men, said to be "lost," and "ready to perish ;,' and are represented to be "guilty," "condemned," and helpless "prodigals," wandering away from home; alienated from their God; running after the things of this sin-polluted world, and leaving their best, eternal interests! Christ came to seek and to save such persons as these. Their state was wretched.—It was desperate. By sin they were sunken in the very depths of human depravity. Had it been possible to have recovered them by any other means, then the Lord of glory would not have had to leave the courts of immortal glory, and bliss, and come down to this low ground of sorrow, and suffer persecution, undergo a shameful mock trial before a haughty jury, and finally drink the dreadful cup of Calvary, to reconcile a lost and dead world to himself. If sinners had need of instruction only, then the prophets would

have been sufficient. But Jesus came to do that which patriarch's, priests and prophets, could not do. He burst assunder the bars of the tomb, and brought life to a dead world. He spoils the works of the devil, transforming sinful man into the likeness and image of God, and finally delivers him from the wrath to come.

All are included under sin. "Who can say I have made my heart clean?" The challenge is made to all, and there can be but one answer, and that is given by Paul to the Roman brethren. (3: 10—19.): "As it is written, there is none righteous; no, not one: there is none that understandeth; there is none that seeketh after God: they are all gone out of the way: they are together become unprofitable: there is none that doeth good; no, not one. Their throat is an open sepulcher; with their tongues they have used deceit: the poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Awful, indeed, is the condition of the human family under sin! Yet Christ stands ready to receive, first *convinced sinners.* When they feel themselves to be such, view themselves as guilty, and condemned, they become *penitent sinners.* They feel like the prodigal, away from home, in a foreign land, and ready to starve; but with a penitent heart, they resolve as did the prodigal son: "Father, I have sinned, and am no more worthy to be called thy son; make me as one of thy hired servants,'" They exclaim as did the "publican": "Lord have mercy on me a sinner." Like those that were pricked in the heart on the day of Pentecost: "Men and brethren, what shall we do?"

Helpless sinners are they who feel they cannot extricate themselves from sin, guilt and condemnation. *Believing sinners* are they who believe that in obedience to Christ's holy laws and ordinances, help can be found; and who rely upon his word, and trust in his grace, for salvation and deliverance. *Earnest, persevering sinners,* are they who are willing, when they learn their duty, to become obedient to the Divine appointments of Jesus, without conferring with flesh and blood. The vilest may come an be cleansed according to the word of eterna truth.

The design of his receiving them. The desig is gracious and magnificent; it is to save them i time, and through all time, and to glorify ther in eternity; to pardon and justify them; to ado into his family and invest with all the privilege of his people; to enlighten, instruct, and seal wit his Spirit; to save from the sting of death, th power of the grave, the grasp of Satan, the ve geance of everlasting fire, and finally to giv them eternal life at the right hand of the Maje ty on high. Truly, this is a sublime and glo ous reception.

JOHNATHAN MYERS.

Antioch California.

For the Companion.

Disappointment.

As I seat myself to pen a few lines for th ever welcome *Companion,* I presume that th people some 45 miles distant from my home, a gathering together, with the expectation of hea ing us, in our weakness, declaring the "glad ti ings of salvation;" but lo! they will be disa pointed. On the account of the affliction of n wife, I was necessitated to remain at home. B as the matter brought solemn reflections to n mind, and as I do not wish to be "found id when the Master comes," I thought I wou pen a few lines for your pages, and may th perhaps be of some service in the cause of t Master.

While we sojourn in this "vale of tears," w are all alike subject to disappointments, be saint and sinner. We arrange our matte lay our plans, &c., but the intervening hand providence frustrate them, and we are disa pointed. We say within ourselves, perha "to-day, or to-morrow, we will go into such city, continue there a year, buy and sell, a yet gain;" "but we "know not what sh be on the morrow," for we "cannot t what a day may bring forth." Oh! how limit is our knowledge of the mysterious future, as gards our temporal affairs. But there is anot disappointment, that in the greatness of its m nitude, and the awful results pending, is of f FAR, more importance, than those disappoi ments we meet with in this life. We all to our being disappointed in the day

[illegible]

[illegible]

[illegible]

ed, and the following brethren were appointed: H. D. Davy, John Wise, David Long, and Joseph F. Rohrer.

3. The following brethren were appointed as a committee to visit the Antioch church, Ind. H. D. Davy, David Bechtelheimer, Daniel Brower, Jacob Berkey, and J. Miller of Portage.

4. The following brethren were appointed a committee to Fawn River church, Ind. Jacob Miller of Portage, Jacob Berkey, and Christian Wenger.

5. The following brethren were appointed a committee to visit the church in Bedford Co., Pa. Grabill Myers, Jacob Price, and Moses Miller.

6. The following brethren form the committee to Tennessee to organize a church: Abraham Naff, David Derrick, and B. F. Moomaw.

7. The following brethren were appointed to visit the Price's Creek church, Ohio: Peter Nead, H. D. Davy, and Isaac Miller.

XXVII. The request of the brethren of Black Hawk County, Iowa, for the Annual Meeting of 1870 was renewed, and it was decided, the Lord willing, to have the next Annual Meeting with the brethren in Black Hawk County, Iowa. Brethren E Their address is WATERLOO, BLACK HAWK Co, IOWA.

The business before the Council being disposed of, the meeting was closed with exhortation, singing, and prayer, as the brethren felt to praise God that he had favored them with his presence and help, and thereby enabled them to hold a very pleasant and successful Annual Council.

Standing Committee & Officers.

ABRAHAM NAFF,
JOHN WINE,
PETER NEAD,
JOHN P. EBERSOLE,
HENRY D. DAVY,
ROBERT H. MILLER,
JACOB FLORY,
JACOB BERKEY,
JOHN METZGER,
SAMUEL LEHMAN,
DAVID BROWER,
ELIAS K. BUECHLY,
JOHN WISE,
GRABILL MEYERS,
DAVID GERLACH,
ISAAC PFOUTZ,
D. P. SAYLER,
DAVID LONG,
ABRAHAM MAUSEY,
F. W. DOVE,
JAMES QUINTER

OF THE

ANNUAL MEETING

OF THE BRETHREN

HELD IN THE CONGREGATION IN ROANOAK CO., VA

MAY 18, 19, 1869.

Printed at the office of the *Christian Family Companion.*

TYRONE CITY, PA.

...rodeals that depute the pre... the precepts and ordinances of the ...pel as handed down to us from ...rist and the apostles through and ... the forefathers of the church, ...d that brethren Nead, Kinsey, and ... the brethren who were in session upon this head, and are hereby ...en to understand that a disregard this counsel will subject a brother ... the council of the Church.

...th. In reference to prayer meet...gs, social meetings and Bible class... we would say, that we advise the ...thren to be very careful in conducting such meetings when they have ...en introduced, and to conduct them ... after the prevailing custom of the ...ligious world, but in the order that ... brethren conduct their meetings ... worship: that brethren be cautioned against introducing such meetings ...ere their introduction would cause ...nfusion or trouble in the church, ...d that elders always be consulted ... introducing such meetings.

II. The committee appointed by ...e last A. M. to visit the Philadel...hia and Germantown Churches, re...rted, and the following is the part ... the report judged necessary to be ...tered upon the minutes, it being the ...sult of the conference between the ...mmittee and said Churches:

Whereas, the brethren of the Philadelphia and Germantown Churches ...em to feel assured that the practice ... feetwashing in said churches has ...ways been in the single mode, *we ...nd it necessary to bear with one another*, and will do so, provided you ...store the old order of the brethren ... having a full supper at communion ...eeting, the salutation of the kiss at ...e same time, and the practice of the ...wo brethren praying at the commencement and close of our general ...eetings of worship, where there are ...wo brethren present, concluding each ...rayer with the Lord's Prayer. If ...ou will agree to this, we will report ...o the A. M. accordingly.

...was the [illegible] committee sent ...by the committee to said churches, and was accepted, with the qualification—as far as practicable.

We are happy to believe its acceptance will be a step towards a more complete union between the churches we met in conference, and the general brotherhood.

The foregoing report is respectfully submitted to the A. M. with the hope that it will take such action upon the subject as will further the blessed cause of truth and righteousness.

Signed by the committee,

D. P. SAYLER,
H. D. DAVY,
J. QUINTER,
B. F. MOOMAW,
M. MILLER.

This Annual Meeting accepts for the present, the foregoing report with the clause "as far as practicable," stricken out.

Report of the brethren appointed by the Annual Meeting to visit the brethren in Adams and Hancock counties, Illinois.

Upon conferring with them, and investigating the subject of difference in the practice of feet washing, we found that in presenting their papers to A. M. in 1853, they reserved the right to themselves of practicing feet washing as they did before, and thereby the A. M. got a wrong impression; and furthermore, what confirmed that impression was this, they agreed in the paper above alluded to, to give and take counsel, and did not state to A. M. their reservation in the practice of feet washing. We found in our conference with them, that they are still willing to abide by the compromise made in 1856, and fellowship the brethren as it was then agreed upon by A. M.

And we further got an expression from them that they have adopted and will adopt the minutes of A. M. in full, except in the practice of feet washing. And as we learned by investigation that there was a misunderstanding [illegible] by A. M. to communicate, and return our report to A. M., that she may act as she sees fit in the premises.

And we further have to say, that we were kindly met and received by the brethren and sisters in Adams and Hancock counties, and found a Christian spirit manifested in them while we were with them, and only feel sorry that we could not affect a union in the practice of feet washing.

Signed by the committee,

H. D. DAVY,
JOHN METZGER,
SAMUEL LEHMAN,
CHRISTIAN LONG.

Whereas, there has been a misunderstanding between the brethren in Illinois visited by the committee, and the Annual Meeting; and whereas, said brethren have accepted of the decisions of the Annual Meeting, and conformed to the order of the church in every respect except in the order of feet washing; and whereas, the different modes of washing feet has been much agitated among the brethren for some time past, neither to the edification of the brethren nor to the promotion of holiness in the church; and whereas this Annual Meeting has given counsel which it is hoped will stop said agitation, and let the subject rest; therefore this Annual Meeting concludes to bear a little longer with said brethren and see what the result will be. It also advises brethren when organizing new churches to organize them in the practice of the ordinances according to the general order of the brethren.

III. Would it not be more in accordance with the Scriptures, and the example of the Savior, to dispense with the salutation of the kiss at feet washing, and at the communion?

Answer—We re-adopt the decision of the A. M. of 1853, Art. 39.

IV. What does this district think of the propriety of requiring brethren who shall hereafter write and publish [illegible] to a committee appointed for examination and approval, before they offer them to the public?

Answer—We think it advisable for brethren to do so.

V. How is it considered by the brethren for a brother to take the benefit of the bankrupt law?

Answer—Considered not according to gospel. Matt. 5: 40. Luke 16: 9, 10.

VI. As our fraternity disapproves of its members [illegible] the Masonic Order, and all secret societies; when a report is in circulation that some of the brethren belong to some such society, and the nature of the case being such that it is very difficult, if not impossible to obtain testimony to prove the charge, has the church, under such circumstances, a right to question the brethren charged relative to the truth of the report, and if it has a right to do so, and exercises that right, and the brethren refuse to answer, what shall the church do?

Answer—Under the circumstances alluded to, we consider that the church has a right to question the brethren to ascertain whether the report is true, and we think such brethren owe it in honor to themselves, and in justice to the church, to give a direct answer upon the subject, and failing to do so, they throw themselves liable to be dealt with as offending members.

VII. Can a brother, consistently with the gospel, take the benefit of the law by getting up a petition to locate a ditch according to law, and thus compel others to ditch?

Answer—We consider it most in accordance with the gospel, and the general principles of the brotherhood, not to use the law to compel men to do anything.

VIII. Shall officers in the church, involved in difficulties, act in their office while involved in such difficulties, and when there are others holding the same office?

Answer—We think the case should

prohibited from acting in their places.

IX. Should brethren be allowed to anoint the sick without first knowing of them whether they are at peace with all as much as lieth in them? and if not, should it not be required of the sick before anointing them to confess their faults one to another, that they may be healed? and whether they should not be fully resigned to the will of God, whether to live or to die?

Answer—We consider the direction for anointing the sick already given by our brethren, sufficient for ordinary occasions, but when anything further is necessary, brethren called upon to anoint should act accordingly.

X. Do the brethren consider it in accordance with the order of the brethren and tenor of the gospel, for members of the church to take a drink of water from the table at love-feast, while the tables are being furnished for supper, or thanks are offered at our communion.

Answer—Members should tarry one for another according to Paul to the Corinthians. 1 Cor. 11: 33.

XI. Which would be the most consistent with the teachings of the gospel to have the supper off or on the table at the time of washing feet?

Answer—Inasmuch as the teaching of the gospel in this respect is differently understood by the brethren, we left it with the churches to decide which course will give the most satisfaction and peace.

XII. Shall we not determine at this Annual Meeting to make voting a test of fellowship? If not, then shall we not let the whole matter to the decision of the brethren to do as they individually will, with all the discord and confusion we now have throughout the Brotherhood?

Answer—We conclude to re-adopt the decision of the A. M. of 1866, Art. 1.

XIII. Would it not be well for all committees, to keep a record of their proceedings signed by the committee, and also by competent members of the church in which said committee acted, for reference?

Answer—We think they should keep a record, from the fact that so much misunderstanding occurs without it. A duplicate of the proceedings should also be left with the church if it desires.

XIV. How is it to be considered when a brother is conscientious in wearing his beard on his upper lip, (a full beard), and when there are other brethren who are conscientious in not saluting such brethren?

Answer—We consider that in all such cases as the foregoing, brethren should bear with one another.

XV. Would it not be more in accordance with the gospel and the order of the brethren, to have a more uniform practice in giving letters of recommendation to members moving from one arm of the church to another?

Answer—We think it best to let the churches write certificates as will suit them, as this has heretofore been the practice of the brethren.

XVI. Inasmuch as there is great dissatisfaction as regards the decision of the A. M., relating to Insurance, in permitting brethren to insure property but not life, and thus permitting the rich who own real estate to insure, but not the poor. Should not a poor man be permitted to insure life, as well as the rich his property?

Answer—We defer this subject for the present.

XVII. As there seems to be a discord in the decision of A. M. of 1850, Art. 32, and A. M. 1827, Art. 4, we wish to have them harmonized if possible.

Answer—We consider that no unbaptized person can be a member of the church, and therefore cannot be anointed.

XVIII. How is it considered if the

A. D. 1869.

A considerable number of brethren assembled in the neighborhood in which the General Council Meeting was to be held, some days before the time for meeting. The brethren around in various places availed themselves of the opportunity afforded them for preaching, and quite a number of meetings were held, to the edification of the brethren, and, also, it is hoped, to the good of others.

On Tuesday morning, the meeting the meeting was organized and opened with devotional exercises, after which it proceeded to business. The following subjects were presented to the meeting and acted upon in the fear of the Lord, with the conclusions herein stated.

1. Whereas there have been certain petitions from Southern Ohio presented to this Annual Meeting, and which have been extensively circulated through the brotherhood, wherein the petitioners have set forth certain grievances, and desire some change or modification in holding the Annual Meeting, and also in certain practices among the brethren; And whereas this Annual Meeting desires to maintain all the practices and ordinances of Christianity in their simplicity and purity, and to promote "the unity of the Spirit in the bonds of peace;" therefore, though it cannot grant the changes and objects desired by the petitioners to the full extent petitioned for, it will make the following changes in the manner of holding the A. M., and endeavor to guard with increased vigilance against the abuse of the practices referred to in the supplement, by advising and urging the brethren to observe the cautions and directions in reference to said practices, as hereinafter stated.

1st. In relation to the appointing of the standing committee, we advise

and that in signing the minutes, w advise that a suitable number of l ders sign them, but not as membe of the standing committee, and t signers need not be confined to t committee. We also advise that t minutes be read to all at the close the meeting, provided there is tim and it be found practicable to do s and that the term *Moderator* as a plied to the leader who keeps orde be dropped.

2nd. In relation to holding protract ed meeting for worship, we feel mu impressed with the propriety of co ducting said meetings in strict accor ance with the gospel: that all disc der, and improper excitement shou be avoided; that care should be take that the understanding be enlighte ed, as well as the passions awakene That on all occasions when candidate for church membership are visited an examined, they be dealt with as th gospel seems to require, and as th order of the brethren has sanctioned that in noticing the success of preac ing, we advise that the number of ad ditions to the churches be omitted.

3rd. In relation to Sabbath School we feel the great necessity of guard ing against the prevailing manner i which these schools are conducted of cautioning the brethren who tak any part in them, against having festi vals, or anything of the kind that doe not comport with the spirit of Chris tianity, which such schools are de signed to promote; that care be taken lest pride be taught rather than hu mility, and that nothing be encour aged thereby that will conflict with the established order and character o the brethren; and that care should be taken that no offense be given to brethren in these things.

4th. In reference to the controver sial articles published in our religious papers, we counsel and advise our brethren Quinter & Kurtz, and H. R.

accounts. "Be not deceived," saith the apostle Paul to his Galatian brethren. "Little children let no man deceive you," saith the beloved disciple John. Hence the necessity that we "watch and pray," and at all times be on our guard; for if we be "deceived," we will undoubtedly be disappointed, as to our expectations, of the enjoyment of the "world to come." Hear the language of the Savior in this matter: "not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."—Matt. 7: 21. Read also the 24 and 25 verses, and chapter 25: 11, 12. From these scriptures, and others which we might adduce, it is obvious that there is a possibility of us being disappointed in that great and coming day.—Some seem persuaded to have baptized in his name," and in his name "cast out devils," but he declares he "never knew them." This shows it is possible for us to make a profession of the Blessed Jesus Christ, may even "name him with our lips, while our hearts may be far from him." It may engage in his worship for some sinister motive, as gain, the applause of men, to be popular, or in any way not for religion, or a "love of righteousness," it will in no wise miss the approbation of the "Judge of all the Earth." Hence we exhort you, brother and sister, and you too kind reader, who may [illegible] Christian world, to [illegible] Heaven and eternal happiness. Let us lay aside all sinful and superfluous [illegible] and run with patience the race set before us, looking unto Jesus," following him in all his appointed ways, not merely calling upon him "with the lips" [illegible] "in truth," holding out faithful to the end, that we all our disappointments [illegible] be disappointed in the end; but [illegible]

J. M. [illegible]

For the Companion.

Benefits of Early Piety.

Nothing is more necessary to make the youth happy than piety. Without it true enjoyment cannot be found. The careless youth who loves to engage in the pleasures of vice seldom finds enjoyment. But that youth who forsakes vice with all its allurements and loves the service of this Divine Master, will in this world enjoy true happiness, and in heaven wear a crown of never fading glory. How many young persons have left one year after another pass by unheeded! How often has the beautiful Spring decked herself in her gorgeous robes, and decked herself again with more than her former beauty.—How often has the cooling breeze of Autumn strewed her fall leaves upon the youth's pathway to warn him to abandon the pleasures of vice and seek the aids of pure religion!

Nature is full of the love of God but none can appreciate it as well as those who love to obey His Holy will. The idea of being a sanctified saint in Heaven has filled the young heart with ineffable joy. Hence he looks upon the future as the only means of fitting himself for eternal happiness. He has more enjoyment in solitude than the actor at the theater or ball-room.—[illegible] to be hurled down the vortex of eternity.

[illegible] reader, are you prepared to meet God at the [illegible] and reap [illegible] Heaven, which in his tender mercy he has so abundantly prepared for you? If not, ponder well where your condition will be in eternity.—Think not that religion will destroy all your [illegible] will rob you from the shining Crown which [illegible] is offering you with to destroy all your future happiness. Remember now thy Creator, in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.—Eccl. 12: 1. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6: 8.

E. M. SEAVER.

[illegible]

Passover—Lord's Supper.

FRIEND WISE: I read your reply to C. Curtis, in the "*Christian Family Companion*," Vol. 4 No. 34, pp. 332, 333, and made a few remarks concerning it to one of your brethren, and he thought you could answer me if I would write to you. Not that I deny feet washing to be a Church Ordinance; but as I have often been grieved at your (I mean your Church's) inconsistencies concerning the Passover, to prove your supper, and have seen that you also made some unfounded remarks in your reply, duty moved me to attempt to free you from your error if possible; at least to show you your error. Though I be a stranger to you, I will, nevertheless, treat you as a friend whose soul I love.

You state: "Jesus was crucified on the 14th day of the month Abib or Nisan, and 15th day of the same month the "feasting" began. For surely they could not feast upon the Lamb before it was slain, or killed. It was killed on the 14th and eaten on the 15th of the month. Jesus died on the cross on the 14th, about the ninth hour; and this was the time the Lamb was to be slain, according to the law of Moses. For the anti-type always filled the type.'»

I understand you to maintain that the Lamb was to be slain the 14th on the ninth hour, (or according to our time at about 3 o'clock) according to the law of Moses; and that Jesus died at the time of the killing of the Lamb. The Lamb was to be slain according to the law, "between two evenings," or "at the going down of the Sun." Ex. 12: 6. Deut. 16: 6. This passage in Deut. has in the German, "after the sun has gone down." The two evenings were reckoned by the Jews from just after 12 o'clock till sunset, for the first evening, and from sunset until dark for the second. To kill the Lamb between these two evenings must be done as nearly at the time the first evening ended, and the second commenced, as possible; which would be according to Deut. (16: 6), "at the going down of the sun." With the feasting on the lamb was connected the feast of unleavened bread, which lasted seven days; it began on the 14th day of the same month in which the lamb was slain at even, and ended on the 21st at even, reckoning for the first day from the 14th at even, until the 15th day at even, and this day was a sabbath, as was also the last day of the feast, namely, the 21st day of the same month. Ex. 12: 15, 16, 18; Num. 28: 17, 18.

Now let us see how closely the Evangelists observed these sayings in their history of the Passover. Matthew, Mark and Luke give an exact account of Christ's observance of the Passover according to the law of Moses.

Matthew (26: 17,) says: "Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?"

Mark (14: 12.) says: And the first day of unleavened bread, when they killed the passover," &c.

Luke (22: 7, 8.) says: "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat."

Here the Evangelists have reference to the day of unleavened bread, recorded in Ex. 12: 6, 15, where we find that the lamb must be slain on the 14th day of the first month between evenings; and at this time the first day of unleavened bread commenced, and as it was to be the last meal of this 14th day, (though eaten on the 15th, which is properly called the first day of unleavened bread) before this meal, leaven had to be put out of their houses; for this reason it was named the first day in Ex. 12: 15. Now I ask any candid man whether the Evangelists could make such expressions in reference to any other feast, save the feast recorded in Exodus? This feast was no new institution, else the disciples of Jesus would not have known anything about it previous to its institution, and would not have inquired of him where they were to prepare the Passover. There never was any other like feast instituted—never any feast that was connected like this—a feast of seven days unleavened bread, on which a paschal lamb must be killed the first day of the feast. Now this being the case, these passages can refer to no other feast, save to this Passover, which was instituted by Moses, by the authority of God. Christ sent Peter and John to prepare this very Passover and none other, for there never was any other literal, or figurative Passover in existence. To deny this, seems to me to be bordering on infidelity; in fact it is infidelity in effect, for if Christ did not eat the Passover instituted in the law of Moses, with his disciples, then are Matthew, Mark and Luke false witnesses, and the authority of the scriptures unreliable. One of these two must be true, either these witnesses are false and their account unreliable, or your assertion is untrue. You may choose whichever you think to be best at the end—at the time of judgment.

I also hold that the "anti-type always fills the type," according to the sense of the Spirit; but the type goes before, and therefore the typical lamb must be first sacrificed, before the anti-typical is offered up. I agree with you that Christ died on the day of preparation, but deny that this preparation was for the Passover, as you seem to hold; at least, so I understand your language, where you say: "The fifteenth day of the month Abib was always an ecclesiastical sabbath. The next day after Jesus was crucified was a "sabbath day," called by the Jews "a high day." See John 19: 3. The day Jesus was crucified was "the preparation" for the feast of the Passover. John 19: 14. And it was the preparation of the Passover, and about the sixth hour." I understand from your remarks that you hold that this preparation day was to kill and prepare the paschal lamb, or the Passover. If this is your meaning, which it evidently is, it is erroneous and unfounded. Matt. 27: 62; Mark 15: 42; Luke 23: 54; John 19: 14, 31, 42, all have reference to the same preparation day; and Luke says, "And that day was the preparation; and the Sabbath drew on." He does not say "the Passover drew on," which would have been necessary had this been a preparation expressly for the Passover; but as it was a day expressly to prepare for the Sabbath, therefore he says, "the Sabbath drew on." The Israelites had to prepare on the day before for the Sabbath, and therefore it was called the preparation. Ex. 16: 23. And as it now came on the Passover, they must also prepare for the offerings belonging to the Passover, which were to be offered on the Sabbath, for which reason John called it "the preparation of the Passover."

There is a difference of translation on this passage. Leander translates it thus: Es war aber an dem vorbereitungs Tag, vor dem Osterſabbath." In English it would stand thus: "And it was the day of preparation before the Eas-

ter Sabbath." Luther has it: "Es war aber der Rüsttag, in den Ostern." In English: "And it was the day of preparation on Easter." But let this be as it will, there is no doubt but this day was a preparation for the high Sabbath, which was, without doubt, so called, because the Passover and the waving of the sheaf of the first fruits met together on it. Lev. 23: 10—14. There was special necessity for preparing for this Sabbath, because of these festivals meeting together as they did that year. And the Jews would not have Jesus and the criminals on the cross on the Sabbath day, to pollute that holy day, and especially this high Sabbath. For if they were not to let a man who was hung on a tree, hang all night, so that they would not defile the land, (Deut. 21: 23.) much less should these hang on the cross, lest they defile, not only the land, but also the Sabbath. Because of the Sabbath drawing nigh, and it being the evening of the preparation day, Joseph of Arimathea came to Pilate to ask for liberty to take the body of Jesus to bury him; and because of this they buried him near to the place of his crucifixion. Mark 15: 42; John 19: 31, 42.

Now you might probably refer me to John 13: 29; 18: 28, to prove that Christ did not eat the Jewish Passover; but you will fare little if any better than Pedo-baptists do when they refer us to the Scriptures where whole households were baptized, to prove that infants were baptized. If they want to prove infant baptism by their household doctrine, they must prove that the word household always includes an infant or infants. But we can sustain our position against them, when we can prove that there may be households that have no infants included in them; and if we prove that according to the commission that we other than believers are to be baptized, we also prove that no infants were included in the household baptisms, if the apostles were faithful to their commission. So also it falls upon you to prove that the passage, "Buy *those things* that we have need of against the feast," necessarily includes the buying of the paschal lamb; or, it proves nothing for you. This feast was a feast of seven days, as already stated; and on every day of this feast they had to offer sacrifices connected with it, and to these Judas may have had reference. And it also falls to your lot to prove that "eat the Passover," necessarily means the eating of the paschal lamb; and if done, then you must yet prove that the Jews were on exact time according to the requirements of the law, before you can find aid for your assersion. But it is enough for me if I prove that Christ had already eaten the paschal lamb, before this event took place, and this I have done. The sacrifices connected with the paschal lamb, as also the seven days of unleavened bread, were called the Passover. Deut. 16: 2; Luke 22: 1. So the Jews must yet be undefiled if they would eat the Passover, though the Lamb was eaten before they came to the Judgment Hall. I will now conclude. You can answer by the *Companion* if you like, if my letter is also inserted. Yours in love. Let me hear from you.

JOHN HOLDEMAN.

Reply.

John Holdeman: Yours has been received and read with care. If I be in error, you have failed in accomplishing your purpose, as you say, "to free you of your error." I do not want to live in "error," but you are so much like me in *fact*, that we are both in the same "error," although you *profess* to be in the truth. You make some bold assersions, but fail to give us the proof to sustain them, and an assersion without proof is of no force in controversy. You have even failed to show me my error; but on the contrary, you sustain me in my position.—You make a great many references to the "Passover" in the Old Testament, but fail to show their exact use in the New.

The first point of difference between us to which I will call attention, is the use of the term "evening." The Paschal Lamb was to be slain "between two evenings." doubtless, "two evenings' of the same day. You say "the two evenings were reckoned by the Jews, from just after 12 o'clock till sunset, for the first evening, and from sunset until dark for the second.' Where is your *proof*? Again you say, To kill the Lamb between these two evenings, it must be done as nearly at the time the first evening ended, and the second began as possible, which would be according to Deut. 16: 6. at the going ended at sunset, and the second began at sunset, where, "between" would you find a moment of time to kill the lamb. If one evening began immediately when the other ended, I cannot find time enough to kill a lamb between two evenings. Therefore your error is apparent to any common mind.

I read in Gen. 1: 5: "The evening and the morning were the first day.' And the same is said of the six days of Creation, Genesis 1st—Therefore the Hebrew method of reckoning days was from sunset to sunset, for a day of 24 hours. But they had the day proper divided into 12 hours, and the night into watches. In the Torrid Zone the sun rises at six o'clock, and sets at six, our modern time. There is no difficulty in finding time to kill the lamb between the two evenings of the same day, according to this method of reckoning time, for the first evening began at sunset, and ended at dark; and the second began an hour or two before sunset, and ended with the setting of the sun. Then if the lamb was slain between the two evenings, it would be, of course, after the first, and before the second. For the first ended at dark, and

the second began about 4, or 4½ o'clock P. M., of our modern time. Therefore, if the lamb were killed about 3 P. M., it would be between the two evenings; and also, at the going down of the sun. Deut. 16: 6.

Next I will notice your German Translation of Deut. 16: 6. You say it reads, "after the sun has gone down." And you say the second evening was reckoned from sunset until dark.—Now if the sun had gone down, then according to your own showing it was killed *in* the *second* evening, and *not* between *two* evenings.—Can you see your difficulty? Dont you know that when the sun has gone down, we do not use the phrase "going down?" The sun is down. The sun is going down from the time it passes the zenith, until it sinks beneath the horizon. Hence it is as clear as light, that the ninth hour, or 3 P. M., is at the going down of the sun. You can see then, or *I* can see, and *you ought* to see, unless blinded by prejudice, that I am correct in my conclusion.

Now I will proceed to the word 'Passover.' You call me to prove what you do not find it necessary to do, that is, you required [illegible] prove that the word *Passover* means the "Paschal lamb," when that word is used by Matthew, Mark, and Luke, and that it means something else when used by John. If the word Passover means the "Paschal Lamb" when Matthew uses it, how do you prove that it "eat the Passover" (Luke 22: 8) doesnot mean the same. You say "John has one of the two disciples, that went to prepare the passover."—You are right in this, as John calls the meal they partook of, "*Supper*." John 13: 2. "Supper being served." Bible Union Version. John was present at the preparation of the meal in question and he calls it "Supper." Was the "Paschal Lamb" ever called supper by any inspired writer? Where can you find the "Paschal Lamb," John calls "Supper." Dare you reject John's testimony? Will you say he did not know the character of the meal he refers to? If you do, you destroy all his testimony. This will appear clear to all. But you may say, how can you reconcile the two? I reconcile them by considering the word Passover as used by Matthew, Mark, and Luke, to be the second Passover as used by Matthew, Mark, and Luke, to be the same with those.

I was quite surprised at your use of the term "infidel." I thought you ought to read Deut. 16: 22, and be undeceived.

Now I will proceed to show that Christ ate the Legal Passover on the night of the 14th. In Exodus 12: 3, we read: "In the tenth day of this month (Abib) they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house," &c. Now it is evident that Christ was not the head of a family. He had no legal right to eat the Passover, or you call it the Paschal lamb, in the manner he did eat with his disciples. For they were to take every man a lamb,—a lamb for a house. And if the household be too small for the lamb, let him and his neighbor next to his house take it" etc. Peter had a household. Christ must be had a wife and a house. See Matth. 8: 14. John had a house. See John 19: 27. For these men to eat the "Paschal Lamb" in company, and their households be present, is contrary to Ex. 12: 3, 4.

I argue in the next place, that it was not the "Legal Passover" from the time of its fulfilment. Friend John, when did the "Legal Passover" receive its fulfilment? All answer this question: When did Christ expire on the cross? Very well. The "Passover" Christ ate with his disciples was not fulfilled then.—I will prove this by your own witness—Luke. When was the "Passover" Jesus ate with his disciples to be fulfilled? Answer: In the Kingdom of God; for Jesus said: "I will not any more eat thereof until it be fulfilled in the Kingdom of God." Luke 22: 16.—Therefore, it was not the Jewish, or "Legal Passover."

My next argument is, it was not the proper, or legal day, to eat the "Paschal lamb." My first witness to prove this is John, the "disciple whom Jesus loved," [illegible] Christ crucified, i. e., on what 19: 31. My next witness is John Holdrman. Now friend John, don't be excited when we place *you* on the witness-stand and answer this question. On what day was Christ crucified? Ans.—"The day before the Sabbath." I quote from your letter. You say: "The Jews did it to prepare on the day before the Sabbath, and therefore it was called the preparation." Pa. 16: 22. And as it now came on the Passover, they must also prepare for the offerings belonging to the "passover," which were to be offered on the Sabbath, for which reason John calls it the preparation of the Passover."

The Jews did to prepare *on the day before* the Sabbath. (Italics my own.) Jesus was crucified on the *day before* the Sabbath, for he was crucified on the preparation of the passover." See John 19: 14.—Brother, from whom you receive, says the same, as you translate his language. He says it was the day of preparation, before the Easter Sabbath." Now of course it was the preparation for the Sabbath. Then Jesus was crucified the day before the Sabbath. But the Sabbath was the 15th day of the month Abib, therefore Jesus was crucified before the 15th; the 14th and Christ was crucified on the 14th day of the month Abib, and he expired on the cross about the ninth hour, or at 3 P. M., at the going down of the sun. Therefore he expired on the cross at the time the "Paschal Lamb" should be killed, on the 14th day of the month Abib,

ure they have not many more years to sojourn here below. Our labors soon must be with them for life: and perhaps before the time for another in this congregation comes around the Lord will be glorified in calling us to our eternal home, to the enjoyment of himself. If this will be the case, and we have been faithful, we can soon meet the Lord in the air, and be with him, and with one another forever more. There we will not be under the painful necessity of saying farewell: for our joys will be unspeakable, and of ever lasting.

Then having in view the joys the children of God shall realize in Heaven above, let us contend for the faith once delivered to the saints; pray for one another and so fulfill the royal law, for if we make Christ's example our directory, we shall behold him when he comes again with composure, with comfort: we shall then welcome the consummation of all things, as the time of refreshing from the presence of the Lord.

J. C. L. Wineland.

Clover Creek, Pa.

Dear Editor:—In Companion No. 23, page 341, I see brother S. T. Bosserman, Dunkirk, Ohio, asserts that those shepherds who were watching their flocks on the night Jesus was born, were Jews. And brother Bosserman plainly intimates as how we may know that they were Jews. The reason why I ask for information on this matter is because I once put a question in Sunday School who those shepherds were; and we rather decided that they were Jews, inhabitants of Judea according to Luke 2: 8, compared with the 4th verse. But on a more close examination of the matter, I have come to the conclusion that they were Eastern people, who raised the lambs for the temple. Our company being from the East or from Syria, according to Matthew, and should not be from Judea, according to Luke and others. Now, if I am wrong in this matter, I would be glad to be corrected. Do your brethren generally agree on this subject as I understand it? If you answer this question, please do so as well as myself.

S. T. Bass

Mich.

Thanks.

Dear Brethren and Sisters in the Lord.—I have stood on Zion's walls within hearing of the Gospel trumpet, and many times I received the glad salvation proclaimed to bring me peace and comfort. It is a comfort to me, when I cannot partake of the sacrament because I feel unfaithful in my duties, I am thankful in reading the 13th chapter of 1st Corinthians, that God has loved us, and made us his children, and Heavenly Father sent his son into the hearts of his dear people to regenerate them. And I pray the Lord to bless you all, and enable us to live a holy and God-like life in this world, and in the world to come a crown of glory.

Lydia Johnson

Queries.

Will some dear brother or sister give an explanation of Matthew 24: 20, 21 and 22? "But pray ye that your flight be not in the Winter neither on the sabbath day." What flight? and where to? "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved."

By a brother [illegible] in years, but young in the gospel and desirous to learn.

Would some brother give, through the columns of the Companion, an exposition of the Savior's language recorded by St. Matthew 19: 28, which reads as follows: "Verily I say unto you, That ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Lucius L. [illegible]

Without pretending to give a plain explanation of the 11th chapter of 1st Corinthians, concerning the covering of the head, I would say a few words on the subject. The hair was given for a covering, as says the 15th verse. "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." Your sister in the

ELIZA CUPP.

DIED.

We ask [illegible]

In [illegible] April 11, 1869, [illegible] aged 18 years, 5 months and 11 days.

In Union County, Penn., May 1st, 1869, ADAM HOLLENBAUGH, aged [illegible] years, 2 months and 3 days. He was a member of the Dunkard Church for [illegible] years, and died as he lived. [illegible]

In Union County, May 13th, ADALIN A. SIPLINGER, aged 21 years, 7 months and 7 days. She was a kind and loving daughter, [illegible] long. Her mother [illegible] in health, that you may not have it to say, "Too late."

[illegible]

DEEDS MISSIVE.

[illegible]

N. D. Wolford, Hagerstown, Ind. 1

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THE Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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TYRONE PA

to its greatest vigor and perfection when about thirty years old; and from that time will frequently yield, year by year, more than three hundred pounds of dates, and continue this wonderful fruitfulness for sixty or seventy years. The trunk, unlike other trees of so large a growth, is not formed of solid, close grained wood, but is filled in the center with a soft pith. It rises too a great height from the ground, and grows so straight that the prophet Jeremiah uses an expression which seems as if it were a sort of proverb, "Upright as the palm tree."

Every part of this highly-valued tree is of some use. A large part of the population of Egypt, Arabia, and Persia subsist almost entirely on the fruit, which grows in clusters just below the leaves. The date-stones, when ground, furnish food for camels. The leaves which grow from six to eiget feet in length, and are very broad, are used for covering the tops of houses. They are also made into various useful articles, such as baskets, mats, and bags.—From the branches are made cages for poultry and fences for gardens. The tough fibres which are fouud in the boughs are manufactured into ropes, thread, and rigging for small vessels, and the trunk affords firewood. From the sap a kind of honey is prepared, which is considered to be almost equal to that product by bees; a kind of wine is also obtained from it.

In former times the palm was found in great abundance in Palestine.—Jericho was so celebrated for the abundance and richness of its palm groves, that it was called "the city of palm-trees." (Deut. xxxiv. 3:)

Fourteen hundred years after this they seem to have been equally numerous and luxuriant; for they are frequently spoken of by the Jewish hisotrian Josephus. *Bethany* means "the house of dates." At the present time palms are not nearly so abundant in the Holy Land as they formerly were.

Reference is made to the palm in the journeyings of the children of Israel from Egypt to the Land of promise. They were passing through what is described as a "waste, howling wilderness;" but one day they came in view of a picture of verdure and beauty, which must have been all the more welcome in contrast with the surrounding desolation and barrenness.

"They came," says the sacred historian, "to Elim, where were twelve wells of water. and three-score and ten-palm-trees." (Exod,xv. 27.) and here, for a while, around these wells of refreshing water, and under the pleasant shade of these seventy palm-trees, with their rich green foliage, the weary desert-travelers halted, and pitched their tents.

In the book of Psalms we meet with these words; "The righteous shall flourish like the palm-tree."—(Psalm xcii, 12.)

Now when we consider that all around almost everywhere where the eye rested, the noble and graceful palm was seen giving beauty to the landscape, and reminding every passer-by of one of the most fruitful sources of national plenty and wealth, we can easily see how much meaning the Psalmist would include in his words, "The righteous shall flourish like the palm-tree."

Let it always be kept in mind that the life of all those who are good and holy is a beautiful thing. God commands it. We read, "The righteous Lord loveth righteousness; His countenance doth behold the upright." (Psalm xi. 7.) Good men esteem it; and even bad men, though it condemns them, admire it and confess that there is nothing so truly beautiful and lovely as goodness.—And here, too, is the secret of happiness. O, if our young readers wish to be truly happy, and to go through life with the approval of God, and to have the inward quiet of a peaceful conscience, they must, above all things aim to be good.

Another allusion to the palm occurs in one of closing scenes of our Lord's life upon earth. In fulfilment of an old prophecy, Christ was entering the city of Jerusalem riding upon an ass. Hearing of this, a large number of people went out to meet Him; and carrying in their hands "branches of palm-trees," they "cried, Hosanna; blessed is the King of Israel, that cometh in the name of the Lord." (John xii,13.

They did this with the intention of showing the honor and esteem in which they held Jesus, and in token of the gladness with which they welcomed Him to the city. Only a few days after, however, instead of the glad "Hosanna!" another cry was up, "Crucify Him; crucify Him.

In ancient times the palm was the emblem of victory and joy: and St. John thus speaks of the glorious company of heaven: "I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." (Rev.vii. 9.)

How, glorious the triumph over sin and death which these ransomed ones thus celebrate! How glorious the deliverance from all pain, and sorrow, and evil: from all tears and temptations, of which they sing, and they cry, "Salvation to our God which sitteth upon the throne, and unto the Lamb!"

"O may I bear some humble part
In that immortal song!
Wonder and joy shall tune my heart
And love command my tongue."

Who does not say, "This prayer shall be mine?" But how many are earnestly and successfully striving to have it answered? Let each of our yonng friends seriously, earnestly ask, "*am I?*"—*Early Days.*

Do not get vexed at what people say of you. Let them speak, while you endeavor to do the will of God. You will never succeed in pleasing men, and it would not be worth the tronble if you could. A little silence, and great peace of soul, and communion of the Spirit will compensate you for all the injustice of men.

We must love our fellowmen without depending on their friendship, and seek to win their love by our words and deeds, leaving our lives and our reputations, and ous characters with him who careth for us.

He who prays first for his neighbor shall be heard first for himself.

Christian Family Companion.

Grove City, Pa., June 22, 1869.

Special Notice.

By mistake in putting down paper for our last week's issue, we did not have papers enough to fill our list by one hundred and fifty copies. Therefore one hundred and fifty of our subscribers will not get a copy of No. 24. Now we have just two things before us, either to furnish every subscriber with that number or be relieved from so doing by them. To do the former we would be compelled to reset the entire number, at an additional expense of 20 to 25 dollars. However our patrons must be satisfied. Therefore we make this proposition:

1. All subscribers who did not receive No. 24, and must have it will please send us word or leave their names and directions with us without delay. All those who have preserved all the other numbers of the volume for binding, will have that No. also. Those who have not preserved the other Nos. might be satisfied by borrowing and reading their neighbor's.

2. All persons who do not preserve their papers for filing or binding, will please return them to this office. In consideration they may deduct five cents from their next subscription.

3. If in this way we can not satisfy all, after a reasonable time shall have elapsed, we will reprint the issue and supply it to all.

We need not say that we very much regret the occurrence. Our patrons will appreciate our predicament.

Love-feasts at Clover Creek and Duncansville.

We had the pleasure of attending the lovefeasts at Duncansville, on the 7th and 8th, and at Clover Creek on the 9th and 10th, both in this county. There was a reasonable attendance, and very good order and attention. Some improvements have been made in regard to the seats outside. There is certainly an improvement in this matter in our mountain country. Civilization is manifesting itself upon the community. We hope the Lord will continue to bless the efforts of his people, and impress the influence of their Godly walk and holy conversation upon the public character.

Brethren Isaac and Graybill Myers, A. L. Funk, Solomon Benshoof, Stephen Hildebrand, and Wm. Boyer, were the ministers present, at Duncansville. At Clover Creek there were only the brethren with the addition of D. M. Holsinger, and Isaac Brumbaugh.

Encouraging.

Brother Albert Ford, writing from Mallet Creek, Ohio., renewing his subscription for the *Companion*, says:

"The *Companion* continued right a along. I like the paper very much: but the Brethren's Doctrine is not under-stood here very well. Here all denominations are down on them. My hat and clothes are a shining mark for them. So I say, 'Shine on, thou mark of destinction; for I am going to wear thee till I have occasion to change for that better robe.'

A God-speed, brother. Our beloved brother John, the Apostle, wrote to "an elect lady" that he "rejoiced greatly" in that he found of her children "walking in truth." We, too, feel to rejoice greatly when we hear of and see them that name the Name of Jesus living and "*walking* in truth." Remember the words of our Savior, how he said: "Let your light so shine."—Æ.

Answers to Correspondents.

Joseph I Cover, New Lebanon, Pa. The question, "The Entrance on the Savior," can be found on page 291, of *Companion* Vol. I.

Henry Paw, Tuckahoe, Pa. Your name stands on our books as paid for volume 5.—The Postmaster informs us that the paper is now paid and the account is paid.—What is your P. O.?

Mary P. [illegible]. We have sent the order and receipt.

John Fisher, Chatham Center, O. We cannot give you the address of brother Samuel Garber, of Iowa.—Of our subscribers in Iowa, we give the following: Wm. H. Gesterger, Boonsboro, Boon co. Iowa. E. Gochenour, Adel, Dallas Co. Iowa.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Write plain and address received on every communication as we can not read guesses. Be particular in addresses or no answer will be given. All communications for publication should be written upon one side of the sheet only.

Announcements.

In the Big Creek congregation, on the 24th and 25th of July, commencing at 10 o'clock A. M., at the house of Isaiah Wilhelm, to see, 2 3-4 miles east of Parkersburg, Richland Co. Ills., and 5 miles south of Olney.

From Clover Creek, Pa.

Our communion meeting season is over. We had a pleasant season together, and we feel as though we had received a fresh supply of grace to encourage us on our pilgrimage. Brother Henry: when I left you in Martinsburg and returned home on my way I had some very serious and solemn reflections. My mind was occupied in reflecting on the happy season we had just a short time before enjoyed together around the Lord's table, and observing the holy ordinances of God's House. I was led into a train of thought something like this: will we ever enjoy another Love-feast together at Clover Creek meeting house? Will we ever meet again to celebrate the ordinances of God's house or will it be the last time? At the commencement of this article I say, that our communion season is over. Will it be over forever in this world? Most likely with some of us! Perhaps our dear brother H. R. Holsinger will not meet with us the next time! Perhaps the writer of these lines will not meet with the brethren at Clover Creek at the next Love-feast; and so we might go on enumerating names of our brethren and sisters, whom we love dearly. I could just now recall many who formerly met with us at our Feast of Charity, who are now no more in this life. They are numbered with that numberless host underground. I have noticed at our [illegible] with which I have been acquainted for a number of years, who were young when I first learned to know them, whose heads are now white, and according to na-

Did Christ ate his last "supper" with his disciples the "evening" before he was crucified. Therefore he did not eat the Legal Passover at the lawful time.

But you wanted to prove that the Jews were in the right time. Well, I will try. We read Luke 23: 54, 55, 56. "And that day (the day of crucifixion) was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." The "preparation" was the commandment of God. And it was the sabbath, according to the commandment of God—Therefore, the seventh day. Now I trust you must admit that I am according to the Scriptures.

The meaning of the word passover will receive our next attention. The word "passover," is used in Ex. 12, to signify that the angel of God would pass over the houses where he found the blood of the lamb sprinkled on the door posts and lintel. The signification of the word was not passing by, as Luke 2: 43, and many other places. The passing over the Israelites in Egypt was a passing over, and Paul says 1 Cor. 5: 7, "Christ our "Passover" is sacrificed for us; therefore let us keep the feast," &c. and I would say: Therefore let us keep the institutions of Christ as instituted by him, and perpetuate the circumstance until the time of its fulfillment in the Kingdom of God. These facts are kindly submitted. And if you receive them in the spirit of kindness in which they have been written, they will certainly do you good. I pass all your unkind expressions with a feeling of sympathy, considering that you are plainly inspired by Paul, 1 Tim. 1: 7: "Desiring to be teachers of law; understanding neither what they say, nor whereof they affirm." May we therefore, "teach no other doctrine than that taught in the *New Testament*. Yours affectionately.

JOHN WILD.

For the Companion.

Pay what you owe.

"Pay me what you owe, and save costs." This is something which is made use of very frequently in the business world, and often times the individual who is to pay finds that he has debts to pay himself.

Did it not occur to you if we duly estimate—How often do we pray to God with our actions (if we even do not with words): "give me what is due to my happiness as a reasonable," and forget, long at the same time that he has a much greater claim upon us. Of course God gives us all we deserve; and he will give us all that is necessary in order to secure our life; but, remember, as a gift. And if he gives us all this, and if we claim this from his hands, then we consider that he claims us and he has a right to this: for if he gave us our existence, and all that is necessary for us from no to his will not save; and all that we should do, and more do to justify, is so we do to him every day, to walk in his commandments, and if we pay what we owe him and then give, and prompt our actions to him, and we can assure that he will not charge us what we owe. He is God of justice, but he will deal justly with us, and we must deal justly with him, and remember "Pay what you owe."

M. H. [illegible].

"I will give you an exciting tale to read." Thus commenced a young friend of ours, who had been ordered, by reason of ill health, to spend a few days in the country. Now, we had no objection to the gratuitous exercise of the imagination, but from some cause or other, we had not been able to read in this way for years. But from the question: Like and there is a difference between the two things, we were led to reflect that there is a difference between the two things, we were led to reflect that there is a difference between the two things, we were led to reflect that

Lukewarm Christians.

A Christian is one who professes to be a follower of the Lord Jesus Christ. I do not believe that among professing Christians there is any large number of wilful hypocrites who enter the church of Christ with a lie in their right hand, and a deliberate intent to deceive others.—But at the same time I as certainly believe that there is a vast many within the pale of the church who give no evidence of a genuine conversion. Some came in through the unwise persuasions of others.—It is as dangerous to urge people to join a church as it is to urge people to marry. Both of these great steps in life should be taken from the spontaneous promptings of the heart. Give a man the reasons for making a profession of faith; point out the happy influence of a sincere "standing up for Jesus," and then let him decide for himself.

Some come into the church through a lamentable self-deception. They were alarmed by pungent preaching or a view of their own sin, and mistook fright for contrition; they afterwards fell into the hands of false comforters, and then mistook the reaction of their excited feelings for true conversion. They were indiscreetly announced as "new converts;" they felt *committed* to a certain course of conduct; and, before time was given to put their own hearts to a severe trial or to see how their religion would *wear*, they hurried into the church with the most solemn of vows before God or man upon their consciences. Alas! how soon are such rootless professors withered away! How can such self-deceived souls be anything else than LUKEWARM—"neither cold nor hot"—neither out of the church nor yet honestly within it? From our inmost heart, we do pity those unhappy persons who are thus chained to a church with which they have no sympathy—professing to love what they regard with utter indifference or else secret disgust. The true course of such is to burn up the stubble of a false hope, and seek at once a genuine hope in Christ before it is too late. If it is a kindness to point out the first symtoms of disease on a friend, how much more is it a kindness to shake down the rotten hope of a self-deceived or lukewarm professor. Reader! if you do not believe that your professed piety is a true piety, then lose not an hour in fleeing to Jesus.—Do not flee out of the church, but flee to the Savior. Thousands have been convertded within the pale of the church.

A second portion of the lukewarm in nearly every church—perhaps the larger portion—are so from a culpable declension of heart-religion.—They were once converted; but are now downright backsliders from God and from duty. They have lost their first love. Jesus Christ has ceased to be the supreme object of their thoughts and affections.—This strikes at once to the vitals.—For love to Christ is essential Christianity. It is the marrow of true religion. It is this which links the soul to God; keeps the assions down and graces up; which puts the world under our feet; and which turns duty into a delight. Love to Jesus makes the dullest heart to glow, and quickens a slow tongue to eloquence. Love of Jesus sent Henry Martin to the sandplains of Persia and Samuel Mills to the boors of Africa; it made stout old Latimer sing at the burning stake. It is the very pith of every good man's piety.

When love to Jesus ceases to be the master affection of the soul, the spiritual decline has commenced, and the sad effects soon strike outward into the life. As the inward fire burns low, lukewarmness begins. If love of Christ does not draw a man to the prayer-gathering, a sense of duty will soon cease to *drive* him there. If Christ is not allowed to keep a Christian's purse, selfishness will soon steal it. If a Christian is not conformed to Christ, he will very speedily become conformed to the world. His moral sense becomes blunted. He gets *used* to neglecting his closet; used to shirking his duties; he gets to sinning! A small excuse is enough to satisfy him. Instead of giving Christ the "Casting vote," in every decision, he gives it to selfishness. Instead of growing in grace, he dwindles every day. Having a name to live, he is dying at the root.

Put a score of such professors of religion into a prayer-meeting, and it becomes an ice house. Put a church full of such professors into a community, and it does about as much good as a monster snow bank in a fence corner does to fertilize a field.

Oh! it is terrible to think how low a Christian's religion may sink, and yet the breath of life be still left in him. It is terrible to think how far a backslider may go, who is yet not an open apostate. Terrible is it, too, to contemplate the mischief which these lukewarm professors make in the church and society. Over such as they, sinners stumble into perdition Every backslider commonly has one or more clinging to his skirts. Such professors "do these things which they ought not to do, and leave undone those things which they ought to do; and there is no spiritual *health*" in them.

What did the Holy Spirit say unto a lukewarm church at Laodicea? "Be zealous,therefore, and *repent!*" And the best way to repent of sin is to quit it. If sin have grown into a horrid ulcer, cut it out! It is better to enter into life maimed and bleeding than to be cast into hell.—

The most effectual repentance for neglected duty is to resume that duty. Do not stop, my friend, to mourn outside a bolted closet-door. Open again the place of secret devotion, and, as thou enterest there, bathe with tears the feet of thy deserted Savior! Rear again thy household altar. Go back to your post of labor. Implore the grieved Holy Spirit to aid you. And do it betimes. The Judge standeth at the door! To-morrow you may be in your shroud, and your soul be summoned to the bar of God.—*T. L. Cuyler.*

The Palm-tree

A stately and beautiful tree is the *palm*, and perhaps it is, of all trees in the East, the most useful. It comes

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME V. TYRONE, PA. TUESDAY, JUNE 29, 1869. NUMBER 26.

The Golden Side.

There is many a rest on the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would make it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning:
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayers to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit, and grieve, and wonder.

For the Companion.

A Fragment.

TO BROTHER REUBEN YOUNG.

Your note of the first of December, 1868, came duly to hand. You requested an immediate reply, but failed to give me your address. I sent you a brief response, which was returned in the course of a month. I therefore take the liberty of communicating through the press.

The subject to which you call my attention is among the mysteries of the Infinite, and is one of the most prolific sources of speculative Theology. But the question you put relative to the subject is not difficult of solution, at least in one respect of it, and should never become a matter of doubt or speculation. The Divine Foreknowledge and the Divine Decrees are both incomprehensible; but *that they are not the same needs no proof.* As nothing can escape the Divine Prescience, and no event transpire not included in it, unaided reason would be able to pronounce on the distinction betweeen Foreknowledge and Decree. The first extends to all things, as necessary to a complete Moral Government; the latter to that which is in accordance with the Divine will. If they are the same, as your opponent maintains, there is no escape from the shocking conclusion that God is the direct, responsible Author of evil as well as good. Foreknowledge is a simple state or condition, if I may so say, and God could not but foresee what was to be; predestination, or decree, is *determination* in reference to something yet future, which makes a distinction absolutely necessary to present the involvement of the All-Holy in the origin and perpetuation of evil.—God foreknew the apostasy of man by the simple constitution of his being, but He could not decree such a result without voluntarily exercising His powers in reference thereto, which would indicate a character which no intelligent creature could respect. If God did not foreknow all the evil that sin would ever introduce, He could not, by parity of reason, foreknow the good; and if He foreknew neither He was, is, and ever will be, dependent on the revolution of time for the knowledge of events, and cannot claim superiority over his creatures. If we admit his foreknowledge as essential to his Divine constitution, but endow him with power and disposition to cast a vail of ignorance over untoward occurrances in the future, we clothe him with qualities, if possible, more hateful and revolting than if he were the direct, active Originator and Promoter of evil. That he foreknew some things is beyond cavil, unless we reject the prophetic writings; and having once predicted an event, with the time and circumstances of its fulfillment, there would have been no possibility of saving his veracity and honor had he not possessed a perfect knowledge of every minute particular and the operation of every influence, good and evil, that intervened between the prediction and its accomplishment. The death of Christ was foretold from the beginning, and of course, foreknown, together with all the malice and cruelty and exhibition of devilism that characterized the con-

duct of his enemies, but with all that was the offspring of sin in the treatment received by the Son of God, the absolute, unconditional Divine decrees had nothing to do. The decree that eventuated in the exercise of creative power was, so far as we are concerned, absolute, neither human reason nor will existing to serve as a condition to the Divine procedure. But beings in the image of God once made, all the Divine Decrees in relation to us are conditioned by the fact of our intelligence and power of choice, so that the eternity of predestination as to our salvation or ruin is connected with foreknowledge on the part of God, and the power of acting contrary to Divine Law on the part of man. In the deepest ground neither has any precedence as to time, both being from eternity; but in the order of logic, foreknowledge is antecedent. It would be absurd to maintain that anything can be decreed without any knowledge of it, and equally absurd to contend that a thing may not be foreknown without any decree relative to it. Predestination is strictly accordant with the Divine character, and foreknown evil cannot therefore be decreed. The inward states and activities of the Divine Nature are eternally immanent; but the expressions of the Divine mind are necessarily objective, and take place in time. Foreknowledge is a state of being; Decree is an inward activity of being; and the Divine ways or conduct are the externalization in time of what was a Divine thought from eternity. The Omniscient decrees nothing that he does not foreknow, and whatever is foreknown, as a matter included in the decree, will certainly come to pass. But that all that he foreknows comes to pass because he has so decreed, is a dogma utterly hostile to the Bible, and derogatory to the character of its Author.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

A Few Reflections.

Dear reader and fellow-traveler to eternity, and especially those who feel an interest in the service of God: You never enjoy yourselves better, than when you meet with the dear brethren and sisters, and sit under the sound of the preaching of the Gospel, where we receive, or have received, many an encouragement and consolation from our beloved ministering brethren who labor so earnestly for us. But did you ever pause and think of what great, and if I may use the expression, undeserved blessings you enjoy when you are blessed with health and strength to go up to the house of God? (Oh, pleasing thought!) Are you made to feel and pray for those that are deprived of that great privilege, and who greatly desire to be with you? But behold the difference: they are confined to the house or sickroom, and must spend their time in pain and suffering, for years, and endure many long and sleepless hours. But it is sweet to remember that God's presence is everywhere. The knowledge of God's omnipresence is precious to the suffering in the sickroom when alone, yet not alone, for Jesus is present. Of this suffering in the sickroom, the writer of these imperfect lines has had thirteen long years of experience. And I can say, that no one can fully realize the love of the brethren, as long as it is convenient to travel along from place to place, and from one Lovefeast to another. Such mostly enjoy the reading of some good encouragement in the *Companion*, or *Visitor*, including that best of all books, the Holy Bible.

Dear reader, whoever you be, if you were unable to go up to the house of God for years, on account of sickness and intense suffering at times, would it not be a consolation to you to read some instructive lines, which appear in our papers? Could we all realize it, perhaps more articles would appear under the head of "A crumb of the Bread of Life for a suffering sister," which I peruse with pleasure and profit, being the "suffering sister" alluded to. May the Lord bless and reward the brother, abundantly, for his labors of love and sympathy shown toward his unworthy, afflicted, but well-wishing sister.

O how many solemn, and I hope, lasting lessons, have I learned while in the school of affliction! But with David of old I can thank God, and say, "It is good for me that I have been afflicted." And Paul, the Apostle, says: "All things work together for good to them that love God." Truly so. Our way to the crown may seem severe to the flesh, but thanks to God, to the flesh only. It will be a pleasant relief to lay down this flesh and very pleasant to take it up, not in weakness, but in power; not in mortality, but in immortality.

Now brethren, I hope you will bear with me. In conclusion I wish to say, something appears

in the *Companion* sometimes which often grieves my heart deeply, and has caused sleepless hours. It is this. There is a little too much discussion on certain subjects. Now would it not be better to correspond in private letters when we differ in opinion on Scripture? Let us keep up that love which we should possess, and publish that which will edify, comfort and encourage. Your afflicted sister in bonds of Christian love.

SOPHIA SHATTO.

Shiremanstown, Pa.

———:o:———

For the Companion.

To the Unconverted.

Dear Reader: I now address you who have not made peace with God; who have not yet believed, repented, and been baptized, as commanded by the Lord. I pray for you when I think of where you stand. You are in the bonds of sin which will keep you in the service of Satan until you sink into eternal darkness, if you do not choose the path of life which Christ has opened for us to enter if we will obey him instead of Mammon. Delay no longer. The day of salvation is still in your favor; but you know not when the pale messenger—Death—will come, and if unprepared for an inheritance with the righteous, you will be shut out from Christ and the glory of his power.

Oh, reader, let not satan hold you any longer from opening the gate, and starting on the path of life. If you would spend a few moments of your time every day thinking of your soul and eternal welfare, you could no longer go on in darkness. No longer stay in the service of the wicked one, who is holding the glass of darkness before you to keep you from seeing the way of God's word and drinking of the living waters. O spurn satan's slavery and do not think you are not prepared to come to Christ. Do not think of making yourself better before you come, for Christ only can make you whole. And do not say you can not be faithful. Christ has told every one to believe, repent, and be baptized for the remission of sins, and promises those who receive him to be with them always. But you cannot be faithful as long as you do not renounce sin and all satan's pernicious ways.

Think how many have been cut off in their bloom of youth! Think of the warnings you have had and still have to leave the world with its sinfulness, and "prepare to meet thy God." And think not that you are too young. If you are not too young to die in sin, you are certainly not too young to live in righteousness. You are not too young; but you may grow old and become hardened in sin, and so, at last, be unprepared for "the world to come." In youth is the time to remember your Creator.

O beloved reader, let me implore you to delay no longer. Be determined that you will serve Christ, let the world say what it will. What is this life that its empty pleasures should cheat you out of your title to the ever-enduring joys promised to those who will live Godly in Christ Jesus, notwithstanding the scoffs and persecutions of a wicked world? O give the remainder of your days to Christ. To-day is the accepted time. Take warning. Consider the great numbers that are yearly passing on to judgment, unprepared. Take heed to your ways. Come to Jesus.

Young man, how can you turn your face,
From such a gracious friend!
If you pursue your evil ways,
Do you not fear the end?

Young woman too, what will you do,
If out of Christ you die?
From all God's people you must go
To weep, lament and cry.

SUSANNAH M. SANGER

Oak Hill, S. Pa.

———:o:———

Treasures in Heaven.

We read of a philosopher, who, passing thro' a mart filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection: "How many things there are here, that I do not want!" Now, this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called good things. It has spots of honor and power to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian whose piety is deep-toned, and whose spiritual conceptions are clear, looks over the world and exclaims, "How much there is here, that I do not want! I have what is far better. My treasure is in heaven."—*Tyng.*

———:o:———

It is an oriental idea that the spider draws its venom from the rose; and thus from the sweetest sources comes the blight of happiness and human affections.

For the Companion.

On Sanctification.

Thank God that there is such a grace as Christian perfection; which is evident from the following scriptural injunctions: "Be ye perfect, even as your Father which is in heaven is perfect." "Be ye holy, for I the Lord am holy,"—"and the very God of peace sanctify you wholly."

First, the purity of the Being whom we serve, makes it necessary that his worshippers should be of pure hearts and clean hands. "Ye shall, therefore, sanctify yourselves, and ye shall be holy; for I am holy, saith the Lord."

Secondly, the conditions upon which eternal life are promised, absolutely requires that we should have perfect love in the fear of God. "Follow peace with all men and holiness, without which no man shall see the Lord." That such sanctification implies something more than justification is proved by this citation: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' Paul is here addressing his dearly beloved brethren at Corinth, who of course had been justified and were then partakers of the joy and peace consequent upon justification. For the apostles had previously addressed them in this language: "Ye are our epistles known and read of all men: written, not with ink, but with the Spirit of the living God: not in tables of stone but in fleshly tables of the heart."

The passage above referred to plainly indicates that there were some vestiges of the carnal mind remaining on the part of the dearly beloved, subsequent to justification. Likewise, this text bears testimony to the same fact: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes desire the sincere milk of the word that ye may grow thereby." Peter here affirms two points: That after the justification it remains for the sanctifying pirit to cleanse the soul from all evil propensities, and that when the soul is converted the grace of Christ begins to assimilate it to its own lovely nature; and it continues till the whole soul is changed into the likeness of Christ, till the whole lump is leavened and the soul bears the image of the heavenly, as before conversion it bore the image of the earthly. For the path of the just is as the shining light that shineth more and more unto the perfect day.

Sanctification consists in being delivered from the power of sin so as not to commit sin. "How shall we that are dead to sin, live any longer therein?" The apostle plainly declares that we are "buried with Christ" by baptism unto death, that like as Christ was raised up from the dead even so we also should "walk in newness of life;" and that we are dead unto sin, but alive unto God, that sin shall not have dominion over us; for we are not under the law, but under grace. Being made free from sin, we have become the servants of righteousness; and having become the servants of God, we have our fruits unto holiness. The elevating influence of the grace of God in the soul of man crucifies the flesh with the affections and lusts, and subdues the lusts which war in our members. The sanctifying Spirit purifies the soul from the garments spotted by the flesh, and clothes it in fine linen, clean and white; for the linen is the righteousness of saints. All evil tempers and wicked thoughts are banished out of the heart, and are succeeded by a spirit of gentleness, of meekness, and of love toward God and all humanity. Hatred, envy, bitterness and jealousy, give way for the glowing and heavenly sentiment of righteousness and peace, joy in the Holy Ghost, and pure, unselfish, high-toned friendship. Pure benevolence overflows the faithful heart. The whole person is fully and unreservedly consecrated to God. The conformation of every power of body, soul, mind and spirit, to the will and likeness of God is effected. Then does the believer love the Lord God with all his heart, mind and strength, and his neighbor as himself. God is his end and aim; and his heart being all aglow with the love of God, the sparkling of the eye, the gleaming of the features, and the gestures of the body, are but the outward expressions of the hallowed fire that burns within the inner sanctuary of the soul. It is the meat and drink of such a soul to learn and do the will of God. It is his chief delight to study and meditate on the word. His language is that of the Psalmist: "O how I love thy law! It is my meditation all the day: I delight to do thy will, O my God; yea, thy law is within my heart." Then is the body the temple of the Holy Ghost, God the Father, Christ the Son, and the Holy Spirit lives in us and walks in us. The kingdom of God with all its heavenly fruits is set up in the soul to bring all the powers of mind and body into

perfect subjection to the will of God. Then the soul is enabled to hate sin with a perfect hatred; to love God with a perfect love; and to cry out of its ineffable fullness: "I am crucified with Christ; nevertheless, I live, yet not I, but Christ liveth in me, and the life I now live I live by faith in the Son of God, who loved me and gave himself for me." The sanctified soul having put on the new man which after God is created in righteousness and true holiness, having his loins girt about with truth, and having on the breastplate of righteousness, and his feet shod with the preparation of the gospel of peace, having taken the shield of faith, which is the Word of God, the helmet of salvation, and the sword of the Spirit, is able to fight valiantly the battles of the Lord, putting to flight a thousand enemies of the cross of Christ. It is not enough for such a one to be filled with all the fullness of God, but he is also clothed upon with the beautiful garments of righteousness and humility, and is adorned with every holy ornament of grace.

BENJAMIN F. EBY.

For the Companion.

A Little Flock.

Can you tell the members of the nominal churches from the world around them? Do they show by dress and deportment that they are walking in the straight and narrow path the Savior has pointed out for all his followers? Are they "a peculiar people" who are zealous of good works? Alas! no; they go hand in hand with the fashionable multitude and in the broad road of pleasure. At halls of mirth, at concerts, and at any place of amusement you may find them participating in the enjoyments and festivities of the world. They may throw the cloak of religion around them, but their hearts are void of the love and Spirit of God.

We often turn from the sight with aching hearts and ask ourselves, Where, O where, are God's true followers who have renounced the world and do not partake of its sins? We are showed a company who are despised and rejected by the world, and at whom the finger of scorn is pointed. We ask them why they have forsaken the world with its allurements, and why they choose a path so rough, and so often bedewed with tears. They tell us this world is not their home; that they are only pilgrims and sojourners; that they have no abiding city here, but look for one to come; and that death holds a cruel sway here, taking many loved ones from their fond embrace, causing sorrow and sighing on every side. But they have a hope, if faithful, which they would not exchange for all the fame and glory of earth.

Now as we are among this little flock, let us patiently run the race set before us, looking for the prize. Our Savior was a man of sorrow and of grief, and as he is our Pattern, let us follow in his footsteps—let us show to the world that we can live up to our profession of Godliness, that they, seeing our good works, may be led to confess the reality of Christian religion, and say, as many already have said, "Let me go with this people." May we bear the cross, that we may obtain the crown. And if we are faithful in this service, the Master will find us watching at his coming.

Take courage, servants of the Lord, and go on your way rejoicing, for your redemption draweth nigh. Weak ones, be strong. Lonely ones, look up. Jesus loves you *all*. He has gone to prepare a place for you, and will come again to receive you to himself, where there are no more tears, sighing, nor death. And while mercy still is free, and the Spirit of God pleads, come, and receive the promised rest.

REBECCA E. SELL.

Kingston, Mo.

Taking an Inventory.

Occasional retirement, self-inquiry, meditation, and secret communion with God, are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking and working public works, is unquestionably a sign of zeal not according to knowledge. It often leads to unwonted consequences. We must take time for sitting down, and calmly looking within and examining how matters stand between our souls and Christ. The omission of this practice is the true account of many a backsliding, which shocks the church and gives occasion to the world to blaspheme. Many could say, in the words of the Canticles, "They made me a keeper of the vineyards, but my own vineyard I have not kept."

How can we expect to live with God in heaven, if we love not to live with him on earth?

For the Companion.

Spring.

Winter that had wrapped all visible things as it were in the shroud of death has passed away. Death triumphs over victory, and nature chants the requiem of the past and the joy of the future. The days grow warm which resusitates every herb and plant to life which is almost imperceivable at first but grows from day to day until they arrive at a state of perfection, unless destroyed by their superiors, man and beast.—But these are not all that denote the approach of Spring. All visible inhabiters of the earth, are disposed to express their joy at the approach of Spring.—Rejoice, O every heart, that we are once more permitted to behold the earth clothed in its beautiful robe of green, tinted here and there with beautiful flowers having a luster which no dyer can imitate or artist can paint.

So it is with us. We appear in the bloom of Spring or youth, and if not nipped by the hand of death, we will arrive at a good old age. Winter succeeds summer, and death succeeds life, and after death the judgment. As the earth would be without its beautiful robe of green and many inhabiters, so are we without the robe of salvation; therefore, let us not rejoice in earth's beautiful garment, but in the garment of everlasting salvation, through which neither moth or rust can penetrate. And as is the tender herbage of earth liable at any moment to be nipped or crushed to death, so are we liable at any moment to be severed from the slender cord that separates us from time and eternity; or, whenever the Father sees fit to call us hence, to receive our reward as obedient or disobedient children, whichever we may have been, in obeying his commandments which he has left on record for us, not as eye-servants but as obeying an absent Father.

O let us improve our time to the service of God, walking to the house of the Lord in campany, taking sweet counsel of each other, putting our trust in God, having the man Christ Jesus to rule over us to be our Guide, our Guard, our Hope, our Trust, our all in all; taking up on us the yoke of him that "spake as never man spake," conquering satan and all his pernicious works. Be valiant soldiers fighting the good fight of faith, following our Captain, King Emmanuel, in all his foot-steps and commandments. And when we have overcome the last enemy, have passed through the cold river of death, we will enter into joys which "ear hath not heard, eye hath not seen, neither can it enter into the heart of man, that the Father hath prepared for those that love and serve him."

ESTHER KINTNER.

Defiance, Ohio.

Words and Works.

Often words are said, and but very little is done.—Men often promise much, never trying to make their promises good. This is the way men get into credit; and I fear it is not only so among the world, but among Christian professors.

Fellow traveler to the bar of God, how would we like it, if we look at God's promises and taking him at what he says, complying with his requirements, and after all, he would deceive us? But you need not think, that there is any danger in this. If we do what God wants us to do, we need not fear the consequences. But how often have we made promises and not fulfilled? How often have we believed our fellow men?—Is it not our own fault that our credit has run out in the world, when we have made promises over and over and never tried to make them good? Is it to be wondered that the world points their fingers at us, and says, "You cannot depend on that man; he turns just as the wind goes."

"A man of words and not of deeds,
Is like a garden full of weeds."

But above all, how often, I say, *how often*, have we made promises to our Heavenly Father, and how few of them have we made good! Oh brother, stop! Oh sister stop! Look back over the ground which thou hast traveled! Let us consider every promise we have made is like a link on a chain: and I am afraid we see a good many large ones, such as we never as much as tried to fulfil. Others we tried to fill, but came short in doing so. They may look small, but still they are there, and we are in duty, bound to fulfil them. O Christians, let us stop this. Let us not put any more links to this chain. It is too long already. If we make promises, let us not rest until they are fulfilled; and if then we come short, let us pray to God, not to add it to this chain. Christ came to make us free. Why not throw everything aside and be free indeed!

Brethren and sisters, I do not write for popularity's sake. I am not scholar enough to do this. But I love your souls as well as mine own. I am afraid we are not enough on our guard. Satan will deceive us, some way, if it is in his power to do so; and we all should feel willing to do our part to destroy his plans. This is the only reason why I sometimes try to write, and to warn us all, and to put us on our guard, in order to see the movement of the enemy. Let us remember, if want to be where our Master is, we must keep our eyes open. Therefore let us go hand in hand. Let us present a solid front, and persevere in the service of our Lord.

M. HADY.

Stony Creek, Pa.

For the Companion.

The Sabbath and the House of Prayer.

How great is the mercy of God in providing these houses of prayer. Where two or three are met together in his name, and find their gracious Lord in their midst saluting them as in the days of his flesh, with his accustomed benediction: "Peace be unto you." What a relief to come within these hallowed walls, aside from the strife and turmoil of the world! What a comfort to leave behind us, for a brief interval, all the conflicting

interests life, and raise our thoughts to the happier clime, where [illegible] shall no longer strive with brother; when men shall be of one mind in one house; when none shall hunger or thirst; neither shall the heat nor the sun smite them by day nor the cold by night.

What a miserable scene of incessant struggle and worldliness would this land be without its Sabbaths and its houses of prayer! Almost as are God's blessings by so many; described as we [illegible] offer the holy things of his house, and of the Lord's own day; they yet shed light and [illegible] cheerfulness over this world's scene, even in our imperfect observation of the duties we owe to them. And those who value christian privileges will see in these blessings the gifts of God, as "Bread of life." They are the salt of the land: they keep alive the fire of religion burning on the altars of the heart: they give a respite from earthly cares and give a glimpse of heaven: they speak, as it were, a perpetual protest against vice and infidelity; they set up a standard for the gospel: they remind man there is more than spiritual prosperity, but through reconciliation to God, and communion with him.

IRA B. VAUGHAN.

Ellsworth, Penn.

For the Companion.

Words of Consolation to a Child of God under severe Affliction.

If you on the road to the heavenly city of New Jerusalem, be not discouraged on account of the fiery trials that beset you on your glorious pilgrimage.—It is true, the three enemies of the soul the world, the flesh, and the devil have beset the highway of holiness; and the road towards the glorious City has become dangerous to the pilgrim. No avenue of flowers, no cheering smile, nor winged messenger from the King of glory, will guide you to the long desired rest: but you will find great trials and afflictions from the above-mentioned adversaries of our souls, on your road to glory who often will appear to you as angels of light, and would persuade you if possible.

Poor afflicted brother or sister thus tempted, cast not away your confidence which hath great recompense of reward. Lift up your cast down looks and cast your eyes upon Him who is mighty to save.

Remember, "no cross, no crown:" and the greater the cross, the more glorious will be the crown.

Hear what Jesus the Lord of glory says, Matt. 11: [illegible]; Rev. 3: 12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon Him my new name." And Rev. 3: 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

CHARLES A. RAUSCH.

Huntingdon, Ind.

An Explanation.

In No. 21, page 316 of present Vol. of the *Companion*, appears an article over my signature on the kiss. I was sorry when I saw it in print as it was not intended for publication; but thought I would leave it pass with hope that no one would pay any more attention to it, and it would soon be forgotten. But inasmuch as some have expressed themselves (privately) very much surprised at me giving publicity to it, especially the query, I thought a few words of explanation might be necessary. It was written when I first entered the *Companion* office, when I was learning to give expression to my thoughts. Every subject presented to my mind in my unoccupied hours, I would try to write something upon. The queay that called forth the article alluded to above, was sent by George Myers of Thompsontown. When it was written, in place of putting it among my own private papers, it accidently crept into the manuscript box; and when essays were getting scarce it was brought forth and published.

JAS. A. SELL.

McAlarney's Fort, Pa.

True Joy the Gift of God.

True joy is the gift of God; is a grace of the Spirit of God. It has God for its author, and God for its object; and it has this prerogative annexed, that no one can destroy this gift of grace. The Lord Christ declares, that he will not suffer any creature to take away what he bestows; what a rich cordial was this to his dejected apostles! They were weeping, but he revives their drooping hearts with a promise—"I will see you again, and your hearts shall rejoice, and your joy no one taketh from you." This is indeed strong consolation; for it is one of the streams which maketh glad the city of God—a stream that never fails—it run of out of the ocean of free grace, and none can stop its running back into it. Not as the world giveth give I unto you, says Jesus. The world giving empty joys, but to take them away, leaving its deluded votary to the vengeance of eternal fire; but Christ gives what is truly good, solid and lasting. His gifts are without repentance. His own mere love, his free grace and the good pleasure of his own will, dispose him to give and to continue his favors; and his one end of his own glory. Therefore he will not take away the joy which he has given, and he will suffer no one to take it away. He secures by his power what he gives by his love.—Such is the believer's right to rejoice in the Lord alway. His title is indefeasible. God has freely given him in Christ all the good that can make him happy; and he enjoys it and is happy, so far as he lives by faith. While he goes on from faith to faith, his joys increase. Growing faith brings him in a richer harvest of joy.

POETRY.

"While I Live I Hope."

Dark clouds may cast a gloomy shade,
The sun may cease to shine;
The summers beauties all may fade,
And leave no summer's sign.

A furious storm may rise and spread,
And bellow loud and long,
The manly heart its rage may dread,
The cheerful cease the song.

Still tempests never last so long
That yields to despair,
A murmur may escape the tongue—
But hope—sweet hope—is there.

Hearts may indeed be sore oppressed
With painful tears and grief,
Yet something whisper in the breast
Soon there may be relief.

Saw ye not yesterday a lad
With sorrow in his eye?
His brow was dark, his heart was sad,
And nothing gave him joy.

Fortune with bitter taunts passed by,
And pierced his fair young heart;
He sighed and wept, and wished to die,
So painful was the smart.

But scarcely had the wish gained birth
Than hope was at his side;
His face put on a mark of mirth,
And thus in hope he cried:

"Oh! what though storms assail to-day,
And all my joy destroy!
To-morrow those will pass away
And sunshine bring back joy.

For fortune never looks so sad,
Or breath so cold a breath,
But hope soon comes to make me glad,
And cheer me on till death.

Then why should I indulge in grief,
My heart to sorrow give?
With passing time there comes relief;
I hope then, while I live!

Building Upon the Sand.

'Tis wise to woo, 'tis well to wed,
For so the world has done
Since myrtles grew and roses blew;
And morning brought the sun.

But have a care, ye young and fair!
Be sure ye pledge with truth;
Be certain that your love will wear
Beyond the days of youth.

For if ye give not heart to heart,
As well as hand to hand, [part,"
You'll find you've played the "unwise
And "built upon the sand."

'Tis well to save, 'tis well to have
A goodly store of gold,
And hold enough of sterling stuff,
For charity is cold.

But place not all your hopes and trust
In what the deep mind brings;
We cannot live on yellow dust,
Unmixed with purer things.

And he who piles up wealth alone
Will often have to stand
Beside his coffer-chest, and own
'Tis "built upon the sand."

'Tis good to speak in kindly guise,
And sooth whate'er we can;
For speech should bind the human mind.
And love link man to man.

But stay not at the gentle words;
Let deeds with language dwell;
The one who pities starving birds
Should scatter crumbs as well.

The mercy that is warm and true
Must lend a helping hand:
For those who talk, yet fail to do,
But "build upon the sand."

Near Jesus.

I want to live near Jesus,
And never go astray;
To feel that I am growing
More like him every day;
That I am always laying
My treasures up above,
And gaining more the spirit
Of his gentleness and love.

I want such steadfast purpose,
My missions to fulfill,
That it may be my meat and drink
To do my father's will;
To follow in his footsteps,
Who never turned aside
From the path that leads to heaven,
Though often sorely tried.

Oh, that in his humility
My spirit may be clad!
That I may have the patience
My suffering Savior had;
A heart more disengaged
From earth and earthly things,
Which, through life's varied trials,
To Jesus simply clings.

Oh, I shall live near Jesus,
And never go astray,
And every sin defiling stain
Shall soon be washed away;
And I'll bear my Master's image,
When I see him face to face—
Then earth shall lose the power
Its brightness to deface.

A Beautiful Hymn.

Trembling before Thine awful throne,
O Lord in dust my sins I own,
Justice and mercy for my life
Contend. O! smile and heal the strife.

The Savior smiles! upon my soul
New tides of hope tumultuous roll—
His voice proclaims my pardon found,
Seraphic transport wings the sound.

Earth has a joy unknown in Heaven—
The new born peace of sins forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.

Ye saw of old on chaos rise
The beauteous pillars of the skies,
Ye know where morn exulting springs,
And evening folds her drooping wings.

Bright heralds of the Eternal Will,
Abroad his errand ye fulfill;
Or throned in floods of beamy day,
Symphonious in His presence play.

Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your choir shall shine,
And all your knowledge shall be mine:
Ye on your harps must learn to hear
A second chord that mine will bear.

MISCELLANEOUS.

Heart Purity.

"Purifying their hearts by faith."—Acts 15: 9.

The great cause of all our troubles lies in the heart. We often think, if circumstances were different with us we should be happy. But such thoughts are vain. No circumstance could possibly give ease and comfort to the soul so long as the heart is corrupt before God. The sick man looks to the morning light to give him ease from his pain; but it comes not, the pain is the result of a disordered physical system, not of the darkness of the night. So of our troubles, they come not from circumstances, but from the condition of the soul which God has ordained can not yield peace. A heart opposed to the will of God, the seat of evil passions and the fountain of unholy thoughts, cannot have rest, can not be at peace. "There is no peace, saita my God, to the wicked."

Of this inbred deformity most people are conscious. But of its extent and heinousness very few have any adequate conception. The Holy Spirit only can reveal to us the real condition of our hearts and make us conscious of the truth that in an unrenewed state "the heart is deceitful above all things and desperately wicked;" but when we once see our own heart-sinfulness, the cry at once is heard: "What must I do to be saved?"

Our text suggests the only remedy, "Purifying their hearts by faith."—Concerning this truth a few thoughts are suggested.

The work of purifying the heart is of all things most important. Christ says, "Blessed are the pure in heart, for they shall see God," implying that the impure in heart shall not see him. It is, therefore, the great essential prerequisite to an entrance into heaven. It is essential to a sound Christian character. What matters it how long you try to purify the stream, so long as the fountain is corrupt? "A good man out of the good treasure of his heart bringeth forth good things; an evil man out of the evil treasure of his heart bringeth forth evil things. If the heart be wrong, the whole man is corrupted; if the heart be pure, the whole man is benefited. The heart is the seat of the motives. The character of an action is greatly modified by the motives that prompt it. He who acts only from

pure motives, may err in judgment, may do wrong things; but his acts are more likely to be right than otherwise; wrong doing will be the exception, not the rule. He who acts only from bad motives, never acts rightly; though the action in itself considered may be right, yet God cannot commend the man. He sees the whole action together, the heart motive and the outward act.

Nothing, therefore, can be more important than the purification of the heart.

How this work is to be accomplished does not so clearly appear to the minds of those who feel the weight of their corruptions. The first thing attempted is the work of making ourselves better. Self-control is relied upon; but with no success. Forced penance, voluntary humility, and various strivings to mend or modify the imperfections of the heart are all tried; but no relief. Jesus knows that we can never make ourselves better by anything that we can do. He sees our helplessness, and, as the Great Physician, comes to our help.

His ability is infinite. His requirements are very simple. He makes no hard prescriptions; charges nothing for his services. His invitation is, "Ho! every one that thirsteth come ye to the waters, and he that hath no money, come; yea, come buy and eat; buy wine and milk without money and without price."

Here all the provisions of gospel grace, even the most precious, are offered freely.

Certainly heart cleansing can be had in those "waters." Indeed, Christ gave himself for us on purpose to effect our purification. "Who gave himself for us, that he might redeem us from all iniquity and *purify* unto himself a peculiar people, zealous of good works."

Now, the means by which we may avail ourselves of this blessing, is "by faith." Not by our own strivings and fruitless endeavors; but by simple faith, just as that poor leper came to Jesus, saying: "Lord, if thou wilt thou canst make me clean." So are we to come to the same Physician, with the same faith, and with the same answers may be cheered: "*I will, be thou clean.*" Could we but use the same simplicity of faith that those who came to Jesus for healing manifested, how quickly would we rejoice in the power that gives the victor over carnality. We invest ourselves with mists and doubts, and relying in part upon our own endeavors and in part upon Christ, wonder that we are made no better. The truth is, that purity is received by faith only, and in this work Jesus will have no partners; nor divide with another the glory. To Jesus we must come.

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bids't me come to thee,
O Lamb of God, I come, I come."

Yes, those lines express the whole truth; none ever came in that way and failed of the blessing. Notice again the expression, "*purifying*;" this denotes an action continued. It is not "having purified," but *purifying*, to indicate that this heart purity is by constant believing in Jesus. We must "*abide in Christ*," "*live in him*" to enjoy this purity. We do well to learn these words:

"Every moment, Lord, I need
The merit of thy death."

The Christian.

A Death-Bed Scene.

"I have nothing to expect, sir, but condemnation; nothing to expect but condemnation."

The speaker articulated with difficulty. He was a large man, massive of features and muscular of limb. The awful pallor of the face was increased by the masses of thick black hair that lay in confusion about the pillow, set off by the dead whiteness of his forehead. Struck down suddenly from full, hearty life to the bed of death, he made there and then an agonizing confession, such as racks the ears of the listeners at unhappy death-beds.

A meek woman sat near the nurse, who was striving quietly to alleviate the suffering he endured.

"Oh, don't talk to me of pain!" he cried bitterly, "It is the mind, woman—the mind;" and agony overclouded his face.

He continued slowly and deliberately: "There is a demon whispering in my ear for ever. You knew it at the time, and at every time: you know it." "Knew what?" "Why, that a penalty must follow a broken law. Mark me—I have not opened a Bible for years—I have not entered a church; yet the very recollection that my mother taught me to pray (and she did when I was only six), has passed judgment upon all my sins. I have done wrong, knowing that it was wrong; first with a few qualms, then brushing aside conscience, and at last with the coolness of a fiend.—Sir, in one minute of all my life I have not lived for Heaven; no, not one minute."

"But Christ died for sinners, even the unconverted chief."

"Oh, yes; Christ died for sinners; but my intellect is clear, sir; clearer than ever before. I tell you"—his voice sharpened, almost whistled. It was so shrill and concentrated—"I can see almost into eternity. I can feel that unless Christ is desired, sought after, longed for—that unless guilt is repented of, His death can do no good."

"Do I not repent? I am only savage of myself to think—to think, sir!" he lifted his right hand impressively, "that I have so cursed myself. Is that repentance? Do not try to console me; save your sympathy for those who will bear it, for I cannot."

"Thank you, nurse;" this as she wiped his brow, and moistened his parched lips.

"I am not dead to kindness, if I am to hope. I thank you, sir, for your Christian offices, though they do me no good. If we sow thorns, you know, we connot reap flowers; and corn will not grow from the seed of thistles. Heaven was made for the holy; 'without, are dogs, whoremongers, and adulterers.' There's a distinction; it's all right."

After all that, till eleven o'clock, his mind wandered; then he slept a few moments. Presently, roused by the striking of the clock, he looked around dreamily, and caught the eye of the nurse, and of his friend.

"It's awfully dark here," he whispered; "My feet stand on the slippery edge of a great gulf. Oh, for some foundation!" He stretched his hand out as if feeling for a way.

"Christ is the only help—'I am the Way, the Truth, and the Life,'" whispered the man of God.

"Not for me!" and pen cannot describe the immeasurable woe in that answer.

"I shall fall—I am falling!" he half shrieked in an instant after; he shuddered and all was over. The wilfully blind, deaf and maimed had gone before his Judge. The despairing soul had taken that last plunge into eternity.

Dear reader—Stand in awe, and sin not. Make sure work for eternity. Through grace do it now.

An Hour after Judgment.

Silence reigns in heaven. The new song of "Moses and the Lamb" is filling the hearts of the redeemed, and will shortly burst from their lips in an endless hallelujah. Solemn silence that prevailed while God was assigning to each of his creatures "a fixed place and portion," is yet unbroken. The pause that followed "Depart, ye cursed!" has been an awful one; the shock sent an unanticipated pang to the hearts of the doomed. The tones of Jesus' voice, in words of inviting love were well remembered. They had not believed that a time could arrive when his mild countenance would change to such awful sternness. But the golden gates are turning for the last time. Mercy's gentle hands are barring them. She no longer chants the hymns of welcome, or stands in the portal to attact the wandering by the radiance of her countenance and the glory of her vesture. Mercy's work is finished. As the doomed catch the last glimpse of her figure, light is extinct to their vision.

Whither, O lost ones, will ye wend your way? Will ye go back to the green valleys and blue mountains, and the clear rivers and sweet flowers of earth? The rich joys of home and the hearth stone, and sirens of delicious music and the sweeter notes of happy voices—do these remain to atone for the loss of heaven? Nay, the earth "before his face has fled away." The glorious stars and moon that shone upon thy cradle and lighted thy steps to the home of thy heart's love—the rays that shone gladly in gladness and sadly in sadness, shedding hope's rays upon the graves of thy buried treasures—do they beam on thy pathway now? They have been shaken from the sky as a figtree casteth her untimely fruit! The blue firmament that smiled above thee—its myriad hues of clouds and storm—where are they now? "Departed—as a flaming scroll." Gone, gone, gone! The meaning of that word is infinite. Its echo will reverberate through the caverns where the lost dwell. Suspense was the worst cures of life, but the bitterness of death eternal is despair. You have but one place of abode whither you may resort—down in the deep, dark caverns, where remorse will be your only guest, where sleep, that gives temporary oblivion to those condemned to execution on the morrow, may not come to thee. Forget! Aye, thou wilt not find a drop of Lethe's waters in that lone desert, wherewith to cool thy burning spirit. Ask the victim on the rack why he does not sleep, and when he answers thee, thou wilt know why the lost never sleep. Sleep! It is an eternal night, to which no morrow cometh. No blush of rising sun shall cheer the horizon of perdition.—No morning star will kindle its torch there. The last sun hath gone down. The smile of thy God hath set.

On Matthew 5: 30.

"The whole philosophy of reformatory action in this day is one predicated upon getting on easily. The way to Heaven henceforth is to be a royal road. No rugged places in it; no pitfalls; no enemies lying in wait; but all an open, broad, well-paved highway, bordered on either side by mellow shade, and amply supplied with places for the ease and comfort, and refreshing of the pilgrims. The picture looks pretty, but I strongly suspect that instead of this road leading to Heaven, it terminates at a point far away from it. Its gates are too wide and its trodden paths too broad to lead to the Celestial City. *That* highway has narrow gates, and is itself quite strait. Is it not worth while for Christians, philanthropists, health-reformers, temperance folks—the classes who in principle, and in means, and measures, are working for the welfare of mankind—to stop and consider whether after all they are in the right way? Who nowadays suffers persecution for seeking after the fashionable way to live *Godly* in Christ Jesus? Who amongst us all is made perfect through suffering? Who is called upon to count all things as dung and to suffer loss of all things for the excellency of the knowledge of Christ Jesus the Lord. Here and there are persons who have cut off right hands, or plucked out right eyes for the kingdom of Heaven's sake; but the great mass of Christians and Reformers do not appear to have undergone loss.

Friends of the truth, wherever you may be, by whatever name called, under whatever roof-tree you may be dwelling; friends of humanity, who long for the day to come when righteousness and peace shall meet and kiss each other; may I not ask you not to have so much affiliation with the spirit of to world? The Master needs you. hIn the carrying out of His plans he needs you. If to save men be the great object of His incarnation on earth and his subsequent enthronement in Heaven; if there he organizes His forces and makes His arrangements for the redemption and salvation of mankind: He asks that you and I, and all others who love our fellow men, should be true to God by being true to them—should honor God by honoring ourselves—should glorify God by consecrating our bodies as well as our souls to Him—should live in all the simplicity of true manhood—should not be striving and struggling and spending our strength and exhausting ourselves in heaping up silver like raiment, and gold like clay; nor in gathering wealth and honors and pretentious advantage to ourselves, while so much sickness, sorrow, pain and want, ignorance, depravity and crime, are visible everywhere. I would to God that it were so that none of you were called upon to cut off his right hand; but if it be so, better do it and enter into Heaven than to have two hands and be cast into hell-fire. There is not so great an attainment as salvation; nothing that can equal it either as a contemplated or an attained object.

Let us all then, struggle after, and win it, an eternity of life, so sweet, happy, beautiful and good, spreads out before us that neither the keenest and most cultured imagination, nor the sharpest vision, can take it in."—From a sermon by James C. Jackson, M. D. in "Laws of Life."

The Wind.

Nothing is more curious than the effect produced upon the mind by the wash of the waves and the blowing of the wind in hollow places.—It cannot be association which gives both sounds their air of mystic dreariness, of vain lamentation, or of melancholy desire. Both sea and wind are potent enough and practical enough to make men who specially

devote themselves to using and breasting their power hard, keen, daring, rugged. Yet the sound of the sea on the shore and the wind roaring through the house suggests anything but daring and enterprise. It suggests danger and shipwreck—that is, by association, and because we know that shipwrecks come of waves and wind—directly it does not suggest danger of struggle, but rather

> Old unhappy far off things,
> And trials long ago,

—and this can only be because there are certain sounds adapted of themselves to recall certain modes of thought, and which have not gained their power to do so by association. This is true of all music.—But the special expressive power of a high moaning wind seems to blend an immense variety of subdued notes—notes melancholy in themselves—into a volume of sound so great as to seem like the voice of a great past away world complaining of its fate of its oblivion. It is strange enough—as it is—that solid food growing out of the earth should supply human organization with nervous power to perceive and feel, it is at least as strange that gases ranged round the earth, the more immediate object of which seems to oxidize our food in the lungs and provide currents which ventilate our planet's surface, should in addition have the extraordinary power of supplying us with a medium for speech, a natural music, and an inarticulate language of emotion.

Wonderful instances of Longevity.

Methuselah, who is said to have died at the age of nine hundred and sixty-nine years, there have been few authenticated cases of extreme longevity. Thomas Parr, a laboring man, a native of Shropshire, England, who died at London in 1635, aged 152 years, has often been quoted, but a greater than he is known to have flourished anterior to, and during the reign of Charles I. Gohur McCain, a native of the isle of Jura, one of the Hebrides, is said to have kept one hundred and eighty Christmases in his own house. Stow, in his "Annals," declares that there died, in 1014, A. D., Johannes de Temporibus, who had lived three hundred and sixty-one years! As however, the evidence brought forward by Stow is not irrefragable, we are at liberty to cut off two or three of the centuries given to this man of years. Most of the alleged longevity cases are very doubt one Henry Jenkins, a native of Yorkshire, England, and whose remains were placed in Boston churchyard on the 6th of December, 1670, reached the extraordinary age of one hundred and sixty-nine years, never having been sick in his long life, and never having been officially visited by a physician. A negress, living at Tucuman, South America, named Lousia Truxo, is said to have attained the extraordinary age of one hundred and seventy-five years. A woman, Numas de Cuqua, a resident of Bengal, is reported to have died of "old age" (350 years) in 1566; Jane Britten Everereech, of Somerset, England, in 1588, Thomas Cain, of St. Leonard, Shoreditch, England, aged two hundred and seven years. Many other instances of extreme longevity might be cited: but as record placing the candidates for this kind of fame beyond controversy have not been preserveb, it is hardly worth giving place to their names.

"Go, Work to-day."

Yes, to-day—*now*. Every hour we can do something for Jesus—drop some little word for his sake, or offer up some prayer for a wandering, unforgiven soul. There is work everywhere, and it matters not where we reap and glean, only so that we do it for the Master. Perhaps we cannot go and labor in the highways and byways of our own land; but can we not work right by our hearthstones? If we cannot bring *many* sheaves, can we not bring at least *one*—a husband, a wife, or perhaps a darling child? We mourn sometimes because we have not a wider sphere of usefulness, when the sheaves stand ungathered in our own homes. There is always some opportunity for doing good—a frown or an angry word checked, a smile given to a little child, a kind hand outreached to some outcast at your door. "Inas much as ye have done it unto the least of these, ye have done it unto me." God never asks of us what we cannot do; he gives us work enough in the sphere in which he places us; and if the crosses are all borne patiently, our crowns will be not less bright at last than those won out in the great field by the noble martyrs. We forget to speak for Jesus sometimes, and think it makes no difference, for that little word could have done no good; but here a brother or sister neglects their duty because of it; there a soul is lost, and influence of that neglect will be felt through all eternity, ever widening and deepening, until it is lost in its own immensity. We can never undo the work, for each day has its own labor, and we can never glean to-morrow that which we failed to glean to day.—*National Baptist.*

Self Education.—It is surprising how much may be obtained by devoting a few hours each day to study during a series of years. Gibbon produced his great work, rather by regularity than the protracted nature of daily studies.—Franklin became the wisest and one of the best read of his cotemporaries, in the midst of most incessant labor. And if the workman with his healthful mind, so well prepared for the reception of knowedge, will give two hours each day to careful study, he may in a few years, surpass in general information the great body of college graduates, who so often obtain a diploma without deserving it. or who have laid aside their learning the moment they left their preceptors. He may elevate his own intellect by coming into communion with the eminent intellects of the past.

"The very life of religion doth much depend upon the solemn observance of the Sabbath; consider, if we should intermit the keeping of it for one year, what a height of profaneness would ensue in those that fear not God!"—*Arch-bishop Leighton.*

Christ's care of Humble Matters.

Notwithstanding the vast stretch and compass of the work of redemption, it is the work of the most humble detail in its style of execution.—The Savior could have preached a sermon on the mount every morning. Each night He could have stilled the sea before His astonished disciples, and shown the conscious waves lulling into peace under His feet. He could have transfigured Himself before Pilate and the astonished multitudes of the temple. He could have made visible ascensions in the noon of every day, and revealed his form standing in the sun, like the angel of the Apocalypse. But this was not His mind. The incidents of which His work is principally made up, are, humanly speaking, very humble and unpretending. The most faithful pastor in the world was never able, in any degree, to approach the Savior, in the lowliness of His manner and His attention to humble things, His touchings were in retired places. and His illustration drawn from ordinary affairs. If a finger of faith touched Him in the crowd, He knew the touch, and knew also the faith. He roproved the ambitious housewifery of an humble women. After He had healed a poor being, blind from his birth—a work transcending all divine power—He returned and sought him out, as the most humble Sunday school teacher might have done ; and when He had found him, cast out and presecuted by men.—He taught him privately the highest secrets of His Messiaship When the world around hung darkened in sympathy with His cross, and the earth was shaking with inward amazement, He Himself was remembering his mother, and discharging the filial cares of a good son. And when He burst the bars of death, its first and final Conqueror, he folded the linen cloths and the napkin, and laid them in order apart, showing that in the greatest things, He had a set purpose also concerning the smallest. And thus, when perfectly scanned, the work of Christ's redemption, like the created universe, is seen to be a vast orb of glory, wrought up out of finished particles. Now a life of great and prodigious exploits would have been comparatively an easy thing for Him, but to cover Himself with beauty and glory in small things, to fill and adorn every little human occasion, so as to make it divine,—this was a work of skill which no mind nor hand was equal to, but that which shaped the atoms of the world.—Such, everywhere, is God. He nowwhere overlooks or despises small things.—*Bushnell.*

Considerations for Parents.

There is no trait more beautiful than that of frankness. It is natural to the young. It always manifests itself in them when their nature has not been perverted. That it is perverted, often, by well-meaning parents, observation too plainly shows.

A kindly word, we trust, will not be amiss on this subject: Teach your children to be frank and outspoken—to say "yes," or "no," as the truth demands, without hesitation or prevarication. And to be able to look the questioner in the eye, when answering without quailing, or other sign of confusion.—Let all such additions as "pon hon or," and "indeed double," and "as sure as I'm born," be discouraged as unbecoming, because not needed to insure confidence—as rather calculated to weaken confidence than to strengthen it, because indicating a consciousness of there being ground for incredulity.

There are various ways of evading the truth. These are too apt to characterize the practice of parents, in the sight and hearing of their children. The latter very observant, as well as imitative, and parents should not be at all surprised to find their evil ways imitated as well as their good ones. On the contrary, they ought to know, that of the two classes of habits, the bad are the most apt to be adopted. The danger is that the notion that father and mother "can not do wrong," may have taken such deep root as to make wrong seem right in them.—It is hard to prevent the child from seeking his beau ideal of perfection in the parent. The tendency is, indeed, a natural one ; and parents cannot be too frequently warned that the misfortune of a mistake, in this regard, lies not to the charge of the child but the parent. Nature has so ordained it. It only remains for them to conform to her requirements, and then good and not harm, would be the result of this limitation of their words and ways. Parents, be careful then, for on a bright example, Providence will smile with approbation, and attend with his blessing ; then, indeed, will your children rise up and call you blessed, with a pure and undefiled tongue, free from equivocation or subterfuge, and thus in your declining years you will enjoy that sweet bliss and consolation, that your long, patient and noble example was not in vain.—*Bethlehem (Pa.) Times.*

Vulgarity.—We would guard the young against the use of every word that is not perfectly proper. Use no profane expressions—allude to no sentence that would put the blush to the most sensitive. You know not the tendency habitually using indecent and profane language. It may never be obliterated from your hearts. When you grow up you will find at tongue's end some expressions which you would not use for any money. It was once learned when quite young. By being ca reful you will save yourself a great deal of trouble, mortification and sorrow. Good men have been taken sick and become delirious. In these moments they have used the most vile and indecent language imaginable. When informed of it, after a restoration of health, they had no idea of the pain they had given their friends, and stated they had learned and repeated these expressions in childhood, and though years had passed since they had spoken a bad word the early impressions had been indelibly stamped upon the heart. Think of this, ye who are tempted to use improper language and never disgrace yourselves.

We often pardon those who weary us, but we can not pardon those whom we weary.

YOUTH'S DEPARTMENT.

Questions on Gospel History.

Matt. 17: 1— 13

On what other occasion did Jesus neglect these three disciples?

What is the meaning of "transfigured?"

What is said about the face of Moses shining? (Exod. xxxiv. 29—30.)

Who shine forth like the sun in the kingdom of their Father? (Math. xiii. 43.)

What evidence have you in this lesson that Jesus was Divine?

What evidence have you that the souls of the dead are alive?

How long before Christ did Moses die?

How long before this was Elijah taken to heaven?

God spake from a bright cloud—in what other case did he speak to men from a bright cloud?

What do you suppose was the object of Christ's transfiguration at this time?

What argument did Peter and John afterwards draw from this vision? (2 Pet. i. 16. —18.)

How did this same glorious Jesus soon after appear? (Luke xxii. 44.; Matt. xxvi. 67; Luke xxiii. 33.

For whose sake did he leave his glory and suffer all this?—*Child's Companion.*

The Value of a Minute.

A small vessel was nearing the steep holmes in the Bristol Channel. The captain stood on the deck, his watch in his hand, his eye fixed on it.

A terrible tempest had driven them onward, and the vessel was a scene of devastation No one dared to ask, "Is there hope?" Silent consternation filled every heart—made every face pale. The wind and tide drove the shattered bark fiercely forward. Every moment they were hurried nearer to the sullen rock which knew no mercy—on which many ill-fated vessels had foundered, all the crew perishing.

Still the captain stood motionless, speechless. his watch in his hand. "We are lost!" was the conviction of many around him.

Suddenly his eye glanced across the sea—he stood erect; another moment, and he cried, "Thank God! We are saved—the tide has turned—one minute more we should have been on the rocks!" He returned his chronometer, by which he had as measured the race between time and tide, to his pocket; and if they never to it before, assuredly both he and his crew were on that day powerfully taught the value of a minute.

Making the Best of it.

Always make the best of what happens to you. A little self control and right feeling will help you to do this To fret and scold over accidents and disappointments is wrong, and sure to make one miserable. The example of a child, as told in the following incident, is well worth laying to heart. She was only three years old. To amuse a home sick cousin she brought out her choicest playthings. Among these was a tiny trunk, with bands of gilt paper for straps—a very pretty toy—but Freddy bent the lid too far back and broke it off. He did not mean to do this, and when he saw what he had done, he was frightened and began to cry. Then dear little Minnie, with her own eyes full of tears, said: "Never mind, Freddy; just see what a cunning little cradle the top will make." Wasn't that sweet and thoughtful?

A Mission-Bird.—There is scarcely a land on the globe where the Bible does not go and say, 'Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father." And there is scarcely a spot on earth where this little bird does not flit before our eyes, tiny, homely, with only a chirp for a song, but a mission bird to remind us of Christ's sweet words of love.

I would feed a thousand sparrows with all the cherries that their little crops could carry, for the sake of the precious truth which they recite to me every day: for what cherry, or currant, or berry that they pluck from my trees can be worth to me what that fruit is which they bring to me from the Tree of Life?

Under the Rock.—A lady was riding in her carriage, when, spying a beautiful flower by the side of a large rock, she alighted to take it up, that she might remove it to her conservatory, but found that, delicate as it appeared, it resisted all her efforts, because the root ran under the rock. Ah, thought she, this is an illustration of the safety of the Christian, whose life of beauty is under the shelter of the Rock, and whose root of strength runs far beneath it.

Christian Family Companion.

Tyrone City, Pa., June 29, 1869.

Selections.--E.

In making selections for the press all should exercise great care. The propriety and utility of this is made apparent by illustration. When the husband selects seeds for his field, and the wife, for her garden, they are generally careful to obtain good, clean seed. The idea intended is plain.—And that they should do so, is right and proper. And if in these temporal selections it be right and necessary to exercise discretion, much more right and necessary it is to be discreet in the choice and selection of those things which are spiritual in their nature and design. When selections are made from the press it is designed that they may be a benefit to the readers; but that they may reach this desired end, depends entirely upon the *nature* of such selections.

Now we have only a few thoughts to submit to our friends of the press. We want selections. But let it not be understood that we want all selections. Not so, by any means. We want our usual contributors to contribute *original* matter, and we desire more of this class that our periodical may be more original; but as long as we cannot make it entirely original, we will need selections. And it is our purpose in this editorial to offer some advice with reference to this matter. Some of our friends have sent us selections, from time to time, and we offer our thanks to them for doing so.

1st. Read the intended selection a second time, and see that it has the tone of sense and truth.

2nd. Make choice of such only as are calculated to inform, instruct, and cultivate the minds of the readers, in sound morals and pure religion.

3rd. Send the *printed* copy for publication; but if this cannot be done conveniently, let it be carefully and legibly transcribed. Instead of

writing "For the Companion" at the top, write "*Selected by* ——— ———, placing the address at the close of the piece. If practical use is made of this advice, we, and our readers, will have no difficulty in discriminating between the original and selected.

Answers to Correspondents.

Jacob Holsopple, Scalp Level, Pa. The money was received and credited. We neglected to acknowledge the receipt of it at the proper time, but do so in this issue. The minutes of Western District Meeting cost 60 cts. per dozen.

SCRIPTURAL PUZZLE. In another column of this No. we make room for answers to the Scriptural puzzle which appeared in No. 20. The answers given not being unanimous, and as some desire to know the correctness of their answers, we give the answer as we have been informed, namely, *the Kiss*. And so we think, for it answers the whole description.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcement.

In the Big Creek congregation, on the 24th and 25t of July, commencing at 10 o'clock A. M., at the house of brother Michael Forney, 2 3-4 miles east of Parkersburgh, Richland Co. Ills., and 5 miles south of Calhoun.

Report of the Stringtown or Salimonie branch Sunday School,

Huntington Co., Ind., June 19th, 1869.

This School was last reported in *Companion* No. 47, Vol. 4. The School is still carried on and conducted altogether by the Brethren, and is in a flourishing and prosperous condition.

The school consists of 7 classes—4 male, and 3 female. The male classes are taught by brethren William Smith, Levi Hoover, Jacob Klepser, and Henry Paul. Female classes by sisters Sarah Klepser, Hannah Heiny, and Lovina Hoover.

The number of chapters read by the classes of the brethren, commencing Nov. the 1st until May the 30th, is 11,840; and by the sisters 5,162; total number 17,002. The average attendance is 45 persons.

As the school has been in progress and carried on by the brethren in and at this place for the space of two years, I feel to state to my dear brethren and sisters, through the medium of the *Companion*, the whole number of chapters of Scriptures that have been read by the scholars of this school during this time. There were read by the males 34,951 chapters; by the females 26,493; total number of chapters 61,444. Verses committed to memory 1512, exclusive of the questions that were asked and answered from the lessons that were read. There were 262 Bible questions answered that were submitted to the school for consideration.

But this is not all, dear brethren and sisters. We have had about 80 accessions to the Church, since the organization of our school at this place. This is what causes us to rejoice. This is what makes us feel such a deep interest in the Sunday School. Yes, this is what makes us feel to encourage the enterprise, not only here, but wherever there are brethren and sisters to organize and conduct a school. My brethren and sisters, it does appear to me that when we see the good results of Sunday Schools, they should be sufficient to remove all opposition and prejudice to Sunday Schools in the Brotherhood.

A. KLEPSER, *Supt.*
L. SPRINKLE, *Asst. Supt.*
A. HEINY, *Sec'ry.*

Report of the Sunday School at the Batson School House.

Huntington, Co., Ind. June 19th.

This School was organized on the 31st day of Jan. 1869; and is conducted by the Brethren. The school consists of 4 classes—3 male, and 1 female. Male teachers, George Whitmore, Samuel Fisher, and Mordica McPeek. Female teacher, Mary Whitmore. This school is in a flourishing and prospering condition. There seems to be a deep interest manifested in this school; indeed, so much so, that I feel it my duty to do all that lieth in my power to promote the success and prosperity of the school. I anticipate that a great amount of good may result from this enterprise at this place. May we all pray and plead with God, our Heavenly Father, for his aid and assistance.

The number of chapters read by the schopars of this school, since its organization, is 3,883. The number of verses committed to memory, is 690. Average attendance, 38.

A. HEINY, *Supt.*
D. WINEBRENNER, *Asst. Supt.*
Malissa McPEEK, *Sec'ry.*

Answers to Scriptural Puzzle, Vol 5. No. 20, page 298.

Beloved Sister Kingery: What is more impressive on the heart and soul than a kiss? It can be called into existence at any time, and on the shortest notice. It brings with it our warmest feelings of friendship and love; pure and holy love, sweet emblem of Heaven, vast as eternity, and boundless as God Himself. The strongest tie, that binds heart to heart, and soul to soul; yet it forms no shadow, nor leaves any visible impression. It is spoken of in the Old Testament, and strongly recommended in the New. It answers equally the purpose of treachery. The sweetest Treasure in Heaven, came to our earth, a Friend of Sinners, to open the way, that we could again have access to the tree of life, was betrayed with a kiss.—Greater love never was bestowed to man, greater treachery never could be performed by man.

HANNAH E. ROYER.
Funkstown, Md.

A Kiss.

In No. 20, current Vol. there appears a scriptural puzzle; and having reflected upon it for sometime, I thought I would give my views through the *Companion*. I think the heading of this article will answer the question. To me it is plain, but others may think different. Read Gen. 45: 15 and 48: 10. Also the song of Solomon 1: 2, and we will all readily see that it is spoken of in the Old Testament. Read also Luke 7: 37—45 By reading the above references, we find that it shows forth true fidelity. And by reading the conclusions of nearly all of the Apostle Paul's epistles, we find that it is strongly recommended in the New

In Matthew 26: 48, 49, we read "Now he that betrayed him, gave them a sign, saying, whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him." By reading this scripture, we find that it shows forth treachery. After reading the above, let the reader compare my views with the Scriptural puzzle, and then I ask, are my views correct?

C. B. [illegible] LAMAN.

New Stark, Ohio.

To the best of my knowledge I can get no nearer answer to your Puzzle than the *human voice*. Am I correct?

HANNAH HUFF.

Wawaka, Ind.

We think the answer to the scriptural puzzle, is, the *human breath*. If not, we hope the author will give us the right answer in the *Companion*.

C. ENSMINGER.

Myer's Mill, Pa.

Brother Editor: As yet I have not noticed an answer to the Scriptural puzzle that appeared in the *Companion*. My solution would be, *A kiss*. Am I correct?

SUSIE M. THOMAS.

Philadelphia.

Brother Henry: I hereby send the answer of Scriptural Puzzle, Viz: *The Holy Kiss*.

S. R. HOOKMAN.

Urbana, Ohio.

Queries.

Who will give an interpretation of the following words: "And he cast down the pieces of silver in the temple and departed, and went and hanged himself." Matt 27: 5. Now this man purchased a field with the reward of iniquity and falling headlong, he burst asunder in the middle, and all his bowels gushed out." Act. 1: 18. "That he might go to his own place" Act. 1: 25.

In following the base letter of the "to the pure" signifies greatly the completeness and wholeness in the pure were permitted to enter.

Again in following the base letter of the Apostle Peter, (if they are his words.) "Judas purchased a field with the reward of iniquity; and falling headlong," &c.

The question is,

1st. Where did Judas put the money?

2nd. On the manner of his death?

3rd. Who has Peter reference to, Matthias or Judas, and what place?

FRANKLIN TERNEY.

I would ask an explanation of Matt 16: 28. The passage reads as follows: "Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his Kingdom."

JACOB T. MEYERS.

We admit no poetry in for any circumstances in connection with obituary notices. We have no room for it, and we could not insert verses such as?

In the Clover Creek congregation Blair Co., Pa., June 13th, brother HENRY DITCH; aged 71 years, 3 months and 27 days. He was in his usual health, and was sitting in his chair and talking not more than a minute before his death. Funeral services by Elder John W. Brumbaugh in the German, followed by George W. Brumbaugh in the English.—Text, Revelations 14: 13.

JOSEPH S. SNOWBERGER.

Visitor please copy.

In the Aughwick branch, Huntingdon Co., Pa., June 17th, brother ADAM RUPERT; aged 86 years and 6 months. The funeral was attended by the writer. Text, Rev. 14: 13.

JOHN G. GLOCK.

In the Aughwick branch, Huntingdon Co., Pa., May 2nd, sister CATHERINE E. wife of friend Lewis EVANS, in the 70th year of her age. Services by the Brethren from Revelations 14: 12, 13.

A. L. FUNCK.

On the 29th April, in the Yellow Creek branch, Bedford Co., Pa., brother JOSEPH OVER, aged 64 years and 4 months. Funeral text, Rev. 14: 12, 13. by the Brethren. Disease, supposed to be dropsy of the heart.

Also, in the bounds of the same branch, June 14th, our young friend CHRISTIAN L. THOCKENDERFER, age 19 years, 7 mo's. and 26 days. Funeral by the Brethren from Heb. 13: 14. This was one of the many cases where conversion was delayed too long, and should serve as a warning to his companions, and all in a similar condition. His affliction lasted three weeks, but remained nearly all the time in a delirious condition.

LEONARD FURRY.

Visitor please copy.

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For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

No. XIX.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." 1 John 3: 2.

That God himself should be "manifest in the flesh" and the world not recognize the stupendous fact, only increases the "mystery of Godliness." That the Uncreated and Eternal could walk among men so like one of us as not to necessitate the conviction that He was any thing more than man, is wonderful. His miracles, although emanating from the Deific within Him, did not seem to be the *necessary* expression of His Divine-Human constitution. That is, they were not an unconscious, involuntary outflow of His being. The limitations He was under, and yet not cramped out of any essential, everlasting proportion of His God-head, will doubtless transcend the comprehension of finite intelligence forever. The *manner* of God's love in the Gift of His Son could not but result in a *Person* whose constitution was as unique as His mission was sublime and unprecedented. He was "separate from sinners," and yet, by a fellow nature, brought unto sinners, for atonement and appropriation, the holiness and love which has been outraged by sin. Having such a person for our dearest Friend, and His character as our most real life, we are raised so high above the sense-loving throng, that, although sons of God, "the world knoweth us not, because it knew Him not." Christ was too far out of the world's highway of happiness to be known as to His motives and objects. Those who are in the pursuit of pleasure along the pathway of the world, will see no beauty in Christ that they should desire Him; while those with whom the incarnate mystery has found ingress, will see beauty in nothing save as they see Christ in it. They are beloved of the Father, redeemed from sin, justified by the blood of God's Only Begotten, sanctified by His Spirit, and heirs prospective of a kingdom, a throne, and a crown; and yet with all present privileges and exaltation, "it doth not yet appear what we shall be." When He "was received up into glory" He gave a public exhibition of the honor He intends to bestow upon all His followers. He "received from God the Father honor and glory," and this he intends not only to exhibit to, but to confer upon, His people. "That they may *behold* my glory." "The glory which thou gavest me *I have given them.*" "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed *in* us." The glory of Jesus is the personal glory of the Infinite in the finite, and the crumb which I pick for you to-day at the feet of Immanuel is the wonderful announcement, the inconceivably glorious prophecy that when Jesus shall return to despoil the grave and gather home His elect, "*we shall be like Him.*"

This matured manhood of the redeemed is to transpire "*when He shall appear.*" There is assimilation here, a degree of likeness to the altogether lovely One, but it is only when our bodies are to be typed after His glorified humanity, that the ravishing prediction of our motto-verse will receive its fulfillment. The full configuration of the redeemed to the Redeemer is to be brought about by the personal presence of Jesus, in "the redemption of our bodies." That half of our being in which atonement was made will be under the power of death, and thus in some sense under sin, until the God-man Mediator shall "appear the second time without sin unto salvation." "The last enemy that shall be destroyed is death,' which is to take place, according to Paul, at "Christ's coming." "We shall be like Him, *for* we shall *see Him as He is.*" The word "*for*" shows that our final and complete transformation, body and soul, into the image of Infinite Beauty, will result from the configuring power of Christ's immediate presence. In Phil. 3: 20, 21, the Apostle treats of the certain and hoped-for descent from Heaven of the Lord Jesus Christ, "who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." The beloved disciple brings before us the two grand elements of

Heavenly Glory: we shall "*see* God," and be "*like* Him." Had the mission of Jesus not been attested by the most indubitable evidence of its Divine origin and benignant intent, these wondrous declarations would transcend all belief. But as our Deliverer is no less a Personage than God in our nature, this surpassing glory is in reserve for the poorest, weakest, most obscure believer. That such a destiny awaits us, or is possible in the line of Divine appointments, may well fill our bosoms with joy unspeakable even here, and tune our harps to heavenly harmonies in the midst of severest trials and darkest providences. Although our Beloved is yet distant, the assurance of His return and our conformity to His perfections and glory, "drops as sweet-smelling myrrh upon the handles of the lock." Oh, how different will seem our disciplinary course when once we stand bathed in the ineffable glory of our perfected humanity. "We shall be like Him." "Father, I will that they also whom Thou hast given me, be with me where I am, that they may behold my glory." Having been baptized in the foulest sediment of our sin, and exhausted the bitterest drops of our guilt, it is His purpose that we shall have fellowship with Him in His exaltation and glory, far above all principalities and powers in the heavenly places." The highest conception we can form of the believer's future falls as far beneath the reality as the lighted taper at midday lacks the effulgence of the sun. "It doth not yet appear what we shall be." Your weeping time will not last always—will not last long. Your suffering season is soon to be exchanged for an "exceeding and eternal weight of glory." Your pain-worn countenance will shine as the brightness of the firmament, and as the stars forever and ever. You shall see Jesus. You shall be like Him—shall sit in His Throne, share His triumph, and be both king and priest to God. Oh, consummation of glory,—to sit with Jesus on the pinnacle of creation! Oh, overflowing cup of bliss—to drink forever out of the "fulness of the God-head!" Wait patiently, dear sister; the burnishing in the furnace here will only show a brighter lustre there. The "chariots of Israel and the horsemen thereof" may tarry, but they cannot be far off, and soon your longing soul will mount the chariot of fire, escorted by angels through the empyrean, and then—*you will see Jesus!*

C. H. BALSBAUGH.

For the Companion.

Truth.

Truth we understand to be a correct statement of any fact or thing. That which is correct, is evidently truth, regardless of the veracity of the being or object from which it comes. If the statement of any event is correct we must, under all circumstances, regard it as *truth*; and to deny it being truth simply because the statement came from an unreliable person, is often exposing ourselves to a great error, which should be avoided by every sincere christian. Do not understand me to say that there is a necessity of us believing every wind of doctrine that may chance to fly through the world, but try them, and see if they be true, and if tenable accept of them regardless of the manner in which they were given.

For a man to deny the authenticity of a thing which he knows nothing about, only shows the weakness and folly of his own mind, as well as convinces others that he is not the man to give a proper advice of such matters; hence he stands as a very incompetent man in the estimation of his friends. If a man's knowledge is inadequate to enable him to give a proper answer to any difficult question, it is best to acknowledge his incapacity to answer, and attempt to gain information for his own, as well as other's benefit. It is no disgrace for a man to acknowledge his ignorance of any difficult subject, but far more disgrace to pretend to understand that which he knows nothing of.

I would regard it the greatest part of folly for one to deny the correctness of a science of which he was entirely ignorant; and had never investigated it to examine its tenability; and still to deny the correctness of many of the modern sciences is looked upon with great honor; and if a man proves that such a thing is not hinted in the Bible, he is accomplishing a wonderful object in opposing scientific men, whom many say, have invented their imaginary ideas for no other purpose than popularity and money. But it should be distinctly remembered that a science is not an imaginary thing, but *an investigation of an established principle*; hence, scientific men do not merely imagine that which they publish but discover it by investigation, and they can make no investigations unless there be something to investigate. If a truth is discovered by investigation, it must have been a truth before being discovered; hence, the idea of the world being round was true long before it was discovered by investigation.

It is true that many of our scientific works contain things that are unreliable; but I presume that no one would be so foolish as to throw away an apple because it contains a core that is not suitable to eat. If so, he would get but few apples to eat, and it will be equally so with the man who rejects a work or study because it contains a few errors. Under the same circumstances he would often be obliged to throw away copies of the Bible simply because a word is improperly placed or misspelled. If the truth is slightly mixed with error divide the two, accept of the former and cast away the

latter. Do not be so unwise as to throw away a piece of gold because it is a little dirty, or burn two truths to kill one error, as one truth is worth more than twice so many errors. Hence, preserve the truth, and if you can't kill error with truth, I say, let it live.

Reverence the Bible, and regard it as the best work circulated, but do not imagine it to be more than what it really is—that it is the history of the whole world, from the creation down to the birth of Christ. Down to the fall of the tower of Babel it may justly be regarded as the history of the world; but from that period (or a while after) it is mostly confined to the posterity of Abraham.

Truth is truth, and error is error. I care not where they are found, and the one should be accepted while the other is rejected. If a wicked man tells you the truth, believe it, as much so as if it were told by one far more just. Truth should be praised whenever found, and highly respected as beneficial to mankind.

J. H. MOORE.

Urbana, Ill.

Answers to Brother Leedy's Queries.

The *Companion*, No. 24, is on our table, containing some queries by a brother in Oregon, which I will try to answer briefly.

1. If a member leaves the Church and joins another sect," &c., "how should he be received?"

Answer. Just as you would receive any other person who was excommunicated for a fault, and afterward repents and wishes to be received.

2. What does the Apostle mean in 1 Cor. 3: 15; "If any man's work," &c.

Answer. Many suppose that he means that those Christian professors who keep the commandments of men are those who shall suffer loss, but they shall be saved for their profession in Christ. This view we can not receive.

Those who build on the foundation with wood, hay, or stubble, are those who belong to the true Church and attend to the ordinances, but do not wholly deny themselves, not preferring Christ above all else, not even denying father, mother, sister, and brother, houses and lands, &c. These, not having judged themselves properly (1 Cor. 11: 31.) by the Gospel, (John 12: 48.) will have no part in the first resurrection, and will suffer the loss of a thousand years' reign with Christ on earth.

See also *Companion* No. 21, page 310, & 317, where this query is answered more at length.

3. "What is the doctrine of the Nicolaitanes?"

Answer. It is supposed by some that Nicolas, one of the seven, (Acts 6: 5.) introduced the corrupt doctrine of a plurality of wives, which the Lord hates; and the Apostle Paul declaims against.

JOSEPH HOLSOPPLE.

Indiana, Pa.

Forgiveness.

Of the Divine attributes, that one which, in the eyes of humanity, seems to shed a special luster around the person of Deity, is *Mercy*. It is the promise of mercy that has brought so many wandering sinners to his feet, and called forth a depth of love unfathomable and passing all human attachments. This promise constitutes a distinguishing mark between our holy religion and other creeds. It invites the moral leper all loathsome with the scales of sin to come and rest upon the bosom of Jesus and be cleansed by the celestial contact. It calls back the wandering and lost ones to their happy sheepfold, and brings them blessed once more to their compassionate Shepherd. In a word, this gracious attribute and the promises based upon it, open the doors of heaven to the vile, the blasphemous, the wicked of every grade and stamp, and beseech them to enter.—There is none so deeply and grossly stained with pollution that he may not be accepted; nay, the worse the dye the more glory doth it cast about the crown of God to wash it away with the waters of forgiveness.—He thunders no anathemas; he casts no reproaches upon the wicked: he chides them not in wrath, nor does he meet to them according to the measure of their deserts. But he says, "Mine only and well-beloved Son have I given for you: believe on him and live." His forgiveness knows no limit; his mercy is inexhaustible. Though we sin seventy times seven, he is ready to pardon.

"Man may dismiss compassion from his heart,
But God will never."

But forgiveness is not to be practised by God alone, it is enjoined upon man by divine precept as well as by divine example. The old law of Moses, it is true, it is true, said: "An eye for an eye and a tooth for a tooth." But the new dispensation introduced a milder code; and a greater than Moses said," "Love your enemies: bless them that curse you: do good to them that hate you."

"There is no virtue in the human heart which so adorns the life and character of an individual, nor duty more enjoined upon the Christian, than that of forgiveness.—For proof of this, look at the example of Christ, who, while suffering on the cross by the hands of his enemies, exclaims in the anguish of his soul: "Father, forgive them, for they know not what they do." O brethren and sisters, let us keep in possession a forgiving spirit, for the victory lies at the end of the battle.

CHRISTIAN WERNTZ.

Ravenna, Mo.

"Life is Yours."

(1) Because believers *enjoy* it. It is a *real* life, not vain show. (2) Because its various events tend to promote their welfare, and work together for their good. "Death is yours." (1.) Because believers have *peace* and support in their dying hour. (2.) Because it is the avenue which leads to their rest. (3.) Because they should triumph over it, in that it will be swallowed up in the glory of a higher life, releasing us from what is mortal to put on immortality.—*Barnes.*

For the Companion.

Spread of the Gospel—My Experience.

Continued from page 362.

I had flattered myself with the hope that, as my privileges were rather limited, my responsibilities would not be very great. But here again I was doomed to disappointment in this consolation. I had not been a minister in the Church in the first degree more than a few months, when the Church met in council, and placed me in the second degree in the ministry. In receiving *my charge* from those Brethren who officiated on that occasion, I was instructed with regard to my privileges, and also my duties. Not having been brought up in the society of the Brethren, and under their immediate influence and instructions, I, of course, was not so well acquainted, as some, with their rules and Church government. I therefore was compelled, (a thing which I did cheerfully,) to give the more earnest attention to the instructions which I that day received from those Elder Brethren; because, as the Brethren had no printed "Discipline," nor "Confession of Faith," therefore I could only receive *oral* instructions from them, accompanied by the Holy Scriptures which were, and is as a "lamp to my feet, and a light to my path." I was admonished by those dear old Brethren to make this "Holy and blessred Book" my constant study and delight, and that this now became my imperative duty, according to Paul's instructions to Timothy: "Study to show thyself approved unto God, a *workman* that needeth not be ashamed." I was farther instructed that it now became my duty, as well as privilege, to make appointments for preaching; and by all means never to make a disappointment when it was in my power to prevent it; and that it now became my duty to devote as much time as possible to the preaching of the word. As I have already remarked, I paid the more particular attention to this charge, from the fact that I could only receive it orally, as I could nowhere find any printed instructions as we had no Discipline, or Confession of faith; I must therefore, necessarily charge my memory very closely with those instructions of the Brethren as it now became my duty to implicitly obey them. But here in this particular I labored under a great disadvantage compared to what many of the Brethren do, who have been raised up under the influence and instructions of the Church from their infancy, and who had heard charges given. I, however, found some tion in the reflection that I was directed Brethren to the blessed Book of God, a fallible guide, and able to instruct me in of the Lord more perfectly. I knew a the Brethren taught and practised noth what I could find either *command* or *pr* for in that blessed Book. My greates therefore, arose from the fact that I felt not understand many of those awful, and truths contained in God's word, and spake, I must speak as the oracles of G I would be held fearfully responsible "Judgment seat of Christ," for my m speaking, and for the result which it p in this world; that if I should advance neous idea, and that should make an i impression upon the mind of any of m creatures, thereby causing them to im erroneous conclusion, to the destruction eternal happiness, that they might legall Judgment come up and accuse me of b cause of their misery, and that, therefore ful retribution would await me. These t constantly revolved through my mind, a me a vast amount of trouble and une Consequently I betook myself to prayer, reading of God's word. What proficiency in qualifying myself for the solemn, and sible duties devolving upon me, are attri alone to the efficacy of prayer, and the ening influences of God's Spirit and Wo

I now found greater and heavier resp ties resting upon me. My commission larged; my field of operations was theref portionately increased, so that I was nov obligations to go and preach the Gospel a my abilities would permit, and although dered at the very idea of so doing, from that I felt my incompetency to discha responsible duties devolving upon me, ye the consolation to know that the Brethre ed me to preach nothing but Jesus Chr him crucified. So far as the opinions were concerned, I felt a due respect fo and therefore gave them credit, and profi them, so far as they accorded with the W God, but when I found them placing *sp constructions of their own manufacture* the words of divine inspiration, and t

wresting them from their natural, and true channel, and perverting their true sense and import, in order to make them subserve their own purposes in carrying their points, I rejected such constructions, and opinions altogether; because the Apostle Peter has admonished us to take heed to the word of God, "as unto a light which shineth in a dark place, until the day dawn, and the day-star arise in our hearts, knowing that *no scripture is of any private interpretation.*" I know that it is the custom of some persons, whenever they are hard pressed for direct proof in scripture to establish a favorite theory, to appeal to the isolated texts of scripture which have no relevancy on earth to the subject. For instance —to give an example or two—"whatsoever is highly esteemed amongst men, is abomination in the sight of God." This scripture serves as a very handy text to condemn every practice of the world which *we* conceive in our minds to be wrong, as: following the fashion of the world in one's apparal, in our associations, as going to *school exhibitions*—to elections, and voting for the civil officers of our country,—to chewing tobacco, or smoking the pipe, and in fact, every imaginary vice, even to the having of one's picture, or likeness taken.

But what is the most surprising is that there are so many different conceptions of what is *right* and what is *wrong*; some maintaining that the above-mentioned scripture does not apply to the high estimation which the world places upon the "elective franchise" which all admit that it is a privilege esteemed very highly "amongst men," nor that it applies to our social enjoyments with our families, or the using of tobacco, &c., but only to going to school exhibitions, and to having our pictures taken.

Again: "be not conformed to the world," is another very handy text and forbids the Christian from engaging in anything in which the world is engaged. But time forbids me to notice this subject any farther, and indeed I think it unnecessary to do so, as the most superficial observer will at once see that the above course wrests the scriptures out of their true course, thereby making them to prove too much. I, therefore, concluded that the safer course would be to carefully examine God's word, and whatsoever I found positively forbidden therein to refrain from, and whatsoever I found commanded, to do and teach. I therefore began to try to preach the Gospel, not as I had learned it from men, but from God. Accordingly I made my first appointment in Johnson County, the place of my nativity, and where I had received my first and earliest impressions; and although this place was some fifty miles from home, yet my desire seemed to be particularly drawn in that direction, because I thought that I had now found out a much better way, and that "wherein I was once blind I could now see," and that I could certainly present the light to the eyes of my former associates in such a way as to make them see also. I expected to meet with some opposition to my views, from those who had grown gray in the cause of the Baptist denomination, but still I hoped, and believed that I could have some influence with those who were my young associates and school-fellows. I accordingly attended my appointment on Sabbath, where I met with an extraordinarily large congregation, many of whom, no doubt, were attracted by the novelty of the case, and some, probably, from a desire to hear a "Dunker" preach. My discourse on that occasion was drawn from reflections upon the words: "Sanctify the Lord God in your hearts, and be ready to give an answer to every man that asketh you of the reason of the hope that is in you, with meekness and fear." 1 Pet. 3: 15. I endeavored to show, as best I could, that the foundation of our hope was Jesus Christ, and that the warrant of our accept ance was our entire obedience to his word; that upon our compliance with the requirements of of his Law defended our hope of eternal happiness, and our rejection of it insured our eternal condemnation.

Having thus placed myself under obligations according to the direction of the Apostle Peter, to be "always ready to give an answer to *every one* that would ask me of the *reason* of the hope which was in me"—I proceeded, 1st, to plead, that, if the *Universalian* doctrine was correct, and that the soul of man was a part of Deity himself, and therefore a part of God, and consequently he being holy, righteous, and merciful, it would be unreasonable to suppose that he would punish a part of himself eternally in perdition.

This being the first grounds of my hope (and a very slender one in my judgment)—but if it availed for others it surely would also for me—

but that I was satisfied that there were many in the congregation who would not be satisfied to accept this alone as sufficient grounds to predicate our hope of eternal happiness upon; that I was therefore bound to gibe to such a more satisfactory *reason*, and a more certain basis, as the grounds of my hope.

I next offered, as a reason of my hope, the great love of God; that "God so loved the world that he gave his only Son, that whosoever believeth on him might not perish, but have life everlasting." But should it eventually become manifest that the soul of man is no part of Deity, but is a creature of his—an immortal, invisible creature—created and placed here on the earth, in a body of flesh, and for the purpose of glorifying its Creator, and consequently subject to his law, and held answerable thereto; that, therefore, God being its sovereign Creator, would have a perfect right in justice, (if it refused to obey him) to destroy it forever in hell.

And although his love appeared to be great and boundless, yet his justice was equally as great, and that notwithstanding his love, and sympathy for us, yet this might not be a sufficient warrant for us to predicate our hope upon. But although this might appear to some a sufficient grounds for our hope, yet there were others who would not accept of it; consequently I must give them a better *reason* than even this. I therefore plead in the next place the atoning and efficacious blood of Jesus Christ, who was without spot or blemish, and who was as a lamb slain to take away the sins of the whole world, that he died for all men, and that "he would have all men to be saved, and come to the knowledge of the truth." That, "as in Adam all died, even so in Christ were all made alive."

But here again I met with objections upon the part of a large majority of the religious world, as a sufficient *reason* of the "one hope," because they maintained that the blessings could only accrue to such persons as were not subjects of *Law*, or such as were not conscious of ever having committed an offence against the majesty of Heaven, but that all persons who were wilfully guilty of transgressing God's holy law, must necessarily repent of their wickedness, and believe on Jesus Christ as the Son of God, and accept of him as their Savior, and as the Savior of all penitent believers; that they must inevitably perish; because, he who cannot lie has said that, "except you repent, you shall all likewise perish," and. "except you believe that I am he, you shall die in your sins." But I was convinced in my own mind that those first three and important reasons, however plausible they might seem, were not sufficient and entirely satisfactory to all the congregation before me, and to whom I was then trying to give an answer of the reason of the hope that I had. Consequently I felt myself still bound, if possible, to give (according to the injunction of the Apostle) other, and still better, and more satisfactory *reasons* because I was bound to give *every man* a reason which would satisfy him.

I therefore plead as other grounds of reason that I had, and did believe with all my heart "that Jesus Christ is the Son of God," and that I was willing to accept of him as my Prophet, my Priest, and my King—and that I had called upon his name as my Lord, and my God, and that this was another and still stronger ground of my hope. "*For how shall they call on him in whom they do not believe, and how can they believe on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they are sent.*" Therefore "it shall come to pass that whosoever shall call on the name of the Lord shall be saved." I had likewise sincerely repented with a Godly sorrow for all my sins; that I had reformed my habits by turning away from my sins with loathing and disgust; that I felt, realized, and knew that I had passed from death unto life, because I felt and knew that I loved the people of God.—"*the Brethren.* Hence I had the strong consolation to feel assured that I had been "born again, not of corruptable seed, but of incorruptaible, by the word of God, which liveth and abideth forever." This I felt confident would be entirely satisfactory as a *reason* to a large majority of my audience on that occasion, because they believed, and taught, that *faith*, *repentance*, and the *new birth* were absolutely essential to the salvation of those who had arriven at an age to discriminate between right and wrong, good and evil,—and understand their duty towards God their Creator.

Now while a very large proportion of the religious world—in fact all those who believe that faith and repentance are the only essentials in the Christian religion—would be perfectly satisfied with the answer which I have already given as "a reason of the hope"—yet there are others who are not satisfied, and therefore desire other evidences still farther. They say that, "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation"—that, if we confess not him before men, neither will he confess us before his Father which is in Heaven; and that having confessed the name of Jesus Christ, that we must be buried with him in baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.

To be continued.

The word "Baptize" proven by the Scriptures to signify immersion.

Continued from page 354.

3rd. The baptism of the Holy Ghost. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. Matt. 3: 11. "John truly baptized with water; but ye shall be baptized with the Ghost not many days hence." Acts 1: 5. When the "promise of the Father" was poured upon the disciples, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind; and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost." Acts 2: 1, 2, 3. We observe from this, at the exception of the heavenly sound, and the cloven tongues like as of fire, that the house in which they were assembled was filled with the Holy Ghost. The house was not as in the baptism of water, where they were in a running mighty body of water, as a pool, river or body of water. We observe from the above quotations of the Divine Author, and I presume we are fully satisfied so plainly, that it needs no argument to prove to any honest, reasoning being that the baptism of the Holy Ghost is by immersion.

4th. The baptism of fire. "He shall baptize you with the Holy Ghost and fire." Matt. 3: 11. — We deem it unnecessary to dwell upon this point, as we have made some remarks under the last head of this question.

We are now prepared to say positively that the baptism of the Holy Ghost and fire are synonymous terms; and whatever the baptism of the Holy Ghost is, the baptism of fire is. We need perhaps only refer to the passage where John addresses the Pharisees and Sadducees as a generation of vipers, who had come to his baptism, and tells them to bring forth fruits meet for repentance, and not to think to say within themselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. Matt. 3: 7-10. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but the chaff he will burn with unquenchable fire." Luke 3: 17. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 6. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8

POETRY.

Selected by MARY C. SNOWBERGER.

Sabbath Morning.

This day belongs to God alone;
He chooses Sunday for his own;
And we must neither work nor play,
Because it is the Sabbath day.

'Tis well to have one day in seven,
That we may learn the way to heaven;
Or else we never should have thought
About religion as we ought.

Then let us spend it as we should
In serving God and growing good;
And not forget, when Sunday's gone,
What text the sermon was upon.

We ought to-day to learn and seek
What we may think of all the week;
And be the better every day,
For what we've heard the preacher say.

And every Sabbath should be passed
As if we knew it were our last;
For what would dying people give,
To have one Sabbath more to live!

Waynesboro, Pa.

MISCELLANEOUS.

Selected by A. H. SNOWBERGER.

"It is Ten Thousand Years Ago."

Where will you be when, in reference to the scenes of the present world, you will have to utter these words? "Ten thousand years!" How vast such a duration! So many years have not passed since out first parents were created. You have lived but a few short years, yet a period will come when you shall have lived thus long in bliss or woe.

Survey the present world. How brightly shines its sun. How fair and lovely are the bloom and verdure of spring, the richness of summer, and the abundance of autumn. How glorious the splendors of the noonday, and the softer splendors of a starlight night. What will all this be to you when you will say, "I saw that sun with pleasure, and that starry firmament. Spring, summer, and autumn I welcome with delight; but it was ten thousand years ago, that, for the last time, I beheld earth, sun, and moon, and saw the changing seasons pass along."

Think of the charms of domestic life, a mother's fondness, and a father's affection. Think of the marriage union, with all its tender anxieties, and all its pleasures; of the kindly fireside, of the social home, where the weary rests and comfort dwelt. All has long ago ended.—Of every domestic delight and anxiety you may say, "It is ten thousand years since I left my long-loved home to enter in no more, since I formed one of an affectionate circle there, smiled when they smiled, and sorrowed when they wept. The last of those smiles were lightened up, and the last of those tears was dropped, ten thousand years ago."

Think of the scenes of public agitation, the strife of parties, the tumult of nations. All will long have ceased, and events that now agitate millions will be faintly remembered, and utterly disregarded, while of each it may be said, "It is ten thousand years ago."

Think of the day of death. You have to die. Your hearts must throb for the last time, and your spirit struggle with the agonies of dissolving nature. After this you will lie a lifeless corpse, and soon, among the ruins and silence of the grave, be quite forgotten. Ages will roll along, but at length will come the period when you may say, "It is ten thousand years since I lay languishing in pain on the bed of death, since the last struggle came, and my spirit quitted its earthly tabernacle till the resurrection morning.—That hour, so long dreaded, has long gone by; even my dying hour is now ten thousand years ago."

The solemnities of eternal judgment are now before you. "The Lord himself will descend from heaven." "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Before the King "will be gathered all nations," and he will pronounce the final doom of all. At length the great day will close. Eternity will roll along till you will have to exclaim, even of the judgment-day, "It is ten thousand years ago. Ten thousand years ago I stood before the Judge's awful bar; I heard him welcome the blessed, and doom the lost to utter misery. I heard the the triumphant anthems of the saved, and the shrieks and wailings of the condemned. Ten thousand years have passed since the Judge left his judgment-throne, and ascended with his saints to heaven, and since the dark prison of despair closed for ever on all his foes."

The sincere Christian may apply these solemn considerations to the trials of the spiritual pilgrimage. Is your heart right with God? Is your soul committed to the Savior's care, and your heart unfeignedly consecrated to him? If so, you are a Christian, and doubtless are acquainted with a Christian's trials.—But what will these appear at that solemn period to which your thoughts are here directed? "Ten thousand years ago I was a wanderer in that world of my nativity. Amidst its snares and delusions I struggled after Christ. Many were my conflicts, many my doubts and fears, many were my sorrows, though many my comforts. Often did I mourn the imperfections I felt in all I was, and saw in all I did. Often I deplore the evil I felt within, and sorrow for the ravages of sin I witnessed all around. But all has long since ceased. Ten thousand years have hastened by since I ended my last conflict, endured my last sorrow, and struggled with my latest foe. A hundred centurieshave passed since I left the church below, but they have known no fear, no pain, no conflict. My latest grief, my latest toil, was ten thousand years ago."

If you are not a sincere disciple of the Savior, if you love the world, it will leave you, and the period will come when you may look back upon it as the scene of your sin and folly ten thousand years before. Oh, what is the condition of a sinful and ruined, but immortal being, that has to exclaim, "I had sabbaths, but the last departed unimproved ten thousand years ago, and then ended the last of numerous privileges that might have led me to the Giver of immortal life. The Spirit long strove with me, but for ten thousand years has ceased to strive. The Father long pitied me, but the last rejected offer of his pity was ten thousand years ago. The Savior had compassion on me, and proffered heavenly blessings to me, but the last proffer of his salvation I rejected, and the last has ended for ten thousand years.—Christians prayed for me, though I

prayed not, but the last prayer offered for me was ten thousand years ago, and even that was in vain."

When that solemn period comes, where will you have spent those ten thousand years? Will it have been amidst the brightness and blessedness of heavenly joy, or the gloom and darkness of despair? Will you long have praised redeeming love with the triumphant spirits of the just? or long have bewailed and cursed the sin and madness of irreligion in the prison of the lost?

When the pains and pleasures of mortal life shall thus long have ended, when its losses and its riches shall have long passed away; when thus, if you are a child of God, ten thousand years of the unbroken calm of heaven shall have succeeded the feverish dream of life: or if you are destitute of the Savior's grace, ten thousand years of wailing and despair shall have followed your few vain moments of worldly pleasure, what will then be your prospects? Eternity is stamped upon them all, whatever be their nature. Eternity! Eternity! Life or death to eternity! heaven or hell to eternity! The love or the wrath of Jehovah to eternity! All the richness of salvation, or all the poverty of utter ruin, to eternity! And in eternity a period will arrive when the language on which we have meditated will be inexpressive; when ten thousand years will bear no more proportion to the immense duration that will have elapsed since you left the world than a moment bears to all those years; when events that took place ten thousand years before, will seem but at the distance of the twinkling of an eye, compared with the mighty ages that you will have spent in bliss or woe. Then, instead of having to say, "It is ten thousand years since I left the world, since I felt my last sorrow, or enjoyed my last delight," you will have to exclaim, "Years, countless as the sands that formed the bed of earth's oceans, have departed since heaven became my home, and still eternal day fears no eclipse;" or, "Years, numberless as the drops that formed those oceans, have rolled away since hell became my prison, and still the gloom of eternal night admits no ray of cheering hope." O, this is no fiction, but solemn truth, for God's holy word affirms that eternal life or eternal punishment awaits every human being. Flee therefore to Jesus, and be blessed forever.

The First Recorded Burial.

Brethren Editors: I have made a selection—"The first Recorded Burial"—which I considered worthy of a place in the columns of the *Companion*, and may be regarded by your readers as an interesting piece of Bible history. You, however, will judge as to its merits. Yours fraternally, &c. V. REICHARD.

Washington Co., Md

The first mention, in the Hebrew Scriptures of a burial, is that of Sarah, the wife of Abraham. Of each of the patriarchs, with one exception, whose names are recorded in the 5th of Genesis, it is briefly said, "and he died." It is not added, "and was buried."—From the death of Abel the first to die, to that of Sarah, a period of two thousand years, in no instance are we told that disposition was made of the mortal remains. "All the days that Adam lived were nine hundred and thirty years; and he died. What was "the order for the burial of the dead" at the funeral of the first man? And where did they lay the dead body?

The first burial place described in the sacred records is the cave which was selected as the burial place of Sarah. Of this sepulchre we have in the book of Genesis, a history of affecting simplicity and beauty. While Abraham was a stranger and a sojourner at Hebron, his wife died and he was obliged to seek for her a burial place. The people of the land honored him as a mighty prince among them, and offered him his choice of their sepulchres.

He must have appreciated the kindness of the offer, but he naturally preferred a family burial place of his own and he had set his heart on a cave in the field of Machpelah, which seemed fitted for the sad purpose. The field and cave therein belonged to Ephron the Hittite. For some reason, which does not appear, Abraham did not first apply to this man for the purchase of the cave, but he asked his friends and his neighbors to apply for him. Ephron offered Abraham both the field and the cave as a gift. The bereaved patriarch was unwilling thus to receive them. He would not be dependent, so long as no necessity required it, on the generosity of others, nor would he bury his beloved dead in a sepulchre which had cost him nothing. "I will give thee money for the field," he said to Ephron, "take it for me and I will bury my dead there." Ephron it reply named four hundred shekels of silver as the worth of the field. This sum Abraham paid by weight to Ephron, in the presence of the people of the land.—The contract and payment having been publicly witnessed, the field, with the cave therein, "and all the trees that were in the field," became the property of Abraham and his heirs.

This is the first recorded instance of a legal conveyance of a burial place. All men cannot be landholders but every man may reasonably expect to have, some day, as much land as may serve for a grave. In the cave of Machpelah Abraham buried his wife. Thirty-eight years passed away and his sons buried him in the cave. One hundred and thirty-two years later Jacob, dying in Egypt, remembered that family sepulchre, and charged his sons to bury him therein. Having described it as "the cave that is in the field of Machpelah before Mamre, in the land of Canaan which Abraham bought with the field of Ephron the Hittite," he added the words so tenderly expressive of the natural wish to rest among one kindred—"There they buried Abraham and Sarah his wife; there they buried Isaac, and Rebekah his wife and there I buried Leah." After these specific directions there could no mistake as to the locality of the sepulchre to which Jacob's last thoughts and wishes were turned, and his sons accordingly carried him into Canaan and laid him with his fathers, Abraham and Isaac.

With the burial of Jacob the record of burials in the cave of Machpelah closes. The cave is now in the possession of its rightful owners, the heirs of Abraham. Little did the honored patriarch imagine when he purchased it as a burial place, that in distant ages it would lie within the walls of a mosque, while his descendants whose presence in the land should be its protection, would

scattered among the nations—"an astonishment, a proverb, and a byword"—because they would not hearken unto the voice of the Lord their God. And yet it is gratifying to know that the tomb of the patriarchs has been protected, though by the hands of "Turks, infidels, and heretics." What countless multitudes of the wise and good have passed away of whose graves we know nothing.

"Dust long outlasts the storied stone,
But they'—their very dust is gone."

Chinese Temples.

Confucian temples abound in China. The largest and finest is in Pekin, and is said to contain a portrait of the great moralist. Worships or celebrations may be held here at intervals, but Confucius ordained no sabbath or particular day for worship or rest. The ceremonies of state are conducted at Confucius temples, and in this the register of the present dynasty is kept, where each emperor may register his name upon ascending the throne. In the court yard there are some trees said to be five hundred years old, and some drum shaped stones, dating eight hundred years B. C. There are a great many tablets of marble, full of inscriptions of the Chinese classics, so well cut that, it is said copies have been printed from them. If any Chinese temple is dedicated to God, it is the temple of Heaven, at Pekin. The most solemn worship of the empire was formerly conducted in this temple.—It was a grand structure, erected on an immense altar of marble constructed, surrounded by balustrades of the same material beautifully carved. The grounds are a mile square, surrounded by a high wall, and within inclosed paved walks, fine avenues of trees, and grassy lawns afford delightful retreat from the dust of the city. The building is circular in form, and has a three story roof, covered with blue enamelled tiles, surmounted by a large gilt ball, and is the most striking piece of architecture in the vicinity of Pekin. The emperor of China formerly made a point visit once for the purpose of worshiping the invisible God, and the ceremonies were preceded by a fast of three days in an adjoining building, and were attended with burnt offerings on the altar, which retained marks of the sacrificial fire.

Opposite to the temple of Heaven, in a similar inclosure a mile square, is the temple of Earth, dedicated to the worship of the earth and its products, or the genius of agriculture, where, tradition says, the emperor formerly encouraged that noble pursuit by plowing and sowing with his own hands; but it has been a long time since plow or hoe either have performed service at this shrine, as the whole place is in ruins, and the ground so grown up with weeds and grass that the walks are quite impassable.

The Lama temples, or lamisaries, are very interesting to a stranger. The worship is Buddhist, under the leadership of the grand lama of Thibet, who is the recognized head of this religion, as the pope is the head of the Roman Catholic church. The priests are mostly Tartarians, and establishments are liberally pensioned by the Chinese government for reasons of state policy. Some of the lamisaries contain over a thousand priests; and there are nine nunneries of the order. I was warned of the danger to foreigners of entering a lama temple, but found them very civil. The bell was tolling for afternoon service, and I was gladly shown to a seat. The candles were burning on the altar, and directly the house was filled with hundreds of priests dressed in yellow robes, wearing a hat of the same color shaped like a helmet, with camel's hair fringe arched over the top. As I did not understand a word of the service, my mind was captivated by the music of their chant, carried by hundreds of men and boys, from the deepest bass to the finest tenor; its tone was unlike anything I had imagined possible here. I was startled from my devotion by a sight of an image of Buddha seventy feet high.

"Tell me Thy name."

This desire of Jacob was not the one we should naturally have expected on such an occasion. He is alone; his past fault is coming vividly before him a guilty consciousness: he dreads the meeting with his brother. His soul is agonized with that, and that we naturally expect will be the subject and the burden of his prayer.—No such thing! Not a word about Esau—not a word about personal danger at all. All that is banished completely for the time, and deeper thoughts are grappling with his soul. To get safe through to-morrow? No, no, no! To be blessed by God—to know him and what he is the battle of Jacob's soul from sunset till the dawn of day.

And that is our struggle—the struggle. Let any true man go down into the deeps of his own being and answer us. What is the cry that comes from the most real part of his nature? It is the cry for daily bread? Jacob asked for that in his first communion with God—preservation with God—preservation and safety. Is it even this—to be forgiven his sins? Jacob had a sin to be forgiven, and in the most solemn moment of his existence he did not say a syllable about it. Or is it this? 'Hallowed be thy name.' No, my brethren. Out of our frail and yet sublime humanity the demand that rises in the earthlier hours of our religion may be this, 'Save my soul;' but in the most unearthly moment it is this, 'Tell me thy name.' We move through a world of mystery; and the deepest question is, What is the being that is ever near, sometimes felt, never seen; that which has haunted us from childhood with a dream of something surprising fair which has never been realized; that which sweeps through the soul at times as a desolation, like the blast from the wings of the Angel of Death, leaving us stricken and silent in our loneliness; that which has touched us in our tenderest point and the flesh has quivered with agony, and our mortal affections have shriveled up with pain; that which to us is aspiration of nobleness of superhuman excellence? Shall we say it or he? What is it? Who is he? These anticipations of immortality and God—what are they? Are they the sound of my own wishes, echoing through the vast void of nothingness? or shall I call them God, Father, Spirit, Love? A living being within me or outside me?

YOUTH'S DEPARTMENT.

What is It?

I am composed of 36 letters.
My 16, 22, 10, 12, make one of the patriarchs.
My 15, 17, 10, 21, make another.
My 3, 2, 14, 18, 7, is the name of one of the stars.
My 1, 4, 36, 16, the Eastern women wore.
My 9, 15, 23, 24, 5, 26, is one of the names of Abraham.
My 6, 19, 8, 21, 13, make an herb mentioned in the Bible.
My 21, 20, 11, 24, is nothing.
My *whole* is a very important command for children.

The Red Peppers.

In a basket of vegetables that had just arrived from the country was a string of bright red peppers, which immediately attracted the attention of James Anthon, a boy of four years who had come in with his mother while I was unpacking the basket.

"O, mamma," he exclaimed, "what shining red things! How very pretty they are! May I have them to play with ,mamma?"

"They are not playthings, my dear," she answered; "neither are they good for little boys. Besides, they are very hot."

James opened wide his big black eyes, "Hot, mamma! Why, there is no fire;" and, reaching out a chubby finger, he softly touchedone fo the peppers, as though he feared it might burn him, exclaiming in a triumphant tone, "There, mamma, the pretty red thing is cold! May I hold it in my hand one little minute?"

Now I am sorry to say that James like a great many little boys and girls I know, loved to have his own way; and it was very hard for him to give up anything that he had set his heart upon. So he persisted in begging for the red peppers. "Oh, if you would give me one, just one little 'teenty tonty' one, mamma!" he said in a coaxing tone. On his mother telling him it would burn his fingers, he gave a quick laugh, saying, "How can a cold thing like that burn me?" Then she explained to him that they were hot in themselves; and that, if he got any of the pepper on his hands or face it would smart terribly, and he would quickly find out whet she meant when she called them hot.

And so the subject was dropped. I was called from the room, and Mrs. Anthon was busy with her sewing; when all at once I heard a loud scream from James. He had slyly crept up to the table and had taken possession of one of the scarlet playthings he had so long been coveting, and was speedily finding out, to his bitter cost, what his mother meant when she called them "hot." His plump little hands were smarting as though they had been plunged into the fire, and big tears were rolling down his cheeks. Suddenly he struck both fists into his eyes, and then, with a howl of pain, threw himself into his mother's lap, crying out, "O mamma! how it hurts! how it burns! O mamma! can't you do something to take away the naughty pain?"

I got a basin of cold water, and dipped into it a soft piece of linen which I laid again and again upon his flushed and swollen face and burning hands; his mother telling him, that, another time, he must remember that she knew better than he did what a little boy ought to do, and that he was now being punished for being disobedient, and for persisting in having his own way.

I did not see James Anthon for several years after that little adventure—nor till he was a tall, manly-looking lad. I asked him if he had fergotten the red peppers. He blushed scarlet, and turned toward his mother with a tender smile. She answered for him; "I am happy to say he never has forgotten them; and whenever he has attempted to have his own way, and to set up his own will against mine, I have said, 'Red peppers, James,' and he has instantly given up."—*Child at Home.*

The Beggar-Boy and the Flowers.

"Go away, you beggar boy! you have no right to be looking at our flowers!"—shouted a little fellow from the garden where he was standing.

The poor boy's face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and looking at both of the boys, said to her brother:

"How could you speak so, Herbert! I'm sure his looking at the flowers won't hurt us."

And then, to soothe the wounded feelings of the poor little stranger, she said to him:

"Little boy, I will pick you some flowers, if you'll wait a moment."

She then gathered a pretty boquet, and handed it through the fence.—His face brightened with surprise and pleasure, as he earnestly thanked her.

Twelve years after this occurrence the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in a workman's dress leaning over the fence, and looking attentively at her and at the flowers. Approaching him, she said:

"Are you fond of flowers? If so, it will give me great pleasure to gather you some."

The young man looked into her fair face and then said:

"Twelve years ago I stood here a ragged beggar boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; ah, and they made a man of me, too! Your face, madam, has been a light to me in many dark hours of life; and now, thank God, though that boy is still a humble, hard-working man, he is an honest and a grateful one."

Tears stood in the eyes of the lady, as turning to her companion she said:

"God put it into my young heart to do that little kindness! and see how great a reward it has brought!

DANGEROUS PLEASURES.—I have set upon the sea shore and watched its gradual approaches, and have seen its dancing waves and white surf and admired that He who measured with His hand had given it such and motion; and I have lingered with its gentle waters grew into mighty billows, and had well nigh borne me from my firmest footing. So have I seen a heedless youth gazing with a curious spirit upon the sweet allurements and gentle approaches of forbidding pleasure, till it has detained the eye and imprisoned his feet, and riveted upon his soul, and swept him in swift destruction.

Christian Family Companion.

Tyrone City, Pa., July 6, 1869.

Editor's Table.

Perhaps some of our readers have a curiosity to know what for an instrument an Editor's Table is; and how he manages to pack it along. There are editors who have very fine tables, and convenient ink-stands, and who write with fiine gold pens, and all that; but that is not your editor. At home we have a table, good enough for any body to write on; but just now we are not at home. We are in a bed-room, in the Scott House in Johnstown; our table, the wash stand; our pen a pencil not quite 1½ inches long, and our stationery an old envelope. Time, 11 'clock, June 17. No extensive preprations are necessary to accommoate an editor for writing editorials. nowing everything, he of course eds no books or advice. And havg attained to perfection in the art of iting, he is easily supplied with maials. Anything that will leave a rk after it.

We are on our way to Somerset nty, to attend several Lovefeasts. came here too late to seek out the hren. Hotels are good institus under such circumstances. They the sojourner a home.

ne time allotted to man for labor ng now fully passed, we adjourn ne night.

iday, 18. This evening we soat the hotel in Berlin, it having been too late to go to the homes brethren. We were well enter-, everything having been done accommodation that could have sked.

were much fatigued by the jourhaving been the roughest ride r experienced. Such roads! ad was led back to the early nt of our country, and the exof our forefathers in the church. lventures were not *one* in- their lives, but their regular e. Say fifty years ago, when l-father traversed the field we now occupy, we presume there were more roads as rough as the one from Johnstown to Berlin.

Saturday 19. This morning our host directed us to the business place of brother Emanuel J. Meyers, who secured us a seat in the carriage with the family of brother Jacob Musser, who brought us to place of meeting. This is the house where the A. M. was held in 1859. There was a large attendance, of members and of people, and very good order in the house. There is a habit prevalent at this place which is not good. The young people come to the meeting, but they do not come into the house. They gather into squads and companies outside, and engage in talking, jesting, and laughing. If we were sure any of our readers were among them, we would lecture them upon the subject; but there is no use talking to people that cannot hear us. Our remedy would be to have the congregation resolve itself into a "committee of the whole" to invite the people into the house as long as there is room. Every one who goes to a place of worship ought to go into the house.

The lovefeast was held in good order, and the members gave evidence of love and zeal. The strange preachers (*i. e.*, from a distance) present were, Joseph I. Cover, from Fayette Co., Jeremiah Beeghly, from Alleghany Co., Md., and John L. Hook, from Preston Co., Va., and brethren Plough Schrock, and Cober of the Berlin branch. The membership being very large and the exercises having been delayed in the evening by immersion, the meeting was kept up until quite late, after 11 o'clock. We lodged with brother Daniel Lichty, who has undergone a most terrible seige of suffering for several years past, from disease of the eye. He has now relief from pain but has lost the use of the eye.

Sunday, 20th. Meeting at same place, at 10 A. M. Good attendance, a useful and enterprising citizen. He and attention to the word preached. At 4 o'clock P. M. preaching at Meyer's Mills, Pa., in the Brethren's meeting house, which was the last meeting in that congregation. Brother Jeremiah Beeghly spoke from Matt. 13: 33. During the meeting there were three added by baptism and one reclaimed, in this branch, and since the District Meeting last April, 31 baptized and one reclaimed, (including the above), mostly young persons.

We took up our abode with brother Lint, where we spent a happy evening, although it is rather a desolate family, being "a home without a daughter," or son. But the pleasant countenances of those who do abide there with those of fellow sojourners, removed all thoughts of solitude. With such a faithful help-mate as sister Lint, we think brother L. does not find it hard to "preside well over his own house." We have "considered him," and though we cannot say that he is blameless, we believe him to possess about as many of the qualifications of the bishop as we generally find combined in one man. We know him to be "vigilant, sober, of good behavior, given to hospitality, apt to teach." Although young in years, (35) he can not be regarded as a novice—a new convert. However, his history is certainly a rapid one, and we shall tell it as rapidly. He attained the age of majority, was married, baptized, elected to the office of deacon, and then to the ministry, in less time than one year. He was immersed and elected a deacon in the same afternoon, and in nine days thereafter was chosen to the ministry. As he has been found "faithful in that which is least," we hope and pray that by the grace of God he may continue "faithful also in that which is much."

Monday 21st. In the forenoon we visited brother U. M. Buechley, M. D., who enjoys a happy home, and a good practice in his profession, and a good reputation as a reliable physician and

also spent a short time at brother Wm. M. Buechly's just long enough to become interested in the family; and had intended to make several other calls, but found that the time of our departure had arrived.

In the afternoon brother Lint took us to Berlin, where we lodged at the house of brother E. J. Meyers. Brother M. is in the mercantile business, and if his genial manners do not win for him a good patronage, then we are deceived. Be it understood just here that whenever we call a man brother, we have said enough for him as touching *moral* character. Our brethren must all be honest, sober, prudent, &c. We insist upon this. We do not believe that any one can go to heaven without these qualifications, and we desire that all may be saved. In the evening we tried to preach in the Methodist meeting-house in Berlin. Good attention and good order.

Tuesday, 22nd. Meeting commenced at the meeting-house near Berlin, at 10 o'clock, in the forenoon. There was a pretty large attendance, but most unfortunately the persons that most needed preaching did not hear much of it, not coming into the house. However, in the evening the house was well filled, and we had most excellent order for the number of persons present. Even the babes consented to be more than usually quiet. One immersed. Lodged with brother Jacob Blough, the bishop of the congregation, and who has been one of the pillars in the church for years.

Wednesday, 23rd. Dined with brother Franklin Forney, one of our enterprising agents, and correspondents in that vicinity, who also made arrangements to take us on our way on the morrow. We took supper with one Michael Hady, a tanner, who occasionally contributes to our columns over the signature of M. Hady. Brother H. is zealous in the cause of truth. He had made an appointment at their place, Roxbury, and thus afforded us another opportunity of preaching God's word. Had a respectable attendance considering the place, and very good attention. We hope our brethren and sisters at that place will trim their lamps and let their light shine brightly for their neighbors.

Thursday 24th. This day we had expected to return home, but having suffered ourself to be persuaded to attend another feast of love, in the Quemahone congregation, we set our face thitherward, and were brought on the way by brother Cyrus Walker, whom we found to be an agreeable traveling companion. Dined at brother Jacob P. Lichty's, near Stoystown.

In due time we arrived at the place appointed for the meeting, which commenced at 4 P. M. and was held in the barn, at brother Schmucker's. We had a pleasant meeting, and we trust a profitable one. The order was not as good as it might have been, had there been better accommodations in the way of light, seats, &c., for the young people.

Friday 25th. Dined at the house of brother Schmucker, at Stanton's Mill, where we took the hack for Johnstown, and at 10 at night arrived safely home, and found all right.

Remarks and Suggestions.

We have noticed this visit at length, partly because it was our first Mission to Somerset county, and partly because just at this time we have plenty of space and have not a very plentiful supply of other fresh matter. During our visit we were informed that a little more editorial would be acceptable. We should be pleased to gratify our friends, but really we scarcely see how we are to work in the office, write editorials, and at the same time travel and preach. One thing at a time, friends. We are not even allowed the time between meetings to take down our notes, and sometimes not all the hours designed by Nature for repose. Then we must converse; and all the knotty little questions that have been accumulating in the neighborhood for years, must be submitted to our decision for final settlement. These must be answered, or it will be reported that "the editor was stalled."

We suggest that the meetings be so arranged that feet-washing will begin at early candle-lighting. It is not good to protract until such a late hour of the night. We often see that it is with difficulty that even the members can be kept awake. We think when the Lovefeast is announced to begin at 4 o'block, that the subject of self-examination should at once be taken up, and the session might be continued until 6 or half past 6. Then after an intermlssion of an hour, we think it would be in the evening, and after feet-washing it would be fully "supper time."

Our visit among the Brethren was as pleasant as any we have ever made anywhere. We have made many acquaintances which we trust we shall long remember. To ourself the trip was profitable one, having gathered twenty-a five new subscribers. Unto others, we trust, we have, at least, done no harm.

"Owe no man anything."

The above sentence is a scripture quotation. It is found in Romans 13: 8. It stands in connexion with other important duties. Some seem to think it does not refer to money matters. We think it does; therefore we desire to give heed thereunto. The best way we know to do this is to pay what we owe. But we must have something wherewith to make payment. No man ought to go in debt beyond his means. Now we owe brother Quinter for Hymn Books, and our paper makers for paper. They want their money. We have just looked over our books and find that we could pay them providing about forty of our friends who owe us from one dollar up to fifty dollars, would "pay me that thou owest"! Now we wish we knew a plan by which we could secure the payment of these accounts. We do not wish to send them bills, and it is very unpleasant to publish a dun in our paper. We want to avoid doing so as long as possible. We do not think it does much good. It is hard to get at the point, so as to say: "thou art the man." We will wait a little while longer, until after harvest. During harvest nearly everybody will get money. Perhaps by that time all will pay up, and we will not need to publish a dun. Hope they will not forget it. If they do we will remind them by referring to Romans 13: 8.

In the meantime *our* debts must be paid Because others do not pay us will not excuse us from owing no man anything. If we can not get our ow

money, we must borrow from some one else until ours will be paid. This we shall do.

Answers to Correspondents.

Franklin Forney, Stoney Creek, Pa. Have no Minutes of Western District of Pa., of 1868.

Jacob Scott, Corunna, Ind. *Gospel Visitor*, Dayton, Ohio.

M. Overmiller, Logansville, Pa.—The money came to hand and the papers have been sent according to your directions.

W. A. Grove, Mansfield, Ohio.—Your time of subscription terminates with No. 25 of this Vol. The money you send pays to No. 41 of Vol. 6.

Mary P. Swink, Doylestown, Pa. We cannot supply copies of all Nos. since No. 19. Your paper is sent regularly from this office, and we cannot understand why the other subscribers get their papers and you do not. It must be at your office.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

KANSAS CITY, Mo. }
June 23rd, 1869. }

Dear Brother: By request, I shall give your readers a brief account of the organization of a little circle of the Brethren at this point. When we emigrated to this city during the spring, the only fears we had of not liking our new home was the exclusiveness from our Brethren. We knew of none within thirty(30)miles.—However we were agreeably surprised at finding a brother Prevost and sister Brittain. Since that time brother and sister R. Studebaker have joined us from Lawrence Now being eight in number we wrote to brother John Studebaker of Lawrence(we being in his district)to come and assist us in organizing. Meeting a favorable response we appointed a meeting at the Baptist chapel. Here let me add: the house has recently been erected for a mission school. for learning that we were Brethren, they kindly waited on us and tendered the use of their house, and encouraged us to organize at once. Meeting was appointed for last Saturday evening when a goodly number were present; also on Sunday morning. After service a sister Hillias came up and shook hands, when she exclaimed; Oh! how I like to be among plain people once more. To the question, are you a sister? She said: "I was but have not been connected with our people for 7 or 8 yeara. I heard of this meeting and I thought I must come." I shall not soon forget the serenity of her pleasant countenance, or the impression upon my mind to think how richly our first meeting was blessed, to thus be the means of happiness to one waiting soul, separated for long years from the Brotherhood. We finally persuaded sister H. to go to our our house, but she would not stay more than a moment. "I must now go home and get the children to come up to the meeting this afternoon." In the afternoon she came with two daughters and another relative. How very happy she looked and felt to mingle once more with her people. I cannot but thank God when I think of her happiness.

Seeing a man whom I thought felt for us I approached him and he held out his hand with: "I heard the Dunkers were holding a meeting and I thought I'd come around."—I asked him if he was one of us? No but my father was a deacon in the church. I have been a Methodist for 10 years I could not but think there must be some latent fire within his breast to thus draw him to his first love else why come among us when the opportunity of attending his own church, where he could be treated of regaled with fine rhetoric and rounded periods, such as are calculated to accommodate those who are wedded to their peculiar faith. He promised to come again. may God grant to draw him to where he got his first lessons of his divine commands.

Another case I have met since in the city, of a friend who has arrived at a first position in the Law and a church not our own, who was raised by parents who were brethren all the rest of his family belong to the Brotherhood. In conversation with him he was free to acknowledge that he "could not eradicate his early teachings from his mind." "My wife (he added) often tells me I will yet become a Dunkard." May God in his infinite mercy and goodness draw him with the sweet cords of his love, and to reclaim him where I believe his heart is. Just here let me report a conversation we had upon last Sunday evening after our service. The friend is among the first of lawyers of this busy and fast growing city; consequently worthy of being heard. Your church cannot (he said)flourish as she should until you have schools incorporated into the church. There are many of your young who wish an education. Not having the means of acquiring it among you they go elsewhere to obtain an education, where sectarian influences are busily brought to bear upon them, and as a consequence they are lost to your church." I would but acknowledge the truthfulness of the remark, and believe that he is one of these very cases of which he spoke. He having entered a school under the patronage of the Presbyterian church, is now a deacon among them. Does it not behoove the church to look at this matter aright? I could acknowledge the truthfulness of his arguments, once having been an attendent of a school of the kind, and knowing the influence brought to bear upon us.

I wish here to extend an invitation to the Brethren traveling through Kansas city to stop among us.—Should there be any who desire information we possess concerning the city or country around us, I shall most cheerfully grant it when desired so to do. Should any mimistering brethren intend being in the city we would especially desire to have them send us word as to the time, when we will make appointments for them.

In future we will have prayer meetings once a week, and preaching once a month. Brother Filmore of Plattsburg, Clinton co., Mo, has an appointment for the 3rd Sunday of July. We would ask the prayers of the Brotherhood for our success.

FRANK HOLSINGER.

Dear Companion: As you have not heard for some time from the little band of brethren and sisters scattered over Washington, Dodge, Saunders, and Harpy counties, Nebraska, I feel like giving you a few items of Church news, which is always encouraging to the poor pilgrim who is traveling through the wilderness of this world in quest of the Golden City.

At present there are between 25 and 30 members here, among them one speaker and two deacons. The 22nd of May was set apart to have a Council Meeting. Generally speaking, matters passed off pleasantly, and we hope to the edification of all present. On the following Lord's day we had preaching. After meeting, we were again called together at the house of Brother Barnet Trimmer, where the Brethren and Sisters were informed that sister Susan Hall (formerly of brother Hiram H.'s) was desirous of again coming into the fold of Christ. She had been expelled some years ago by the Brethren in Virginia. This was truly a serious yet joyful occasion: never did we see the tears of joy flow so freely as on this occasion. "Blessed are ye that weep now, for ye shall laugh." "Rejoice with them that do rejoice, and weep with them that weep." The Brethren and Sisters in Virginia no doubt will feel rejoiced to hear of her return. Jesus tells us that "whosoever shall fall on this stone shall be broken." O who can conceive the power of God's word operating on the sinner's heart. The power moved us forcibly on our sister that it brought her down upon her knees in prayer to God in the midst of the members assembled to receive her again into fellowship.

We expect to have a Communion meeting between the first and middle of September. Brethren and sisters expecting to travel west this fall are invited to be with us, particularly Endearing Brethren. Further notice will be given. We want the laborers to consider our condition, scattered over four counties, only one speaker and he in limited circumstances, a large family to support. Who will come over into Macedonia and help us!

A. BRANDT.

Platteville, Neb.

Brother Henry: In common as many of our members throughout the Brotherhood, I have heard the prosperity of Zion. I have the following to offer: We are all enjoying our usual health so far as known to us. The Church at present is in a reasonable condition of prosperity. Its ministers are surely laboring for the good of souls, and for the building up of the kingdom; at the same time perhaps reaching any thing more than their day with the happy result of 11 additions by baptism, and one reclaimed this spring. We appointed Tuesday, June the 22nd for our love-feast.—We had good attendance and very good order. An invitation had been extended, and a goodly number of brethren and sisters came from adjoining branches, and participated in celebrating the ordinances of the Lord's House.

A number of laboring brethren were present from other branches, viz.: C. G. Lint, Jeremiah Peachly, Henry Harshbarger, John Hook, John Schrock, Jonah Beachy, and H. R. Holsinger. May the Lord bless them for their labor of love is my prayer.

F. FORNEY.

Stony Creek, Pa.

About the Report of Annual Meeting.

Many were the anxieties, no doubt, of many of the readers of the *Companion* soon after the Annual Meeting, to be able to read at least a partial account of its proceedings; And great was our surprise when we learned that the Editor was prohibited from giving us at least what we had been in the habit of reading.—We do not feel like, nor do we wish it understood that we are censuring the Standing Committee for prohibiting brother H. from publishing the proceedings of the A. M. or so much thereof as would be edifying to many of the readers of the *Companion*: but we must say that we (and no doubt, many others) were much surprised and disappointed to learn that the Standing Committee had kept back the report of the proceedings in which we felt so much interested. And we certainly think there must have been some other reasons for the Standing Committee to deprive us of the information that we so much desired, other than the publishing of the proceedings a new thing, or that it would cause a rivality in some of the disputants and an elevation in others. If there were no other reasons than those assigned, we think our brethren of the Standing Committee did injustice to many of their anxious brethren and sisters at home.

We would all love to see and hear the deliberations of our brethren in Annual Council, but this is impossible. And not to be deprived of what we could so easily have learned through the *Companion*, we think it treating us, at least as we think, not right; especially when we think that many of us threw in our mite to defray the expenses of our delegates to A. M. where they could see and hear all, and we get nothing except the Minutes by paying additional. Surely if it is not wrong for the world to stand and behold the deliberations of our brethren in Annual Council, then certainly it could be no harm for our brethren and sisters who live from one to fifteen hundred miles from the A. M., to read thro' the *Companion*, or *Visitor* either, a report of the proceedings, especially for members who live in the wilderness. O, how eager they are to get such intelligence from our periodicals.

A. LEEDY, JR.

Antioch, Indiana.

[illegible]

We [illegible] matter, and [illegible] all [illegible] could [illegible] all.

[illegible] County, Ind., on the 20th JOHN R. [illegible] aged 3 Mo. and 4 days. Funeral [illegible] 25.

F. Forney.

[illegible] Co., Ohio, on the evening of the 21st inst., of Apoplexy, sister JOHN F. HISSONG, [illegible] years. The [illegible]

ces connected with his death are as follows: Towards evening he went to the woods with his gun, and did not return home. Search was made, but was not found until morning. He was found lying beside a stump dead. The funeral occason was improved from Romans 6th, last verse.

H Leedy.

April 4th, in the Ashland branch Ashland county, Ohio, brother HENRY BAUM; aged upward of 26 years. He leaves a widow and one child. Funeral services by brother Moses Weaver and the writer, from Psalm 90: 3.

Also in same place, June 13th, Sister MARY ANN FIKE, wife of friend Christian Fike; aged 37 years, 6 months and 4 days. Leaves a husband and 3 children. Funeral Services by David Wisler and the writer, from Rev.—14: 13.

DAVID M. WITMER.

LIST OF MONEYS received for subscription, books, &c.,

John Deeter, Dividing Ridge, Pa.	1.50
Emma Hauger, Somerset, Pa.	.75
D. G. Lint, Stoystown, Pa.	.75
C. G. Lint, Myers mills, Pa.	12.50
J. Beeghly, Accident, Md.	8.00
D. J. Blough, Davidsville, Pa.	1.50
Joseph Miller, Oak G. Furnace, Pa.	1.50
C. Blough, Stoystown, Pa.	2.00
J. B. Blough, Davidsville. Pa.	1.50
C. C. Gnagy, Somerset, Pa.	.75
J. J. Knepper, Berlin, Pa.	.75
Casper Keller, Shanksville, Pa.	.75
F. Forney, Stony Creek, Pa.	3.75
E. J. Myers, Berlin, Pa.	1.50
J. M. Ollinger, Myers mills, Pa.	.75
Saml Wimer, Elk Lick, Pa.	.75
John E. Trent, Buckstown, Pa.	.75
Henry Myers, Ligonier, Pa.	.75
J. C. Schmucker, Jenner X Roads, Pa.	.75
Noah Schmucker, "	.75
Joseph Schmucker, "	.75
D. D. Miller, Sipesville, Pa.	.75
David Beeghly, Stoystown, Pa.	1.50
J. L. Wolford, Somerset Furnace, Pa.	1.50
J. B. Brumbaugh, McConnelstown, Pa.	.35
L. C. Garber, Garber's Mill, Tenn.	.75
Benj. Bowman, Dayton, Va.	1.35
David Bowman, Hagerstown, Ind.	1.50
E. Cupp, Columbus Grove, Ohio.	.75
A. Miller, Hill Valley, Pa.	.75
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VOLUME V. TYRONE, PA. TUESDAY, JULY 13, 1869. NUMBER 28.

Rest, Weary Soul.

Rest, weary soul!
The penalty is borne, the ransom paid,—
For all thy sins full satisfaction made!
Strive not thyself to do what Christ has done;
Claim the free gift, and make the joy thine own.
No more by pangs of guilt and fear distressed,
Rest, sweetly rest!

Rest, weary heart!
From all thy silent griefs and secret pain,
Thy profitless regrets and longings vain;
Wisdom and love have ordered all the past,
All shall be blessedness and bright at last.
Cast off the cares that have so long oppressed,
Rest, sweetly rest!

Rest, weary head!
Lie down to slumber in the peaceful tomb!
Light from above has broken through its gloom.
Here, in the place where once the Savior lay,
Where He shall wake thee on a future day,
Like a tired child upon its mother's breast,
Rest, sweetly rest!

Rest, spirit, rest!
In the green pastures of the heavenly shore,
Where sin and sorrow can approach no more,
With all the flock by the Good Shepherd fed,
Beside the streams of life eternal led,
Forever with thy God and Savior blest,
Rest, sweetly rest!

For the Companion.

Choosing Companions.

Letter to a young brother in the flesh. No. 2.

Let me assure you, my dear brother, the oice of companions is not a matter of small portance. It is a true saying, "A man is own by the company he keeps;" and I may ry appropriately add, a man is more or less *ide* by the company he is surrounded with in s youth. For we are so constituted that, while ung, impressions are easily made, and habits adily formed, and let those impressions or hab- do good or bad, they cling with sure tenaci- as to do much in controlling our after life.— is so easy to persue evil, and so difficult to do ad; owing to our sinful nature. Therefore w important a thing it is for the young to p themselves from those whose mouth are as pen sepulchers" of corruption, and whose ac- ns are vicious in the extreme.

A strong and burning desire to arise to a po- ion of moral worth or usefulness may do much way of resisting the temptation forced upon by keeping company with the vicious, but let us not be too sanguine of our abilities to ist evil, as to rush with impunity into the company of those whose tongues and hands are ever ready to do evil. How many have made a fair start with a mind trained to virtue by pious parents, and hopes beyond for the future, by not keeping at a distance from immorality, but depending upon their moral principles to resist its influence, have been overcome and have fallen? Fallen from virtue; fallen from honorable society; in fact fallen away from all that is good, and forfeited every source of real or worthy enjoyment. The motto of every young man should be, "*Good company or none.*" I pray you adopt it on your standard, if you desire; as I know you do, to secure a name you will never be ashamed of, a memory your kindred will never blush to think of.

While it is true there are times we need some recreation away from the dpressing effect of close application to study, or the busy cares of life, it is *not true* that we must seek the haunts of the wicked to secure this desideratum. Is it possible there is no place we may resort to during our leisure moments but where sin rules rampfant? Though wickedness cover the world almost as the waters do the great deep, there yet are a few whose company we may enjoy with profit; places we may wile away our "play" hours free from the contaminating mould of sin. Rather than seek the company of the grossly wicked, better by far wander alone into the deep forest and ponder and meditate upon the works of nature, hear the sweet and mingled melody of the birds whose voices are not trained with profanity or vulgarity, and inhale the sweet order of the woodland flowers and there as we admire their beauty behold the handwork of God in them, and let the aspirations of our hearts be purified; and as we see the limpid waters moving on, remember we too are moving on to the vast ocean of Eternity. In all this we will not see enything to antice the soul to sin. Here in the deep solitude of the forest we will not hear God's name used in vain, and may come forth much better prepared for our duties, than coming in from the buisy, sinful throng.

Remember, "iron sharpeneth iron;" choose good companions and they will improve our good principles; harbor good thoughts, read good books, and the soul will be tempered in like manner. Thrown, as you are, far away from your boyhood associates and relations, and surrounded by the votaries of sin, be vigilant in resisting the waves of wickedness that roll all around. Stand firm on the platform of morality; dash from your presence every offered cup of sin, though it be never so tempting,—quaff from the goblet of virtue, and peradventure the grace of God, in answer to many prayers offered in your behalf, you may step upon the Rock of eternal ages, that falling you may never fall, dying you may never die. Yours in hope of a blissful immortality.

J. S. FLORY.

Fayetteville, W. Va.

For the Companion.

The Power of the Press.

In writing for the press our sole object should ever be to advocate truth as taught in the Bible; and, whenever necessity demands, to expose error in all its multifarious forms and ways. Great care should be taken what we write to be disseminated throughout the broad world; because the Press is a powerful medium for the extension and communication of thought. It has been alleged again and again, that the press is more powerful than the sword, which in my humble estimation is certainly not an exaggeration of the truth of the matter. No tongue can tell and no pen describe the influence it exerts over the minds of the children of men, either for the better or for the worse. It is claimed that the standard literature of a country may form a proper criterion by which to judge the moral and intellectual condition of its people. The above strong and almost unqualified assertions, we think, can be fully substantiated, when we take retrospective view of what the potent workings of the Press has accomplished in the past ages of the world's history. The wise man, Solomon, declared already in his time, that "of making many books there is no end." Nearly three thousand years have since been buried in the oblivion of the past, and what do you suppose, dear reader, is the state of our literature in this nineteenth century of the Christian era? this fast age of learning and mental improvement. The consequence is, the world is flooded with books and periodical publications, and pamphlets of every form and description; but to our sorrow the great mass of this literature is nothing but a conglomeration of worthless trash, in many instances not worth the paper on which it is printed, and for nothing better calculated than to contaminate and poison the minds of the people. It seems that wicked men are everywhere engaged in getting up books periodicals, &c., merely for lucre's sake. This is certainly very unjust, but such is man in his depraved state, that he is ready to sacrifice truth honor, in short, everything to gratify his own carnal nature. The extreme hankering after light reading, methinks, forms one of satan's grand designs in leading our minds astray as far as mental attainments are concerned in particular. At the same time it is true, it may give a taste for reading and afford a kind of a shallow intellectual repast, but let me tell you that ever since man turned away from God for the purpose of enjoying himself, he was at all times inclined by nature to seek it in such a manner as to afford only a momentary gratification. It is deception! Utter delusion! Such is the state of the mind in the act of novel-reading in a majority of instances. All our spare moments may be devoted to light reading but little or no progress made in the acquisition of knowledge, which indeed is one of the most honorable pursuits in this life. On the other hand, however, an untold amount of good may be done by a proper dissemination of wholesome and sound literature. The promulgation of sound and substantial reading has a strong tendency in molding the character of a nation.

One of the greatest, most prolific, and most influential writers that France ever produced was Voltaire; and through his poisonous writings it is thought, France was made a nation of infidels. It has taken such deep root in their benighted hearts, that only a supernatural power can eradicate it. A moral gloom overhangs that once innocent people, that the strivings of the Spirit accompanied by the light revelation, can scarcely penetrate their corrupt and sin-polluted hearts. The consequence is, they are given over to hardness of heart and reprobacy of mind. Pleasure seems to be the ruling passion of their hearts, because nearly every vain and foolish fashion that is introduced into other nations of the world is

aken its origin with the dress-makers in the proud city of Paris. In short, this people labors nder the heavy burden of sin, simply on account f their worshipping at the shrine of infidelity, nd perusing the contaminating productions of ts advocates. Had Voltaire wielded his pen in lefense and promulgation of the Bible, no tongue ould tell the influence it would have exerted in meliorating the moral and religious condition f his country. So that France might at this resent day be one of the most enlightened, civlized, moralized, and christianized nations upon he face of the globe.

In this land of Bibles and Bible privileges, we ave a literature from which we can select choice ibraries, which it is an honor for any Christian o possess and peruse at his leisure. It is equally rue that the greater part of our reading matter hat is now scattered broadcast over our land is omposed of light reading called *fiction*, such as ales, novels, romances, dialogues. These differnt departments of composition are in this our ay very much abused, and serve as a powerful gent of evil. It is true we have a few good ovels, such as "Pilgrim's Progress," and a few thers; and "Who can tell the usefulness of this ook, the propriety of the publication of which as once doubtful, but which has since been ranslated into more languages than any other olume, the Bible excepted?" And where is he library, either public or private, in which his once despised but now time-honored volume s not found?

It seems the rising generation has naturally a trong relish for reading matter. How indisensably necessary, then, that every family in he land establish a library of useful books to hich every member in the family ought to be nvited to feed upon, and enrich his immortal ind with useful knowledge, both mentally and orally. Nor is this all; our reading table hould likewise be furnished with such periodial publications as the state of the family would eem to require.

It would seem then from the above considerations that our future well-being and destiny ould in a great measure depend upon the state f literature with which we are surrounded, especially in our juvenile days. It is to be regretd that many families of influence and wealth, ad who are otherwise surrounded with the comforts and blessings of life, are almost destitute of useful reading matter; and perchance if they have an old family Bible handed down by their predecessors, for the want of its frequent use it is laid away in the corner of the house, on some old shelf where the dust often collects on its sacred lids on which the owner's condemnation might be plainly written. Such, indeed, is some times the lamentable fact, and I deem it prudent in this connection to write it out for the serious consideration of those of our readers who may be found delinquent in this matter.

Dear reader, in conclusion, let me say since "the Brethren" have only two regular periodical mediums for the communication of thought, let us combine our influence and endeavor to patronize the "*Companion*" and "*Visitor*" at least. A few dollars spent to our edification in this way will certainly not make us feel any the poorer at the end of the year; and if it does, let us deny ourselves a few of the luxuries of life, and we can soon make up what we loose in this noble cause. So then we are altogether inexcusable. And we who occasionally contribute, let us be careful what we write, so that all we do may redound to the honor and glory of God, and the salvation of souls

W. G. SCHROCK.

Berlin, Pa.

Nothing Wins like Love

The fear of man which birds and most animals feel, is in a great measure caused by our ill-treatment of them. We all know that "every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind." If we always treated them gently—never inflicting upon them needless suffering, or exciting their fears by harsh ways toward them—much of their shyness would disappear. We often see boys creep along carefully, with stones in their hands to throw at harmless birds that are picking up a few crumbs upon the pavement. What pleasure it can give them to frighten or maim such creatures we cannot imagine. How much pleasanter would be the reflection that by gentle words and actions we have won the love and confidence even of a timid bird.

Behold! how good and how pleasant it is for brethren to dwell together in unity.—*David.*

For the Companion.

Debate in Maryland.

On tho evening of May 24th, brother Ephraim Cober, accompanied by brother John Bittner from the Berlin branch, Somerset Co., Pa., came to my house at Meyers' Mills, *en route* for Maryland. Having previously promised to accompany and assist brother Cober in the discussion, we started together on the morning of the 25th for said place, arriving at brother Jonas Beegh ly's late in the evening of the same day. Here we learned that the discussion was to take place in the Brethren's meeting-house, located on his farm. We inquired after our assailant and were told that he was a gentleman, and an able man. As to his genteelness and ability we have nothing to say at present.

On the morning of the 26th, we started for place of meeting. The hour of meeting had not yet fully arrived. I took a look at the Brethren's meeting-house, which was built in the last year. Its dimensions are 60 feet long by 40 wide, and 13 feet clear in room, board finish. They intend attaching a kitchen to the one end of house, for Love-feast purposes. The Brethren did surely make a good selection for locating the house, the water being handy.

The hour for opening meeting being here, we betook us to our duty. By this time quite a number of spectators had gathered in. The organization being reported to me, we opened the meeting by singing and prayer.

Disputants, brother Ephraim Cober, on the part of the Brethren; H. Keeps on the part of the Lutherans. Friend Kreps is a minister of the German, or old Lutherans. Moderators and assistants, brother C. G. Lint with Cober; Frederick Snyder, with Kreps. Subject for discussion:

1st. Proposition. *Baptism in water is Christian Baptism.*

Cober affirmed; Kreps denied.

Brother Cober having prepared himself with authors and historians, friend Kreps objected to anything but the BIBLE. So nothing was to be accepted but Biblical authority and proof, and would have none to speak more than ten minutes at a time.

Brother Coder, affirmative, opened the discussion by reminding us of the providence of God, and the unpleasantness of such controversies; also informing us that he was not the instigator of the present discussion, yet for truth and duty's sake, he would, by the help of God, consider the subject before the congregation, viz.: *Baptism in water is Christian Baptism.* All he need do was to cite us to the scriptural evidences on the subject, believing that if he could show, that Baptism was always performed in water, (if place specified,) he would certainly have done all that the subject required of him, and that this congregation could ask of him for the present. He now called our attention to Matt. 3rd chapter, and Mark 1st chapter, reading to us how John baptized in water those that came to him.

Friend Kreps took the position that the Holy Ghost taught us how to baptize, namely, by *sprinkling* and *pouring*. And in order to prove to this congregation his position he would refer us to Ezek. 36: 25, and Joel 2: 28. Upon these two quotations he dwelled at considerable length, making the words *sprinkle* and *pour* very emphatic, telling us that in order to understand the spiritual import of these prophecies, we must go to where they were fulfilled, citing us to Acts 2nd chapter, commencing at the 18th verse, reading that part relating to the out-pouring of the Spirit; and then at the 14th verse, where Peter affirms that this is a fulfillment of the prophecy of Joel, &c.

Adjourned to commence again at 1 o'clock.

Brother Cober replied to this speech in about the same manner as we are accustomed to answering that argument, and then referred us to the baptism of Christ and the baptisms mentioned in the Acts of the Apostles, commenting richly, convincingly, and satisfactorily thereupon. In such a manner did he handle the sword of the Spirit that his combatant was considerably discomfitted.

Friend Kreps had no more scripture to present than that he first presented; and it being so well analyzed by his opponent, caused him to commence ridiculing, and speaking disrespectfully of the baptisms administered in water, starting with the idea that the Dunkards cannot show that they ever baptized under water. He admitted that baptism in water was scriptural, but Cober could not show him nor this people that the words "unter tauchen" were in the whole New Testament.

Brother Cober admitted that the words "unter tauchen" were not in the New Testament, but at the same time he would argue from the figurative use of Baptism as made by the Apostle Paul, (Rom. 6: 4.) it would imply an overwhelming or a baptism in water, as well as the German word itself would imply that idea.

Friend Kreps did not advance a single new argument from this on to the close of the discussion of this subject, simply making use of his first quotation, saying he would not move from that. He never once tried to prove from the New Testament that *sprinkling* or *pouring* was baptism, nor did he make use of the Old Testament Scriptures that are generally used on such occasions. While I was listening to his talk I thought like this: Is it right and proper to sit and listen to talk of this kind? Being always rather repugnant to discussions of this kind, I am now more so than ever. Yet at the same time I must say that the order, as a general thing, was good; and the affirmative of the subject was well arranged and well put. There were surely no reflections of a bad tendency thrown upon the Church by brother Cober, but a great deal of credit belongs to him, for the mildness of his expressions and conduct, under such trying and epithetic language.

At 4 o'clock of the same day the discussion, on this subject, closed. Friend Kreps remarked the next subject might be taken up, and discussed until about 6 o'clock of same day, to which brother Cober agreed.

SECOND PROPOSITION.

Infant Baptism is commanded of God, and should be practised in the Church.

Kreps affirms, Cober denies.

Friend Kreps started out with the commission of Christ according to Matthew: "Go ye, therefore, teach all nations," &c. 3d chapter of St. John's Gospel, "ye must be born again of water and of the Spirit." Mark 10: 14. The last two quotations were simply used as auxiliaries to the first quotation. From the word *ethne*, in the commission, he argued that the commission implied *men, women*, and *children*, saying that the subject was tenable: also saying he would now hear from the *Dunkards* as to why they do not baptize infants, &c.

Brother Cober replied by saying, as he read the commission, he could not find infants contained therein, as the Savior was very explicit in his declaration, "Go ye, therefore, teach all nations," if even the word *nation* would include children, the word *teach*, in the connection in which it stands, would exclude infants from being baptized. The first duty of the Apostles was to *Go*, second, to *Teach*, and then to *Baptize*, those of the nations they had *taught*.

Kreps replied by saying that the commission as given by Luther was not correct, saying it should read, "Go ye, disciple all nations, &c," or, "make disciples" of all nations. This, he said, was a correct rendering, and at once proved the necessity of children being baptized, or else they would not have a promise of salvation: and, moreover, his first argument he thought was not yet met; and in addition to all this he said he had more than twenty passages of Scripture with which he could prove that infant baptism was commanded of God and should be practised in the Church, &c. Cober remarked that he agreed with him as to the incorrect rendering of the commission, (that is of the word to teach), and that it should read "disciple all nations, baptizing them," &c.; but it was evident the word "disciple" would not help him any, from the fact that the word itself conveys the idea of *learning*, of being *taught*, or of *teaching*: hence he would argue that, inasmuch as infants could not conveniently be brought under any of the foregoing conditions, they would seem to be out of the question. He thought he had satisfactorily answered all that his opponent had advanced, and that he would now hear from the twenty or more scriptures which were to prove infant sprinkling, &c.

Kreps, now somewhat embarrassed, quoted, or read from a *Dunkard Book*, as he called it, at the same time saying that the proper rendering of the commission was, "Disciple all nations in that ye baptize them." This, he said, was the correct translation. He also said that the *Dunkards* in their Book had it the same. He would now like to know what the *Dunkards* would have to say to that, &c.

Cober said he would not accept the last rendering, from the fact that it was incompatible, and would wish to inform the congregation that it was not written by a Dunkard, but by a *Baptist*, whose name Pengilly, and the paragraph from which he read, are words of Mr. Baxter, and are misrepresented by his friend.

Baxter says this: "As for those who say they are discipled by baptizing, and not before baptizing, they speak not the sense of the text." "They speak not the sense of the text" is the part upon which he harped, infering from this that we do not speak the sense of the text unless we say, they are discipled by being baptized. We corrected him on this, but he used the phrase again, and all the time nearly, and also saying and affirming that that was a correct reading, and a proper application made on his part. He again asked him for some of his scriptures with which he would prove his position, but all in vain; he advanced nothing for a long time, but simply stood upon the *Dunkard Book*.

Brother Cober argued that the Apostle Paul to the Eph. (6: 2.) had honoring father and mother as the first duty of the child; his opponent had baptism first, according to his last rendering. And again, Mark 16: had faith before baptism, but he, Kreps, has baptism before faith, &c.

Kreps now, the first time for a considerable while, left his old hobby, and started out by saying, that "honor thy father and mother," &c. was not the first, but the fourth command. (He and Paul for it.) And as to children not having faith was a wrong conclusion, asserting that baptism was the sign of that faith, or in other words the nucleus of faith was formed in the act of baptism, &c.

Brother Cober told him that Paul and he were again at variance, as regards faith, or as to its germination.

He, *Kreps*, says through baptism faith is brought into action. Now hear Paul: Rom. 10: 17, "So then, faith cometh by hearing, and hearing by the word of God." Paul don't think as my friend does, neither does any one else, at least none that have an ordinary amount of mother-wit.

Kreps still held to his last rendering, and in addition to this he brought forward the 39th verse of the 2d chapter of the Acts of the Apostles: "for the promise is unto you, and to your children," &c. In the preceding verse Peter speaks of baptism. Now here a promise is made for the children. Mark 10: 14, he speaks of the *K*ingdom, and in John 3: 5, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Is this not as plain as the noon-day sun, that if we keep infants from water baptism we keep them out of the kingdom, as promised to them, and thereby bringing upon us the sore displeasure of God.

Brother Cober answered the above conclusion by raising the question, What is promised in 39th verse of Acts, 2nd chapter? Is it not plain that the gift of the Holy Ghost is promised with all its hallowing influences? Unto whom is it promised? The 38th verse settles that question: they that repent and are baptized. Here they closed the first day's work.

May 27th. We again assembled to continue the discussion. But the crowd was not so large as the first day. *K*reps opened the discussion, never answering the

last argument made by Cober, leaving every thing but his rendering of the commission, asking Cober to show that it is forbidden in the Bible.

Brother Cober now proposed to show that the apostles never understood the commission to imply infants nor children, starting in with Acts: 2: 38—41; Acts. 8: 12, 13. Here *men* and *women* are mentioned but *children* were *forgotten*: also 37 verse; Act. 9: 18; 10: 37, 47, 48, &c. In these, and the following pages recorded in Acts, all speak of *believers'* or adult baptism; but not one word of baby sprinkling, and hence we argue they were never implied in the commission, and for the same reason we do not baptize any. There is neither precept nor example given by which we may be governed.

Kreps still clung to his rendering and yet affirmed that infants would in their baptism lay a nucleus of faith, without which faith and baptism would be lost. He then referred us to Lydia's baptism, and the household of Stephanas, and to circumcision. These were all the scriptures he brought forward. This did not quite amount to 20. These were the only arguments he advanced during all the forenoon session.

Brother Cober replied to all of these arguments to a full satisfaction of the Brethren present, and to the chagrin of those friendly to Kreps' cause. During this discussion our friend was much more irritable. And I thought, no wonder, considering the field over which he had to go to establish a dogma so unscriptural, and untenable as is the subject he tried to argue. I must say in behalf of brother Cober, he conducted his part of the subject ably and satisfactorily.

My notes are not exhausted, but fearful of becoming too tedious, I shall close here. The sum and substance of the discussion is above set forth, as near as could be done under the circumstances. I hope and pray it may be for the better.

Precisely at 11 o'clock we closed our forenoon session on the subject of baptism. Three more yet on hand. The next to be arranged was the Supper question. Brother Cober had me to arrange this question for discussion. I approached friend Kreps, asked him what he had to say in regard to the next proposition, (the Supper). He answered by saying that we killed the paschal lamb. I answered that we denied any assertion of that kind. He asserted that we did kill the lamb. I told him we denied this, and it was for him to prove it and to make it plain before this people, saying at the same time that that would be the subject for that afternoon. He then asked me what we did kill. I told him a *lamb* if we had one, a *sheep* if we had no lamb, and a *steer* or *heifer* would do if we could not obtain either of the others. Then, says he, have you no paschal lamb? I answered yes. Well, says he, that is what I say. Yes, but Christ is our Easter Lamb slain, and that is the only one we hold as being slain with effect to us. "What is the bread and wine then," says he? These are emblems of the broken Body and shed Blood of our Savior. "O," says he, "that is the same as we hold them. So there is nothing in this." Just as you have it; if you think we kill the Passover you are at perfect liberty to do so, and to prove it with the word of God. If not, we will drop it, and go to the next, which would be Feet-washing. "Now," says he, "what of this? You say this is a command, and should be practised by the People of God." I answered, we did all that. "I deny it." Very well, so on this we commence at ½ past 1 o'clock, this afternoon.

After dinner, brother Jeremiah Beeghly, one of the speakers of this branch, being with us, was called out by some three or four of Kreps' men, saying that the *big* man (Lint) must change seats with Kreps' man. If it were not for that *big* man the little one could not hold out so long. "It is not fair," Jeremiah answered. That is what Cober brought the big man (Lint) for, as an assistant. You have your man; let him help your speaker (Kreps) all he can. The big man will not change seats. "Well, it is just this," they replied, "some of our men would not come to-day. They said we are losing ground, and unless the big man, who is the cause of the little man holding out so long, changes seats or quits whispering to the little man, it will spin it out too long."

The hour for opening our afternoon session drew on. We started for the place of combat. I opened the meeting. Being taken with a bad cough, I told them to go on, I would go out so as not to disturb them.

Brother Cober led off on this subject, and Kreps followed. While I was out I betook myself to writing out notes, and after I consulted my time piece, I found I was at work one hour, within a few minutes. I at once repaired to the house. When I came in I learned that all was over, except the last subject, viz: Kiss of Charity. This question was dispensed with in about the same way as was the Supper question. I was told that he admitted that we had the word for *washing feet*, but had not the idea. Signifying that it did not mean to convey the idea which we attach to it. The same as the expression of the Savior to Herod, "go tell that fox." Now according to the Dunkard idea, Herod must have been a fox; but we know that a fox has four legs, &c. Arguments of this kind were about all he could advance. At one time he started, and said if there were promises connected with the doing of it, it would then be worth while to go to all this trouble, but inasmuch as there was nothing of this kind, it was immaterial whether we attended to washing feet or not.

Brother Cober reminded him of the expression of our Lord, "*If ye know these things, happy are ye if ye do them.*" This quotation took him rather by surprise, I was told; it rather stupified his assailant. Thus at about ½ past 2 o'clock ended our discussion. We gave the friends 10 minutes recess, and commenced public preaching, friend Kreps remaining until preaching was over; so also his members. Brother Cober, and brother J. M. Thomas did the preaching. I closed the meeting with exhortation. No bad feeling manifested itself among any, and I do moreover hope that it may have done some good for Christ's sake. We continued our

preaching. On Saturday, 2 o'clock, the Lovefeast was to begin, the first one held in that house. A goodly number assembled. The meeting came off nice and pleasantly. Two elections were held during this meeting; one for 2 Speakers, and the other for 2 Deacons, resulting in the election of brother Josiah Beeghly, and John A. Miller for speakers; John Shrock and—— Fresh for deacons. We preached on next morning for them from the words: "The soul that sinneth it shall die."

After this meeting,we bade farewell to our brethren and sisters and returned on our way home where we arrived Monday about noon, and found all well, myself having a severe attack of Erysipelas in my mouth and throat, which continued for two weeks; hence the delay of this report. I am now doing pretty well again.

C. G. LINT.

Meyers Mills, Pa.

Causality.

God in the creation of man, saw a necessity in him being in possession of a faculty, which would enable him to adopt ways and plans, by which he might successfully proceed in his earthly career. This faculty is highly adapted to the utility of man in all matters in which he may become engaged, either good or evil. It is a power of the mind, and can be used in favor of or in opposition to its Creator. It is that which is used by the minister to enable him to make radical investigations of truth and error, as well as assist the noble philosopher to tread with pleasure the uninvestigated paths of hidden truths, and ascertain the nature of the material objects with which we are surrounded. If perverted, it reasons against truth with the same power that another would reason for it, and bring power that was created for a useful purpose, to oppose its Creator, and bring itself to endless ruin; the latter use of this faculty is so frequently made that I cannot justly permit it to escape the censure of my pen, from the fact that the very powers that should speed the glory of God's endless kingdom on earth, are retarding its noble progress in every quarter; and a great part of this evil originates from the modern professors of Christianity, who partly regardless of the result of their doings, are not only running themselves into ruin, but are daily leading others down the path of eternal woe.

The fact is, man is capacitated for making investigations, either of things corporeal or immaterial, and to be at work is his nature, either for or in opposition to an object, and will exert all his power to accomplish any design, good or evil. He has received his power from his Creator, and his design will command all the force and energy that are collected around his form for the accomplishment of anything. If his design is a good one, no more force and energy will appear than if it were evil. The intention is to proceed in the desired way, and nothing will retard it, unless a new idea is by some object introduced.

The mere introduction of a new object may often entirely change the design from an evil to a good one, and the power collected for an evil purpose is changed, thus bringing about the original design in the creation of man. God evidently did not give to man an investigating power to oppose its Author, but for no other purpose than to serve him; and if any other use than that of serving God is made of this power, it certainly must be in a perverted state, and if in a perverted state, is altogether opposite to what God designed it to be.

The same faculty that is used to find fault with our neighbors, must necessarily be used by your ministers to investigate God's word,and without this faculty,he would make but little progress in his investigations. In the former case it is used in a perverted state,while in the latter it is doing God's work.

We have shown that the faculty must be at work, either for good or evil; and if it will be at work, why not permit it to labor in the proper place? and thus benefit the cause of its Divine Author. If your mind possesses a sufficient amount of power to investigate the character of your neighbor, why not have enough of the same strength to investigate the word of your Creator? The same power that you use to learn your neighbors' faults, can be appropriately used in the service of God. And not that only, but while you are finding fault with your neighbor, you are thus spending your time in the service of another power than that of God. If you have an investigating mind, put it to work at once in the vineyard of the Lord, and you will find enough of objects revealed in his work to occupy the best mind in the world his whole life-time. It certainly is far better to be engaged in the work of the Lord, than to oppose his power. This power was given man by the Author of all life for a more noble purpose than opposing an eternal Being, who demands the service of all men for the perpetuation of his kingdom on earth.

Urbana, Ills. J. H. MOORE.

For the Companion.

Advice to a Friend living in Iowa—S. H.

The creative goodness of God and his preserving mercy, should have led you to devote yourself to his service; but I present another motive which should move your heart, and induce you to submit to the claims of the gospel. It is the love of him who came to seek and save you. You form a link in the vast chain of accountable beings which stretches back to our original progenitors. This connection marks you a sinner, and obliges you to feel all the miseries, and fear all the evils which flow from transgression. They are evils, not only incident to the present life, but extending to the life which is to come. What a miserable assemblage of beings should we have been, had no Mediator appeared for our relief! There could have been no hope of happiness either here or hereafter. But thanks be to God for his unspeakable gift. Thanks to the Almighty Savior for his condescending love.

You have read in Holy Writ of those sufferings which met your Lord at the manger, and attended him to the cross. There his agony and dying groans left a picture to his meek and lowly followers, which no coloring of man could heighten. Remember that these sufferings were endured to take away sin, and to raise the soul to heaven. Remember that to accomplish our salvation, he who thought it not robbery to be equal with God, humbled himself and became obedient unto death, even the death of the cross. Without this sacrifice I could not tender to you, nor could you receive, forgiveness. Without the intervention of this compassionate Mediator, no avenue of escape would have opened to our despairing eyes.

He came to seek and to save that which was lost. He died, the Just for the unjust, that he might bring us to God. Let me, for a moment, direct your view to Calvary. Survey that Sufferer who is nailed to the bloody tree; and as you gaze upon the scene of agony, tell me, do not those death-groans speak to your heart? Do they not tell you of a doom to which you are exposed? Do they not speak of a love which bleeds and dies for our rescue? Does not the sufferer say to you, from the cross, "Come hither, oh sinner, and see in the wounds which I bear, what was due thy transgression. Come and learn the height and depth of that compassion to which thou art insensible, and the preciousness of that blood which thou tramplest under foot!"

I shall leave you to pursue this subject for yourself. With the Bible in your hand, go to some retired spot, and think of the dying love of Christ, and bring home the subject to your soul. You have an interest in it, and it has a claim upon you; it says to you, "Oh, man, come to the feet of Jesus, and seek salvation while it is called to-day; for the night will come when no man can work."

Have you ever seriously meditated on the cross? or is it a subject you desire not to bring under consideration? Or are you in the habit of viewing it as appropriate only to those who are numbered among his visible followers?

Ah, my friend, this is a subject of personal interest. This you will discover when a death-bed shall dissolve your idle dreams, and compel you to look back upon life, and forward to an opening eternity. When you lie trembling on the brink of your mortal existence, you will admit the accounts which conscience shall present, and acknowledge crimes which you are now ready to conceal or extenuate. You will then wish for that blood which was shed for the remission of sins, and be willing to give worlds for such a look as fell upon the dying thief who sought and obtained mercy from his Savior. You would then barter your dearest earthly interests for a safe passport through the gloomy portals of death. As you cast your eye forward, it falls upon that interview which you are sure to have with your Redeemer and Judge. The day will come when the question shall be tried: the hour must come when the case of every mortal being must be disposed af.

Let me entreat you now to secure your redemption through the blood of the Lamb, and throw yourself into his arms, while they are extended to receive you. Let not the appeal from Calvary pass unheeded: crucify not the Son of God afresh. "Whosoever shall fall on this stone shall be broken; but upon whomsoever it shall fall, it will grind him to powder."

C. P. L. ROBERTS.

Conemaugh, Pa.

———:o:———

KEEP doing, always doing. Wishing, dreaming, intending, murmuring, talking, sighing, and repining, are idle and profitless employments.

For the Companion.

To a friend who holds erroneous doctrines.

You profess to believe in the doctrine of the annihilation of the wicked, and of the unconsciousness of the souls of the dead. This is considered a sufficient reason for the above heading. You say the doctrine of the immortality of the soul is derived from heathen philosophy, through "the mother of harlots;" and that hence it is not scriptural. This assertion is gratuitous; for the apostle Paul tells us,(2 Tim. 1 : 10) "Jesus Christ brought life and immortality to light through the *Gospel*." You also assert that the doctrine of the immortality of the soul "is highly esteemed among men," both believers and unbelievers; and, that therefore, you have good reason to suspect it "is an abomination in the sight of God." You premise correctly, as far as believers are concerned, but your conclusion is incorrect. The Lord intended *all* his people should believe this heart-cheering doctrine, for their comfort while walking the "narrow path, and, for this reason, he made it very plain and conclusive in his word; so plain indeed that none *can* doubt it, except those who "receive not the love of the truth that they might be saved" &c.(Thes. 2: 10&11.) You err, in my humble opinion, through a misapprehension of the meaning of the word death. You interpret it, when it relates to eternity, to signify an irrevocable extinction of being; which is never, when relating either to *time* or eternity, its signification, where it has reference to mankind. Death, in the passage you quote signifies spiritual unhappiness or torment; or in other words banishment from the presence and favor of God. The Creator said to Adam: "In the day thou eatest thereof thou shalt surely die," but he lived a natural life, after he had eaten the forbidden fruit of, at least, eight hundred years. The penalty inflicted upon our first parents for their disobedience, was a withdrawal of the reconciled countenance of God; hence death, in that instance, did not signify an extinction of life, but an end of spiritual happiness; which is *always* its meaning when used to denote "the wages of sin." Adam and Eve very likely put the life extinction interpretation upon death; for, no doubt they had seen the brute creation perish around them from day to day, and moulder back to earth; but satan knew by experience that it meant banishment from the presence of God. He therefore took advantages of their misconception, prompted very likely by himself, and, coming to them with a falsehood, presumed to make God a liar, deceiving his victims.

It is admitted the expression "immortal soul" does not occur in the scriptures; yet the doctrine is plainly and unequivocally taught, It is, in fact, self evident; for the soul was not created, but is an emanation from God, received by Adam, when he blew into his nostrils the breath of life, and is therefore essentially immortal. The Scriptures teach the immortality of man. "Not subject to death," is the definition of immortal; but the body is subject to death, hence the soul is the part of man which is undying. Let us now demonstrate this fact by the words of Christ. Fear not them which kill the body, but *are not able to kill the soul*, but rather fear him which is able to destroy both soul and body in hell. Matt. 10 : 28. I know you make this one of the texts in your attempt to prove annihilation, from the word destroy; but this word in the German translation is rendered "*verderben*," to ruin; which conveys the meaning of the original Greek more clearly. We will however not place the evidence of the Savior's meaning merely upon the German translation; but give another quotation from his words to show he did *not* mean annihilation by the word translated "destroy," but an utter destruction of happiness, inexpressible by human language. He says,(Mark 9 . 47&48.) If thine eye offend thee pluck it out, it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell fire where their worm dieth not and the fire is not quenched. Putting the construction upon the word destroy, which you do, does however not prove your point; for Christ does not say God *will* destroy, but that he is *able* to destroy both soul and body in hell. You are referred to other passages, which show there is no such thing as annihilation. Please read Matt. 25 : 46, Rev. 14 : 11 and Rev. 20 : 10-15.

How you can believe in the unconsciousness of the souls of the dead, in the face of all the spiritual evidence to the contrary, is hard to conceive; unless it is that you hold a certain materialistic theory, in regard to the millennium, and "wrest" the Scriptures, as some are known to do, to make that theory consistent.

Passages of Scripture will now be given, which prove the doctrine of soul sleeping to be an unqualified error. Please read a part of the history of the rich man and Lazarus; as follows: "And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died, and was buried; and in hell he liftod up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom," &c.(Luke) 16 : 22, 23&24 &c). Remember this is no parable, but a relation of facts, given by the Son of God to show his followers that their souls shall, immediately after the death of the body, enter into the joys of heaven; and, that they will know each other there. How exquisitely heart-cheering is this glimpse, which our Jesus has given us into that world of bliss, the everlasting abode of his saints! It assures us, the relationship, which the inhabitants of that Heavenly country sustain to each other is devoid of all caste, and unspeakably endearing. Lazarus the beggar, in the bosom of Abraham the father of the faithful! The position of the loving and confiding child with its affectionate parent. and that of the beloved disciple with his condescending Lord, the night before he suffered.

You are next cited to Phil. 1 : 23&24, where Paul writes as follows: "For I am in a strait betwixt two, having a desire to depart and be with Christ which is far better nevertheless to abide in the flesh is more needful for you." Well might the apostle desire to depart from this world of tribulation, and be with Christ; "in whose presence there is fullness of joy, and pleasures for evermore."(Psa. 16 : 11.) It is very plain Paul did not believe his soul should remain unconscious after death until the resurrection; but enter immediately into the joys of heaven. In farther evidence of this, read what he writes to the Church at Corinth, (2 Cor 5 : 1) "For we *know*, that if our earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens." Remove the figure from this language and it would stand thus; For we know if our bodies were dead our souls would enter into heaven. On this point you are requested also to read Rev. 6 : 9&10. I will now close, hoping that you may from henceforth stand upon the sure Scriptural foundation of the immortality

of the soul, and of the immediate translation of the souls of the dead into the "Spiritual land;" capable of a consciousness of its unspeakable joy on the one hand; or of its unutterable woe on the other.

SILAS THOMAS.

Phila, Pa.

For the Companion.

The word "Baptize" proven by the Scriptures to signify Immersion,

Continued from page 403.

5th. *The Christian or Water Baptism.* "I indeed baptize you with water," &c. Matt. 3:11. In treating upon the Christian baptism, it will be necessary that reason should have due weight; for many of us have been ill taught from our youth. The enemies of Christ have been busily engaged from our earliest recollection, to ensnare both young and old, children and parents; and many have been enclosed within the net of superstition and prejudice, who believe the sayings of men "rather than God." Therefore, thus says the Holy One: "Come now and let us reason together." Paul, while at Corinth, "reasoned in the synagogue every Sabbath day and persuaded the Jews and the Greeks." And, in order that my remarks may be received in the same manner in which they are written, I will iterate the words, "Come now and let us reason together." To make a beginning, I will propose a few questions.

Why did "John the Baptist" baptize in Jorden? and why in "Ænon near to Salim"? The word says, "because there was much water there." It required much water to administer baptism in the manner in which he administered. If John administered baptism by sprinkling, there would have been no necessity of resorting to places where there was "much water." He might have had the water brought into the temple in a basin with much less exertion. It is not reasonable to suppose that he would go down into the water, merely in order to sprinkle or even "pour" water upon those who demanded baptism at his hands. Why did he not (as we have often witnessed,) have the water brought to him in a vessel?

The circumstances connected with the manner in which the Baptist & Apostles, proceeded in the administration of baptism, speak sufficiently plain to convince us that they administered that sacred rite by *Immersion.* Jesus Christ is our example: "He came up out of the water;" (and what is it but that he first went down?) and as he arose out of the baptismal grave, he was(as he afterward said to Nicodemus, all who would enter into the Kingdom of God must be("born of water." "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jno. 3:5. Now unless a man can be conceived in or born of a few drops of water, we must conclude that *sprinkling* is not "*baptism*" It requires a body of water wherein a man may be covered or "buried." And this is why John the Baptist resorted to where there was "much water." Paul, speaking upon the subject of baptism, terms it a burial, and compares it with planting. Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted together* in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:4, 5. How do we bury? And how do we plant? No man could persuade us to believe that a few particles of dust of the earth being sprinkled upon a corpse or upon corn, would constitute a burial or planting. No! a grave is prepared into which the dead body is placed; and not until the coffin is entirely covered, will it be said of the departed that he is buried. In like manner the corn is buried in the earth, and until the corn is concealed from the eye and buried, it cannot be said with propriety that the corn is "planted." Why then can we not in this case understand the language of the apostle in its simplicity? "Buried with him in baptism, wherein also ye are risen," etc. Cor. 2:12. The Symbol of baptism is a "burial" and a "resurrection"—a burial of the old man. The man of sin is in a figure thurst down into the deep, oblivion, nevermore to arise or come into remembrance, if so be that we have died unto sin. And a resurrection of the "new man, which after God is created in righteousness and true holiness."

We will now call the attention of the readers to the baptism of the Eunuch who was baptized by the Evangelist, Philip, and was of great authority, and had the charge of all the treasures of the Queen of Ethiopia, who had come to Jerusalem to worship. And returning on his way from Jerusalem to Gaza met Philip, whom he cordially solicited to take a seat with him in his chariot. Anon they were engaged in conversing upon the goodness of God, in the gift of his Son. And Philip preached unto him Jesus. As they advanced they came to a certain water: the Eunuch professed faith in the Son of God; and desiring to be baptized "they went down *into* the water, both Philip and the Eunuch, and Philip baptized him.' I will ask the question: Why did they go down *into* the water? Is it not to be presumed that a man of so great authority, being on a journey, was impossession of some vessel wherewith water might have been brought up to administer after modern custom? If not, Philip might have stood by the water-side and procured the same amount of water with his hand, as is commonly employed by those who who administer by sprinkling. But they both went "down into the water." But, says our opponent, if going down into the water is a sign that they administered baptism by immersion, they were both immersed, for they both went down into the water. To this we say, hear the whole truth. "And he(Philip) baptized him." Acts. 8: 26-40.) And I would ask, with all candor, how could he have administered baptism without going down into the water, unless they would have constructed some fabric, or selected a place whereupon the administrator might have walked in upon the water? But Philip was not so fearful of soiling his gay (?) clothing, as many appear to be at the present day.

We infer from what is written, by inspiration, upon the question at issue, that all tends to prove that "baptize" signifies *immersion.*

"Prove all things: hold fast that which is good."

J. BAHR.

Orion, Wis.

German Column.

Wir mittheilen unseren Deutschen Freunden folgende Auszüge von den Schlüßen der letztlichen Jährlichen Versammlung. Nämlich: Nro. 19, 20, u. 21.

19. Könnte nicht die Jahrs-Versammlung während den verschiedenen Sitzungen von jenem Körper, bessere Anstalten treffen für die Delegaten gesandt von den verschiedenen Distrikten, in verschaffung von Sitzen nahe der Stehende Committee? Bey früheren Begebenheiten wurden sie hinaus gedrängt zu den äußersten Gränzen der Versammlung, zu ihrem großen Unvergnügen.

Ant. Angesehen daß die Einrichtungs Committee sollte eine anzahl Sitzen verschaffen, hinreichend für alle Delegaten gesandt von den Distrikten.

20. Hat ein Bischof, oder haben Bischöffe das Recht sich mit den Sachen einer andern Gemeinde zu beschäftigen, und verklagende Queries an die Jährliche Versammlung nehmen gegen den Bischof und Vorgesetze derselben, und daß heimlich, ohne ihr Wissen oder Beistimmung? Wenn nicht recht, wie sollte verfahren werden mit solchen die so thun, und dadurch große Unruh in der Gemeinde verursachen?

Ant. Es mögen Fällen seyn wo sie ein Recht haben die Sachen einer andern Gemeinde aufzusuchen; aber es ist unrecht die Bischöffen einer besanderen Gemeinde irgendswo heimlich zu verklagen; und wenn sie so thun, sollten sie vermahnet werden es zu unterlassen.

21. Indem es wiederholt entschieden worden ist an der Jährlichen Versammlung daß es unrecht sey für Glieder der Gemeinde ihr Bildniß nehmen zu lassen; daher, was ist zu thun mit Glieder die ihre Gleichnissen nehmen lassen?

Ant. Angesehen nicht recht für Glieder ihre Gleichnissen nehmen zu lassen, und wenn sie so thun, oder gethan haben, sollten sie vermahnet werden sie aus dem Weg zu schaffen.

Wenn $20 werth zum verkauf verfichert werden, so können die Verhandlungen der Jährlichen Versammlung von 1869, auch in der Deutschen Sprache gedruckt werden. Weniger wurde die kosten nicht bezahlen.

Alle Einsendungen müssen deutlich geschrieben und richtig buchstabiret werden.

Mit Gott fang an, mit Gott hör auf,
Dies ist der schönste Lebenslauf.

POETRY.

God of the Storm.

God of the storm, thy voice is blent
With all that's great or good or bright,
Or in the star-gemed firmament,
Or when the storm-cloud veils its light;
And earth below, and arch above,
Bespeak thy majesty and love.

Thou paintest beauty on each flower
And on each tint of rising day:
Better I love the thunder's power,
As peal on peal it rolls away;
For in that fearful crash it told
Thine arm is mighty to uphold!

There wakes the voice whose stirring thrill
Was answered from the graves deep rest;
Who bade the ocean waves be still,
And bear the trembler on their breast;
Who whispered to the rayless air,
"Let there be light!" and light was there.

Music upon the breeze may steal
When summers landscape gayly bloom;
To man doth yon red bolt reveal
Thy boundless power in storm and gloom—
Thy power to shelter and create,
And tells in thunder, "God is great!"

—*American Messenger.*

The Careless Word.

'Twas but a word, a careless word,
As thistle down it seemed as light;
It paused a moment in the air,
Then onward winged its flight.

Another lip caught up the word,
And breathed it with a haughty sneer;
It gathered weight as on it sped,
That careless word, in its career.

Then rumor caught the flying word,
And busy gossip gave it weight,
Until that little word became
A vehicle of angry hate.

And then that word was winged with fire,
Its mission was a thing of pain;
For soon it fell like lava drops
Upon a wildly tortured brain.

And then another page of life
With burning, scalding tears was blured;
A load of care was heavier made,
Its added weight, that careless word.

That careless word, oh! how it scorched
A fainting, bleeding, quivering heart!
'Twas like a hungry fire that searched
Through every tender, vital part.

How wildly throbed the aching heart!
Deep agony its fountain stirred;
It claimed, but bitter ashes mark
The pathway of that careless word.

MISCELLANEOUS.

A Sister's Love.

THERE is no purer feeling kindled upon the altar of human affection, than a sister's pure, uncontaminated love for her brother. It is unlike all other affections; so feminine in its development; so dignified, and yet, withal, so benevolent, so fond, and so devoted. Nothing can alter it nothing can suppress it. The world may revolve, and its revolutions may effect changes in the fortunes, in the character, and in the disposition of her brother, yet if he wants, whose hand will so readily stretch out as that of his sister; and if his character is maligned, whose voice will so readily swell in his advocacy?

Next to a mother's unquenchable love, a sister's is pre-eminent. It rests so exclusively on the tie of consanguinity for its sustenance; it is so wholly divested of passion, and springs from such a deep recess in the human bosom that when a sister once fondly and deeply regards her brother, that affection is blent with her existence, and the lamp that nourishes it expires only with that existence. In all the annals of crime, it is considered something anomalous to find the hand of a sister raised in anger against her brother. In the affections of woman there is a devotedness and a depth, which can not be properly appreciated by man. In these regards, where the passions are not at all necessary in increasing the strength of the affections, more sincere truth and pure feelings may be expected. than in such as are dependent upon each other for their duration as well as their felicities.—A sister's love, in this respect, is peculiarly remarkable. There is no selfish gratification in its outpourings; it lives from the natural impulse; and personal charms are not in the slightest degree necessary to its birth or duration.

God has written on the flowers that sweeten the air; on the breeze that rocks the flower upon the stem; upon the rain drop that refreshes the spring; of the moss that lifts its head in the desert; upon its deep chambers; upon every penciled shell that sleeps in the cavern of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light—upon all His works He has written, "None liveth for himself."

Look always upon life as a thing that is lent you.

Fear Not.

Is darkness round about thy way;
Can faith discern no promised ray
To make thy pathway with its light?
Fear not, for God will lead the right.

Does bitter sorrow rend thy heart,
And tears of anguish often start?
Fear not, but trust thy gracious God;
His gentle hand controls the rod.

Are plans for future good made void,
The fondest earthly hopes destroyed?
Fear not, for all things work for good
To souls once washed in Jesus' blood.

Amid the throng, art thou alone,
No friends thy heart can call its own?
Fear not, if Christ is ever near,
His loving smile thy soul will cheer.

Do fierce temptations thee assail,
And conflicts cause thy heart to fail?
Fear not, for God will give thee strength,
And conquer all thy foes at length.

Do toils seem more than flesh can bear,
The spirit faint from ceaseless care?
Fear not, nor be at all dismayed,
For God's right hand will give thee aid.

Dost thou recoil from death's cold strife;
Fear not, Christ died to give thee life;
The holy Comforter will bless,
And Jesus by thy righteousness.

In all the wants and woes of life,
In all its pleasures and its strife,
Fear not, but trust the mighty One
In thee, the Father, Spirit, Son.

Simplicity of Dress.

ONE of the great evils of the day is an excessive indulgence in finery of dress. Every age has its peculiar evils, and this is one of those which belongs to our own. I do not suppose that there is any change in taste in such matters. The prophet Isaiah shows us, by a catalogue of female finery in the third chapter of his prophecy, that the daughters of Zion, in their day, had left very little for subsequent ages to add to the art of tricking out the body, "walking with stretched-forth necks and wanton eyes, walking and mincing as they go." But the peculiarity of our times in that people not only have the love of finery, as people always had, but they can very easily indulge it, much more easily than in any former age; finery is to be had for nothing, and a servant girl with moderate wages can make more show and parade than persons in affluent circumstances could two centuries ago. And this temptation of a cheap age tells upon the nation exceedingly. especially upon the female part of it; so that this book could make no pretension to be a complete guide to the service of God's House, if it did not contain a few words upon this kind of dress in which Christians should appear.

There are proper dresses for proper times; we do not go to a funeral in cheerful garments, nor to a wedding in crape and hat bands: however we may talk about the indifference of the manner in which we are dressed, a sure instinct tells us that it is not matter of indifference, and that it is most in accordance with the dictates of sound judgment to comply with those rules which custom has sanctioned us. Now what is the dress suited to the public worship of God? "All of you be clothed with humility," is a very very good general answer, this points out the general tone and color of the garment of praise, which befits a Christian in God's house; but more particularly, study neatness and eschew finery; and do this doth for your own sakes and for the sakes of others; for your own sakes —because what you most aim at is to forget yourselves and think only of God, and how can you forget yourselves if you have just been studiously getting yourself up to be admired, and if your own appearance has been haunting your brain all the morning before the church bells rang? For the sake of others —because of your appearance is half as striking as you think it, you cannot but interfere with the devotions of your neighbors by attracting their attention to you. Oh, how utterly pitiable and shocking is any parade of finery in the presence of God! to think that the poor giddy creature, who is setting off her face figure with ribands and silks, must soon stand before God naked and bare! Dear young friends, when you shall at the looking-glass, think for one moment of death and of judgment.

Frippery and finery are offensive at all times and in all places; the real ornament is the "meek and quiet spirit;" that is of great price with God as which ourselves, that is an ornament with a Christian may take with him or her out of this world and wear forevermore, that is the necklace of angels, and while all other ornaments are in the eyes of God tinsel and worthless, the price of that is greater than of gold.—But frippery and finery in a church are offensive beyond all possibility of measure or description; it is to insult the God of the place, to scare away the angels, to shocks the minds of the devout. Study neatness and propriety and simplicity, but eschew extravagance and a finery; imagine Mary, the mother of Jesus, preparing to go to the marriage at Cana in Galilee; dress yourself as you would have done if you too had been invited to that marriage to meet the Lord.

If any one should think that it is below the dignity of a guide to the Parish Church to give directions concerning dress, he may remember that St. Paul would have been of a different opinion, as he may see clearly from 1 Cor. xi. And on the general question of the kind of dress suitable for Christian women, he may consult 1 Pet. iii. 3, 4.—*Dean Goodwin.*

Home Life.

The other day I chanced to enter a friend's house. He did not know I was in the parlor, and I everheard his conversation. He was very harsh in his dealing with his child. He was "out of sorts" that morning.—"The wind was east," and the east wind blew into his lungs, and into his soul, and soured his mind, and soured his heart, and so, like a base miscreant, as he was, he vented his bad temper on his wife and children.—It is a bad habit some men have.

This man was talking in a hard, unchristian manner—talking as no father should talk. He had lost his temper. He was saying that he would be sorry for in a few moments. And then the servant announced my presence. Mind you, the man would have said, he could not help it; "The boy teased me! He did what I cannot endure, and on the impulse of the moment, I spoke my anger. I could not control myself."

There was a frown on his face; but when I was announced, being more

or less of a stranger, demanding of him certain courtesies, he at once smoothed his face as though nothing had happened—as though the sun was shining brightly in the heavens, and the wind was south, and not east. He came into the room where I was, and, in the most cordial and courteous way possible, gave me his hand, and smilingly bade me welcome.

He could not control himself, simply because he did not think enough of his boy—because he did not sufficiently appreciate his family; and because he thought his home was a den in which he could roar with impunity, and not the great temple of God, where he could walk as priest and king.

And yet I almost a stranger, was strong enough in my presence, to cause him at once to cool down into courtesy, into affability, into politeness.

I tell you, that many and many a man, and many and many a woman in this strange world of ours, in which many things seems to go wrong, will be gentle, and kind, and charitable, and full of smiles sunside of their houses, with strangers, for whose opinion they do not care one jot, or one tittle and in the house where all the happiness of years depends upon their sweetness of soul, and where they are constantly shedding influences that will ripen into the good or bad life of a girl or boy, will yield to the pettishness and peevishness, unworthy of them as men and women, and wholly unworthy as christians.—*Hopworth.*

"When a stranger treats me with a want of proper respect," said a philosophic poor man, "I comfort myself with the reflection, that it is not myself he slights, but my old shabby coat and hat, which, to say the truth, have no particular claims to admiration. So, if my hat and coat choose the fret about it, let them; it is nothing to me."

Be very careful in your promises, and just in your performance; and remember, it is better to do and not promise, than to promise and not perform.

Christian Family Companion.

Tyrone City, Pa., July 13, 1869.

Personal.

For the space of one year I have devoted my time and talent to the preparation and publication of the *Companion*; but my connection with it, in the capacity of Assistant Editor, closes with the present number. Considering the nobility and importance of the work, I have felt reluctant to relinquish the position; but it is my choice, for several reasons, to return to my former occupation, for a time at least. My correspondents will please address me at Waynesboro, Franklin Co., Pa.

That the *Companion* may accomplish its mission, is my desire. And that it may be blessed with wisdom and success, is still my ardent prayer. Much good may be accomplished through its instrumentality. It was this reflection that inspired me with zeal and love for the work. And I hope its former contributors, and those who may yet become contributors, will continue to supply the editor, and supply him abundantly, with good, practical essays, and fresh items of correspondence. So the work will move on successfully.

D. B. Mentzer.

We acknowledge the receipt of 3.00 for charitable purposes from brother Henry E. Gerdes, Galt Station, Ills. This brother sent us $5.00 with an order for the Vest Pocket Lexicon, an English and German Testament, and the balance for charity. We wish brethren to be a little more definite in matters of this kind. We are agent for no class of poor, except the poor friends and the readers of the *Companion*. If any wish to appropriate money to their use, they will please say so. If for any other purpose, let it be named. We feel it our duty to give an account for what means are entrusted to our care, more especially when we acknowledge the receipt thereof.

Leaf from the Editor's Diary.

It is Sunday evening. The day is set apart for rest. In it man is to perform no labor. Wonder whether we have kept the day aright. Cannot say that we have rested. On the contrary we are *very tired*; more so than we have been for the past month. Yester-evening we were too sick from headache and toothache to leave home, in the cars. At ten to-day we had an appointment seven miles distant. We were up early. A horse cannot be had. At an early hour it was quite cloudy and we had hopes it would rain and thus afford us an excuse for not going. But the clouds soon separated. No excuse. Something suggested: "too far,"—"can't walk,"—"not well,"—"might rain." But something else answered: "Don't know what you can do until you try." So we tried, and at the appointed hour we were at our post, and read to the congregation the words: "God resists the proud, but gives grace to the humble."

Pride was the subject we wanted to speak upon, and we thought this text would suit as well as any other, especially as it is declared to meet the resistance of God. We said what we had to say, and shortly before 12 o'clock closed the meeting. At 3 in the afternoon we had an appointment in our room in Tyrone. Brother Beck kindly volunteered to give us dinner and convey us partway home, which we gladly accepted. His son Bednego, mute, brought us within two miles. We were a little late for town meeting. However there were but few people detained, as there were not many at the meeting.

Nine miles walking and twice preaching was our Sunday's exercise. We presume our readers will not find much time for rest.

Conclusion: Inasmuch as ministers have no rest on Sunday, ought not another day be specially set apart as their 7th day, or day of rest.

No Paper Next Week.

Having some important alterations to make in our office, we have concluded to issue no paper next week.

Elder Graybill Myers expects to be at Lewistown on the 17th inst and remain over Sunday, and will attend preaching if convenient.

Book Notices.

DISCUSSION ON THE REVISION OF THE ENGLISH SCRIPTURES. We have received a copy of a Discussion on the Revised Scriptures of the Bible Union, between C. A. Buckbee and Frederick Buel, held in San Francisco. Cal.

Mr. Buckbee very ably defends the Revision, and brings up many strong arguments in its favor. It is worthy of a perusal by all Bible lovers, and may be had of the American Bible Union, 32 Great Jones St. New York. Mr. Buckbee says, in his first speech, under the subhead of

SUCCESSIVE ENGLISH TRANSLATIONS.

"The first attempt to translate the Scriptures into the English language was made by the martyr Wickliffe in 1380, not from the original Hebrew and Greek, but from a Catholic, Latin translation. His was a noble work; still he felt conscious of the defects of his translation, and charged those who should come after him, to whom God might impart the gift, to seek *by revission* to make it better; "for" said the martyr, "the salvation of souls depends upon this." But, imperfect as it was, Wickliffe's translation had a mighty power: it lighted up the fires of persecution; all the furies of Rome were let loose: but in vain. The morning of the Reformation had dawned, the long night of papal darkness was rolling away, light from the Bible was streaming on the minds of the people, and the power of Rome in Great Britain was broken. That translation was revised one hundred and forty five years after it was given to the world. Wickliffe's translation of the New Testament, notwithstanding all its glories and all its hallowed memories, *was revised* by Tyndale, and that, too, in the face of an opposition infinitely more terrible than that which is met to-day in the effort to revise King James' version. Soon after Tyndale's revision there was still another, made by Coverdale, who revised not only the new Testament but the old. Tyndale was martyred, but the Bible revision work went on. Again in a few years Rogers made still another revision; and not long after this, the exiled Reformers in Geneva, not being permitted to do it on British soil, made another revision on the continent. About the same time the Bishops of England prepared still another revision—one more to the liking of the State Church establishment. Then in 1609 the Catholics brought out, for the first time, their translation of the Bible in the English language.

HANDWRITING OF GOD.—We have examined the above work and believe it to be highly interesting. It is written in plain readable style, with out any effort to embelish the naked truth by gaudy words. All who desire to read the history of the Holy Land, the journey thither and the return home, ought to get the "Hand writing of God."

Our friend Joseph Akers, of Martinsburg, has the agency for several of the surrounding countries, and when he calls on any of our readers, they may receive him in our name as a gentleman of honor, and if they need a book of the kind, and can afford to buy it, subscribe to him. He also sells the Family Bible.

CORRESPONDENCE.

From Brother Wise.

Brother Henry: I left home on the 9th of June on a trip to Ohio. My wife accompanied me. On the 12th we met the brethren at the Rome Meeting-house in Hancock Co., Ohio, in Love-feast. Had a pleasant meeting.

Held meetings in Tiffin, the County seat of Seneca Co., on Tuesday and Wednesday, 15th and 16th.

Wednesday evening and Thursday morning, spoke in Bloomville, in Seneca Congregation.

On Thursday evening commenced meeting in the Green Spring Congregation, in Seneca Co., and continued over Sunday. Several additions in that congregation. May the Lord add many more to the faithful.

On Monday, the 21st, started for home. Had meeting in the evening at brother Israel Roop's whose family was sorely bereft. May God bless and comfort them.

On Tuesday, came into the Ashland Congregation. Spoke in the evening in Dickey's Meeting house, South East of Ashland.

Wednesday, came to brother Jacob Kurtz's in Wayne Co. Spoke to the few neighbors who came in, in the evening. This was my last appointment. I traveled by private conveyance, and arived at home, on Saturday evening. Found all well. Thank God. Many thanks to the dear friends for their kindness.

JOHN WISE.

Scenery Hill, Pa.

Brother Caylor's Report.

Desr brother Holsinger; By request I will make a report of my second visit south, to Harrison County.

In company with several other brethren, I left home on the 25th of May; and on the 26th, we arrived in the neighborhood which we intended to visit. We commenced meeting on Wednesday, and had two meetings a day until Tuesday following. Five were added to the Church by Baptism.

On Wednesday we went 4 miles north, and commenced meeting.—Had two meetings a day until Saturday when we returned to the place in which we had first been. Here we held meeting until Tuesday morning, and ten more were added to the Church by Baptism.—Then we had a Church meeting and organized, and held an election, and let them make choice for a speaker, and a deacon. Next morning three more added to the Church by Baptism. We then left them. I promised to visit them again in September. That afternoon we came to New Middletown, Ind., and had a meeting.—Here were some applicants for Baptism. On Thursday morning we started for home, where I arrived on Friday evening. Found my family well, for which I thank God.

Now I did not think to make this report, but some weeks after I got home, I received word from some brethren to do so. I did not wish to do so for two reasons. 1st. It would

seem as if I would boast; but of this I am clear. 2nd. The Minutes of last A. M., advise us to leave out the number added.

Yours in love.

ELIAS CAYLOR.

A Voice from the West.

CORNELIA, Mo. }
June 26th 1869. }

Dear Brother Holsinger:—By your permission I propose to offer to the readers of the *Companion* a few facts relative to our sojourn in this Western country, and of its resources and prospects.

We arrived in this place on the 1st day of April last, and were very kindly received by the brethren and sisters residing here; and finding the country good for agricultural purposes, and a large field open for evengelical labor, we determined to make this our place of residence, and of duty.

Elder John Harshey having preceeded us to this place several weeks, and having located in this, the southern portion of Johnston Co., we finally determined on locating in the same vicinity for the time being.

The membership composing the church of this county enumerates about 80. We were pleased to find them steadfast in the order of the Church, especially so as regards the principles of non conformity, and in their earnestness for the prosperity of Zion.

Brother Harshey, and ourself and family, having located at a little distance from the brethren that were here previously, we proceeded as soon as convenient to secure places for to hold meetings and present the Brethren's doctrine to this people, and by the help of the Lord in opening a door unto us, we soon succeeded in getting places, so as to have meetings every Sabbath.—The attendance at our meetings has been sufficiently encouraging to give us reason to hope that something can be accomplished; and the order of the people at our meetings has been excellent.

To the brethren and sisters who of purpose emigrating to the West, we would recommend this State; and for general conveniences, we think the southern part of this county, and the northern and north-western portion of Henry Co., which, adjoins this on the south, will compare favorable with any portion of the State for a healthy climate, for fertility of soil, for excellent water, for timber, for a good wheat country for fruit, for cheap lands, for church accommodation, for reasonable access to railroads, and for stock raising; and especially for the developement of a stronger moral and religious influence, which last should form a consideration in the minds of the members moving to this country.

A field for usefulness is open here inviting laborers in Christ's vineyard to occupy, and may the Lord of the harvest send many laborers, whether of lay members or of the ministry, to use their talents, and influence to establish churches, throughout this vast extent of country.

There are organized churches, and partly organized, in Greene, St. Clair, Bates and Johnson counties of this state; also members living in Jackson, Lafayette, Vernon, and Henry, and perhaps other counties of which I am not aware.

Society generally speaking is good. For personal safety and security of property will compare favorable with eastern communities.

I will also farther state that a colony of members purpose settling in the north-western part of Henry Co., principally from the vicinity of Covington, Miami Co., Ohio, having purchased a considerable tract of land for this purpose; and are now making arrangements to emigrate. The locality is a good one, for the general conveniences of this life, and also for convenience to other districts of churches.

Correspondence from the Brethren and friends solicited. All reasonable inquiries will be promptly answered. The propriety of enclosing a stamp or two to prepay postage on letters in reply, will be seen by all writing to us.

An interest in the prayers of the church is earnestly solicited.

Letters sent to my address should be directed to Cornelia, Johnson Mo.

S. S. MOHLER.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Yellow Creek branch, Bedford Co., Pa., June 19th, sister CATHERINE KOCHENDERFER; aged 50 years 9 months and 26 days. She died in the full hope of a glorious immortality. Funeral attended by a vast concourse of people. Serman by the Brethren, from John 5: 34—30. Disease, enlargement of the Spleen, attended with dropsy.

Also in the same branch, June 25th, sister AMANDA, daughter of brother Samuel and Sister Catharine TEETER; aged 15 years 6 months and 22 days. She was baptized in her sickness, about six weeks before she died, and anointed 16 days before. Her sufferings were great and protracted, but she bore it with Christian patience and resignation.—Funeral by the Brethren, from Phil, 1: 21.

Visitor please copy both notices.

LEONARD FURRY.

In the Poplar branch, of Consumption, May 17th, friend LEVI NOFSINGER son of brother Jacob Nofsinger: aged 21 years, 6 months and 8 days. Funeral services by the writer and others.

AARON BERKYBILE.

In the Aughwick branch, Huntingdon Co., Pa., June 17th, brother ADAM RUPERT; aged 86 years and 6 months. The funeral was attended by the writer. Text, Rev. 14: 13.

JOHN G. GLOCK.

In Fayette Co., W. Va., June 16th, brother ISAAC SANNERS, aged 76 years. He was for many years a member of the Missionary Baptist Church, but for the last few years he rejoiced that the he was privileged to follow the Savior in all his Commands. In his last interview with me he said: "I am not afraid to die."

Visitor please Copy. J. S. FLORY.

In the Aughwic branch, Hunington Co. Pa., June 17th ESTHER BAITY, wife of Samuel Baity; aged about 47 years. Funeral services by the Brethren, from 2nd Kings 20: 1.

A. L. FUNCK.

In the Peters Creek congregation, May the 2nd, our beloved sister ANN LEONARD; aged about 63 years. She left this world in the full assurance of a happy admittance into that higher and better kingdom, where all the sanctified shall meet to part no more. She called all her children to her bed-side and conversed with them two days before she bade them a final farewell, She spoke to them of their kind attention paid to her during her long illness which lasted about 17 months, five month of which she could not turn herself on her bed. Her disease baffled the skill of her phycians,—it was past binding out. "Without," said she, "the aid of my blessed Master I could not stand these awful pains." She told her children that they had been good, kind children to her; she thanked them for it, & prayed that God would bless them. Warned them not to neglect their duty towards God, and how very important it was to prepare for death. Told all her friends she was perfectly willing to suf-

fer all her time over again if it was her Maker's will. On Sunday morning about two hours before she died, she asked if it were Sunday. Being told it was, she exclaimed: "*Beautiful day; this will be my last Sabbath on earth.*" She sent for brother John Brubaker on Friday previous to her death. He came and she talked freely, and requested him to preach her funeral. When he took his leave of her, she said: "I hope, when we meet again it will be in a better world." Funeral text, Rev. 14: 13.

Also March the 7th, little MARTHA A. M. HOOVER, Daughter of brother William and Christiana MALLARY, aged 3 yeaas, 7 months and 29 years.

Her desease was inflammatory Croup in its worst form. Her sufferings were beyond description. She was perfectly rational during her sickness. On friday the second day of her sichness she said to the righter: It may be that I may get well to-morrow;" and then said: "Sing for me." I asked what I should sing. She said: "Sing, 'you must be a lover of the Lord, if you want to go to heaven when you die." She was a child of a wonderful mind; was loved by all that knew her, and was loved them in return.

Funeral services by brethren John Brubaker and Benjamin F. Moomaw, from 25th Psalm, and 4 verse.

SARAH M. ETTER.

LIST OF MONEYS received, for subscription books, &c.,

D. S. Stayer, N. Enterprise, Pa.	.35
H. M. Goodspeed, Ligonier, Ind.	1.80
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J. knisely, Plymouth, Ind.	1.50
J. A. Leedy, Bellfontain, Ohio.	.75
C. P. L. Roberts, Conemaugh, Pa.	1.75
J. M. Snyder, Waterloo, Iowa.	1.50
John H. Miller, Forest City, Mo.	3.00
B. Shellenberger, Walnut Pa.	.75
F. Holsinger, Kansas City, Mo.	1.50
Daniel Wolf, Myersville, Md.	1.50
M. J. C. Eaker, Walut Bottom, Pa.	1.50
Anna A. Andes, Mt. Sidney, Va.	1.50
Mrs. H. Howes, Belington. W. Va.	1.50
J. H. Stoner, Coffee Run, Pa.	3.00
D. Landis, Mechanicsburgh. Pa.	1.00
Joseph Holsopple, Indiana, Pa.	1.10
Elijah Foltz, Elkhart, Ind.	.75
J. Sharp, Marmsville. Ills.	2.00
J. P. Hetric, Oakland, Pa.	.35
A. M. Utzler, Middletown, Ills.	1.00
S. M. Baker, Darlington, Ohio.	1.50
J. Yordy, Camden Ind.	.35
A. H Snowberger, Huntington, Ind.	1.50

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(23 1 m)

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VOLUME V. TYRONE, PA. TUESDAY, JULY 27, 1869. NUMBER 29.

"Rock me to Sleep."

Backward, turn backward, O Time! in your flight
Make me a child again—just for to-night!
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair:
Over my slumbers your loving watch keep—
Rock me to sleep, Mother—rock me to sleep!

Backward, flow backward, O swift tide of years!
I am weary of toil, I am weary of tears:
Toil without recompense, tears all in vain,
Take them, and give me my childhood again!
I have grown weary of dust and decay,
Weary of flinging my soul-wealth away,
Weary of sowing for others to reap:
Rock me to sleep, Mother—rock me to sleep!

Tired of the hollow, the base, the untrue:
Mother, O Mother! my heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded, our faces between;
Yet with strong yearning and passionate pain,
Long I to-night for your presence again;
Come from the silence so long and so deep—
Rock me to sleep, Mother—rock me to sleep!

Over my heart in the days that are flown,
No love like mother-love ever has shone;
No other worship abides and endures,
Faithful, unselfish, and patient, like yours;
None like a mother can charm away pain
From the sorrowing soul and the world-weary brain
Slumber's calm o'er my heavy lids creep,
Rock me to sleep Mother—rock me to sleep!

Come, let your brown hair, just lighted with gold,
Fall on your shoulders again as of old;
Let it fall over my forehead to-night,
Shielding my eyes from the flickering light,
For oh! with its sunny-edged shadows once more,
Happy will throng the sweet visions of yore;
Lovingly, softly its bright billows sweep—
Rock me to sleep Mother—rock me to sleep!

Mother dear mother, the years have been long
Since last I was hushed by your lullaby song;
Sing, then again—to my soul it shall seem
Womanhood's years have been only a dream;
Clasp to your arms in a loving embrace,
With your soft, light lashes just sweeping my face,
Never hereafter to wake or to weep;
Rock me to sleep, Mother—rock me to sleep.

For the Companion.

To a "Little One."

Your correspondence is very different from what it was some years ago. The contrast is very striking. People tell on themselves, even if they would not. You were not aware, while you lived in sin, how much you wrote like a woman of the world. Your letters were characterized by great kindness and respect, and by that glow that comes of an enthusiastic nature, but they all bore the impress of an unrenewed mind. Since you have given your attention to the things that pertain to the kingdom of God, quite another element is manifest. Before you were somebody, now you are the poorest of the poor. Your heart seems stained all through with the virus of sin, and the constant yearning of your soul is, oh, that I were more like Jesus. Where such language is the true exponent of the inner life, we have unmistakable evidence that a gracious work is carried on by the Holy Spirit. Where sin is the most loathsome and hateful of all things, where the heart is broken with Godly sorrow, where the soul lies low in the dust before God in self-abasement and self-condemnation, where the joy of contrition is greater than ever was the pleasure of sin, the Spirit dwells to apply Christ's blood, infuse Christ's life, and reveal Christ's glory, and ultimately bring into visible and everlasting wedlock with the Bridegroom of the soul.

There are two passages of scripture to which I call your attention, and from which you can perhaps glean some comfort and nourishment. You seem too much inclined to *spur* God in consummating your sanctification, independent of the laws of your interior being. The incarnation was all the more efficacious for being awaited four thousand years. The Author of our immortality stands back, as it were, and does reverence to the principles of our intelligent deathlessness in our conversion and sanctification. He works supernaturally, but always agreeably to the essential laws of the human mind. Sanctification is not an act but a proscess; not a creation but a growth. It is begun in regeneration, and by slow degrees carried forward to perfection. Like a tree, some years the development is greater than in others, owing to various influences that favor the believer's advancement in holiness. If we examine the stump of a tree, we discover by its porous circles what years have been wet and what dry—when the tree grew more and when it grew less. So the believer, although the soil last year will require huudreds of summers to warm it, hundreds of winters to pinch and scourge it with snow and ice and tempest-

ever growing in grace, has his seasons of more rapid development as compared with others, when the influx of Divine influences are more abundant. It is not generally when the sun of earthly prosperity shines that sanctification is most matured, or when everything seems to combine to render the life that now is inviting and desirable. On the contrary, when our gourds are withered, our Josephs lost, our Simeons bound, and our Benjamins taken from us; when the sun of temporal prosperity sets, and the gloom of midnight envelopes us, and nothing is left us save Jesus, we are placed in circumstances most favorable to draw the heart to God, and press it so closely to His bosom that we are warmed by His Divine pulsations, and carry away with us the imprint of the Divine Image.

In Matt. 13: 33, we read that "the kingdom of God is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." When you go to baking, the Holy Spirit preaches a sermon of encouragement and inspiration out of your dough-trough. *Slowly* but surely does the leaven work its way, *till the whole is leavened.* Here is the promise of perfection in God's own way and time. Deadly poisons diffuse themselves rapidly, and sin, by one act, instantaneously blasts the entire man. Grace works slowly, like leaven, and holiness advances with the subjugation of innate depravity to indwelling Deity. It meets many hindrances in our corrupt natures. God does not sanctify us as by storm or violence. He does not make a father in Christ by a single stroke of Omnipotence. The acorn that was covered in the soil last year will require hundreds of summers to warm it, hundreds of winters to pinch and scourge it with snow and ice and tempest, before its roots are wrapped around the underground rocks, and its gigantic trunk and stately branches stand the symbols of the great qualities that God nurses in those whom He plants and prunes and waters. Sanctification is a life-work. No one can say this side of Heaven, I have reached the goal, every fibre of sinfulness is removed. I am "perfect, even as my Father which is in Heaven is perfect." Such perfection is the *aim* of every believer, and is incipiently the *possession* of every true disciple, and will eventually be the *attainment* of all the elect; but while here we may "not apprehend that for which also we are apprehended," and may not esteem ourselves as already perfect, but must ever "forget the things that are behind, and reach forth unto those thingsthat are before." You required many years, and careful nursing, and slow development, before you reached womanhood; and even now, with all the past years, all the influences that were at work to bring you to maturity, you are far from a perfect woman. But the fact that all these life-processes went on silently and imperceptibly, did not invalidate the reality of your growth. So in the Christian life. I can see plain evidences that the life of Christ is in you, and that you are growing in conformity to His likeness, although to you it may seem that you are making no progress. The *desire* to be holy is not implanted by the evil one, and when efforts are made, persistent efforts, to consummate our desires in assimilation to the All-Lovely and All-Perfect, we may be sure there is in us an impulse which God alone can generate. "Our life is hid with Christ in God," because His is hidden in us as leaven in meal; and if we allow free, unimpeded in gress and operation to the Holy Spirit, we have the assurance, from the lips of Jerus, that in due time, *the whole will be leavened.* This is the promise in which lies the great encouragement of the parable.

The other passage you will find in Exodus 23: 28—30. I make no comment, leaving you to gather consolation from the consideration that the wild beasts are to be driven out *little by little.* Hope thou in God. The leaven that worketh is in you from Heaven, and if you bring all your meal in contact with it you will be a new lump, having all the diffusiveness of a sour substance, and all the sweetness of Divine love incarnate.

C. H. BALSBAUGH.

Union Deposit, Pa.

A Beautiful Thought.—The sea is the largest of all cemeteries, and its slumberers sleep without monuments. All other graveyards, in other lands, show some distinction between the great and small, the rich and poor; but in the great ocean cemetery the king and clown, the prince and peasant, are alike undistinguished. The same waves roll over all; the same requium by the minstrels of the ocean is sung to their honor. Over their remains the same storm beats, and the same sun shines; and there, unmarked, the weak and powerful, the plumed and unhonored, will sleep on until awaken-by the same trump.

Selected by L. M. Kobn.

Religion a Security against National Calamity.

Our only security against national calamity is a steady adherence to religion. Not the religion of mere form and profession, but that which has its seat in the heart; not as it is mutilated and debased by the refinements of a false philosophy, but as it exists in all its simplicity and extent in the sacred scriptures; consisting in sorrow for sins, in the love of God, and in faith in a crucified Redeemer. If this religion revives and flourishes amongst us, we may still surmount all our difficulties, and no weapon formed against us will prosper; if we despise or neglect it, no human power can afford us protection. Instead of showing our love for our country, therefore, by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, by piety, by an exemplary discharge of the duties of private life, under a persuasion that that man, in the final issue of things, will be seen to have been the best patriot, who is the best christian. He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion, then, of some is to shine, of some to govern, and of others to accumulate, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which Heaven inspires—that of being and of doing good.

Robert Hall's Reflections on War.

For the Companion.

Jesus is here.

These were the words uttered by a pious lady not long since, as we stood together at the bed-side of one of our dear fellow beings who was just then about stepping from earth into the swelling waters of the chilling Jordan of death, to take passage on the boat of the grim old ferryman, to be borne, through the dim vista of space into the unseen future, there to witness the revelations of eternity. We all felt that Jesus was there, and how expressive of our feelings that beautiful sentiment, as the last words of comfort that had been dropped by the minister to console the sufferer, to aid her to trust her all into the hands of God, her Savior, and the prayer, yes the prayer, of the pious man had just reached the throne, and mingled with intercessions of that Jesus whose presence we felt, entered the ear of the *Most High*; when the soul was at his bar of Judgement. How appropriate the utterance at such a solemn time, when but a moment intervenes between the last scenes of the dying christian on earth, and the opening of the volume of the obscure future! How comprehensive the thought, "Jesus is here," while friends were bending over and bedewing the pillow on which the dying head was reclining with tears of sorrow, expressive of deep attatchment and tender friendship. While we thus mourn when we see those whom our love has long cherished torn from our embrace by the King of terrors, what a hallowed consolation to the bleeding heart to know that at the moment when the Monster is contemplating apparent victory, then the King of Kings comes in triumph, and takes his prey out of his power, and claims it as the dear purchase of his own blood, to reign sanctified with him, where there is no more fear of the ravages of the destroyer.

But is Jesus at every dying pillow? Are his hallowed influences felt in every room where racking pain, and scorching fever hold the predominance, and reign without control? No; we feel that there are many instances, where as the night of death drags on, and the breathing of the sufferering body becomes shorter, and still shorter, the night of the soul gathers darker, and yet darker, and when the lamp of life ceases to burn, the sun of the soul sets in everlasting darkness, and shuts out every ray of hope forever.

Beware, dying man! lest such a scene envelope you, ere you are aware, for we are all traveling to one of two ends, which will be our future destiny.

The one a blissful state of long delight,
With Christ in light and heaven to dwell;
The other a dismal state of endless night,
Debarred from heaven—shut up in hell.

J. P. HETRIC.

Heaven.

How charming is that world! *Heaven*, where no tear will ever fall, no groan be heard, no sorrow be seen; where no sin will mar the perfect joy, no death bring it to an end. Oh, weary heart, there is rest for you. Oh, burdened heart there is full pardon and holiness for you. Do sickness and pain make a life a burden to you? Sickness and pain never enter there. Do sinners vex you? None but holy are there. Do you wish perfect holiness and bliss? You will find them there. Blessed Jesus, in Thy name, relying on Thy merits, I humbly hope for Heaven. That which Thou hast bought with Thy blood shall be my eternal possession. Redeemed, purified, saved, I will there praise Thee forever.

A CHARACTER which combines the love of duty, and the ability to perform whatever belongs to its province in life, is the one whose unfoldings give the greatest promise of perfection. Such a character, though rare by original organization, may be approximated to by earnest culture.

Spreading the Gospel—My Experience.

Continued from page 402.

In answer to such, I plead in the next place that I had confessed the name of Jesus Christ, with the mouth, before men; that upon that confession I had been "buried with him in baptism," that I had arisen to walk in newness of life; that I now sought those things which were above; that I had set my affections on things above, and not on things upon the earth; feeling confident that when Christ who was my life should appear, I should also appear with him in glory.

Having thus, as I believed, given an answer in general terms, of the *reason* of the hope within me, I then proceeded to give a more minute and detailed disquisition upon those points which are generally regarded as being of *minor* importance, but which I felt confident was of sufficient importance on that occasion to cause many of my hearers—had they but had the privilege—to interrogate me vocally with regard to them. I, therefore, anticipating their desire upon this point, voluntarily engaged myself to gratify them in a subsequent discourse, as time would not permit me to do so on the present occasion. Met according to appointment with an unusually large congregation for that part of the country, a circumstance which plainly indicated the deep interest felt by the citizens to hear those points discussed, and the reasons given for the singularity of *our* views and practices. On that occasion, I confess, I felt great timidity when I came to take the stand—the unusual number of persons present—the great interest which I saw stamped upon the countenances of a large majority of the audience—my own inability and inexperience as a public declaimist—the responsible position which I felt I occupied before the people and my God—being in the presenec of many of my former teachers and friends—surrounded by kindred and relatives, as brothers, sisters, and even my mother, who was a devoted member of the Baptist Church from the time of my earliest recollection—my comparative ignorance upon those very points which I was called upon to give an answer, *or reason for*—these things embarrassed me; for be it remembered that at the time of which I am writing, I had not been associated with the Brethreo but a very short time. No wonder then, if I should, and did, on that occasion feel the cross rest heavily upon me. But trusting in the strong arm of the Lord, and in "the power of his might," and having full confidence in his holy promise that he would not leave us comfortless, but would give his Holy Spirit to guide us into all truth, and bring all things to our remembrance,—trusting in these blessed promises, I found strong consolation. Having thus thrown myself upon the strong arm of the Lord, and taking his Word for the man of my counsel, and imploring him for strength both physical and spiritual, which was requisite to enable me to a faithful discharge of the awful, and solemn duties devolving upon me on that occasion, I proceeded to explain to the minds of my audience those intricate questions; as, Why we baptized by trine immersion—Why we performed that immersion face foremost—Why we ate a Supper in connection with the Communion of the bread and wine—and why we saluted "one another with a kiss."

The first proposition I proposed to prove by three distinct and independent premises, either of which I believed would be sufficient to convince any who were not strongly prejudiced (as I had been myself) against its practice.

I shall ever remember one circumstance connected with that occasion. There was a certain individual present, who is now a brother in the faith, but who was at that time an inveterate foe to the cause. This man was a Methodist by education. He was also a man of talent, and considerable influence in the county. This man had publicly asserted that "*baptism by trine immersion*" was a downright absurdity, and that no person living could show the least plausible grounds for its practice, either by scripture, or any other logical mode of reasoning. I do not mention this case boastingly; no, not by any means. Neither do I feel actuated by a spirit of egotism in penning a single sentence, or expression, which may occur in this *summary* of a few of the incidents in my past experience; but solely am I prompted from a sincere desire that others may profit thereby; also, to endeavor to demonstrate clearly to the Brethren the great importance of preaching the Gospel in every nook and corner of the globe; and also the great sacrifice of comfort, property, and home enjoym nt, which is made upon the part of those who do it, while many of the members of the church are at home, in the enjoyment of family associations, and to all human appearance indifferent to the awful responsibilities resting upon them, as servants of our Lord Jesus Christ.

Brethren, do you feel, and realize in your consciences that you are responsible to God for every day which your ministers lose from raising their voices to sound the alarm to sinners? when you have the means to enable him to do so, and he has not. I am aware of the fact that it is the universal opinion amongst the laity of the Church, that the ministry have all the responsibility resting upon them in preaching the Gospel. But this is not so, brethren. The minister has his part of the work to perform, and therefore is not responsible beyond his means and ability, unless, like your correspondent, in an unguarded moment he has consecrated himself, soul and body to the Lord, by entering into a solemn covenant with him to make any and every sacrifice of comfort, property, and even life, if need be, for the promotion of his cause and kingdom upon earth. The ministers have their secular affairs to attend to in this world as well as the laity. Their time is worth as much to them; their families are dependent upon them for support; their necessities are the same as other people's; and while the cares of their families are resting heavily upon their hearts on the one hand, the great sympathy which they feel for the world of mankind which lieth in wickedness, and the woes of the lost souls, stir their souls within them, and wring their hearts with

very pain. "Let that mind be in you which was in Christ Jesus," says Paul. "Greater love hath no man than this, that a man should lay down his life for his friends," says Jesus.

Thus we have a view of some of the difficulties by which the *poor* minister is surrounded. But be assured of this one fact, brother sufferer, that although I can do nothing better at present to ameliorate your condidition, you have my heartfelt sympathy; and that while I sit and pen these lines, tears fall from my eyes as tributes to your disinterested love and compassion for your fellow creatures. These are the sore trials through which the poor ministers of the Gospel are called to pass. But blessed be the name of Jesus for the consoling promise that, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This consolation does not belong to those who have an abundance of this world's goods, for lo, these many years, but who are so sordid and selfish that they are not willing to contribute liberally to the general diffusion of knowledge, and spread of the Gospel; for "how shall they call on him in whom they do not believe? and how can they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they are sent? So says Paul.

Doctor Franklin has somewhere remarked that "those who spit against the wind, spit in their own faces;" but however true this may be, yet, as I have already remarked at the commencement of this article, I have inherited "a free, frank, open and communicative nature, speaking out freely upon subjects the true sentiments of my heart." Therefore, while I may differ with many with regard to what the Apostle Paul means by the expression of "being sent," I sincerely hope it is an honest difference, and that we will think none the less of each other.

I am aware that many understand this to be, being called of God, and sent by him to preach; but I don't so understand it, to be taken in the abstract sense in which they thus view it. I am willing to admit that God forms the mind and influences the conduct of his people, that they are differently constituted, some having a sordid, selfish, penurious disposition, caring for nobody's happiness or welfare but their own, while others are philanthropic, kind, and benevolent, feeling sensibly in their own hearts the sorrows, miseries and woes which afflict their fellow-men in this world, and also shudder at the very idea of that awful wretchedness which they must necessarily experience in that which is to come.

There are four classes of preachers in our country. 1st. There are those who are prompted by their love of "filthy lucre," and whose great desire for sordid gain is such that they forego any pleasure, endure any hardships, encounter any difficulties, without murmur or complaint, so that they may recieve that prize for which they so arduously toi.—Money. 2nd. There are also those whose ambition is for fame and prominence in the world, that they may draw the eyes of mankind upon themselves; who may have the applause of men; and may feel that they are honored in their calling. This, I say, is the motive which prompts many of the preachers in this our day and time, to make those sacrifices which they are compelled to make, in order to gain the pinnacle of their desires, the heighth of their ambition—Honor. 3rd. There is also another class who are of less ambitious pretentions than either of the former, but yet have some of the ingredients of both in their composition. These are prompted to preach from the motive of honor, and promted not to preach from the motive of pecuniary gain. This class is always very ready to preach where and when it costs them nothing, either in money, or sacrifice in any other way; but when there is a real sacrifice to be made of time and money, they can readily find excuses for not responding to the call. Now really, I do not regard any one belonging to those referred to as being the servants of our Lord Jesus Christ; but servants of their own depraved and corrupt natures; no matter if it is my brother, or myself, that is thus influenced. The other class is composed of those noble, heaven born souls, whose hearts are enlarged, and filled with pure, disinterested love to God, and kind compassion and tender regard for their fellow beings. These are the true servants of Jesus Christ, and the true friends of suffering humanity. If they are public preachers they seek every opportunity in their power of carrying the "bread of life" to a lost and perishing world. If they have no talent for public preaching, but have a talent for acquiring other necessary means for the effectual and successful prosecution of the same, their hands are open, and their hearts give cheerfully the necessary things for the furtherance of their Master's kingdom. We never hear such as truly feel the worth of souls at heart, and the great responsibility which rests upon them, when any means are to be devised for the more effectual spread of the Gospel, cry out that it is anti-scriptural. No, but on the contrary, we see him with tears of sympathy trickling from his eyes, while upon his countenance beams forth that halo of love which he feels in his heart for his fellow men.

It is not my intention at present to pursue this subject farther, or attempt to prove by the infallible word of God, that it is not only incumbent upon us, but it is made our imperative duty to assist as much as is in our power in preaching the Gospel of the Son of God to a perishing world. I feel that I am abundantly furnished in God's word with means to prove this fact to the satisfaction of any who may desire to correspond with me *privately* upon the subject. But I must ask pardon of the reader for this long digression from the subject, and again resume my narrative.

I had remarked, that in my subsequent discourse I proposed to prove from three distinct propositions, either of which considered separately was sufficient to prove the validity of trine immersion. 1st. The grammatical construction of the Commission, according to the idiom and genius of our language. 2nd. The logical deductions and conclusions drawn from our language

as the means by which we communicate our thoughts to one another. 3rd. The Scriptural truths, positive and inferential, which bear directly upon the subject.

I would here give a brief synopsis of my arguments upon each of those proposition, were it not for two considerations. 1st. It is impossible for me to remember all of them precisely as I gave them at the time. And secondly, I somewhat fear that my motives might be misconstrued, and that I should be charged with egotism and bigotry. I have no fears however that such would be the case among those with whom I am personally acquainted; because they know very well that I am naturally a very modest man, with regard to speaking upon subjects wherein I am personally concerned. But inasmuch as all the numerous readers of the *Companion* are not personally acquainted with me, I forbear saying anything farther.

To be continued.

Conscience—An Answer.

In *Companion* No. 21 we find a query which reads as follows: "If we worship God according to the dictates of our consciences, is it all that is required of us?" As we are, among others, requested to answer the above, we will, by the help of God, try to do so.

Conscience is to the soul what the eyes are to the body. Our Savior has told us, "The lamp of the body is the eye. If therefore thine eye be single, thy whole body shall be light; but if thine eye be evil, thy whole body will be dark. If therefore the light that is in thee is darkness, how great the darkness." Matt. 6: 22, 23. Perhaps in no part of the body is the divine wisdom more signally displayed than in the construction of the eye. How nicely is the eye adapted to the light, and the light to the eye. What wonderful wisdom that, which formed two distinct objects, and so perfectly adapted them to each other! "The same intelligent Being, possessed of a wisdom beyond our comprehension, formed the curious structure of the eye, and endued the rays of light with those properties of color, motion, and minutedness, which are calculated through the medium of this organ. to produce, in sentient beings, the ideas of visible objects."—Dick.

The eye, when in a healthy state, or having no obstruction, receives impressions of all visible objects which are painted upon its retina by the rays of light which flow from them. But should some obstruction, as a cataract, be formed before the retina, then would the rays be arrested, and no object be painted upon the retina, no impression conveyed to the brain. The eye would possess the same mechanical beauty; external objects, wear the same brilliant hues; and nature bedecked in all its wonted magnificence. Yet the person laboring under such disorder would be the victim of perpetual darkness. His whole body would be full of darkness. Though this would be a great misfortune; yet our Savior has taught us that it would be but small if compared to the deprivation of that inner, that spiritual light which illuminates the soul. "If the light that is in thee be darkness, how great the darkness!" If man were in a state of purity, then would conscience be a sure, an infallible guide. But he has fallen. Sin is the cataract placed between his conscience and his God, arresting the rays of divine light so that heavenly objects may not be painted upon the retina of his soul. In this state of horrid darkness Satan holds his wretched captives, having seared their conscience, or the eyes of their soul with a hot iron. 1 Tim. 4: 2. The Apostle here alludes to an ancient inhuman custom of depriving captives taken in war of sight. This was done in various ways, one of which was to draw a red-hot iron over their eyes, which effectually accomplished the cruel purpose. From this wretched state our dear Redeemer came to deliver us, and to restore to us that sight which has been so unjustly taken from us. He has sent me to proclaim deliverance to the captives, and recovering of sight to the blind, to send the oppressed away free. Luke 4: 18.

The orientals sometimes deprive persons of sight by sealing up their eyes. Persons who are thought to be dangerous are sometimes treated in this way, and are also compelled to swallow some stupifying drug to weaken or benumb their faculties, and render them unfit for business. The prophet Isaiah seems to contemplate this practice in the following passage. "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isaiah 6: 10.

A person under the influence of sin is incapable of exercising those spiritual faculties which God has given him, "which have eyes, and see not; which have ears, and hear not." Jer. 5: 21. He has swallowed Satan's narcotic, and is therefore unconscious of his wretched condition. But Jesus offers him eye-salve that he may anoint his eyes and see.

Conscience having become dead, or incapable of acting through sin, must be restored to its original state of health before it can again be a safe guide. But this can never be while we are encumbered with mortal coil. The external senses, through which alone the mind can receive impressions, have become so weakened, so viciated and depraved; conscience also, upon which such impressions are made, has been so long under the dominion of sin, so long shut out from the divine light. Then there are so many spirits, so many agencies, that make impressions that conscience would be bewildered and utterly incapable of judging between right and wrong, without some sure guide by which to detect truth from error. This blessed detective we have in God's eternal Word. Jesus says of himself, "I am the way, the truth, and the life. No one comes to the Father but by me." John 14: 6. The word and Spirit of God must be our guide, and not conscience. These

alone are able to guide us back through the dreadful labyrinth of sin to the city of God.

Error is clothed in such a variety of forms, some of which bear such a resemblance to truth that nothing short of divine wisdom could enable us to detect truth from error.

Though conscience alone is an unsafe guide, yet he who has long studied the divine word, and who has been long under the tuition of the Holy Spirit, and who has rendered a strict obedience to the requirements of heaven, has gained such an amount of wisdom as to enable him to form correct judgments of many things, even things of an intricate and difficult nature, and to detect truth from error, where a person not thus illuminated could in no wise detect it. God will reward the diligent and faithful researches of his children, and will endow them with wisdom and knowledge far superior to anything that can be obtained through the wisdom of this world. "Then shall we know, if we follow on to know the Lord." Hosea 6; 3. "Them that are of full age, have by use their senses exercised to discern good and evil." Hebrews 5: 14.

That good people are not, and cannot be perfect in judgment, is apparent from the difference of opinion that obtains among them. Even the Apostles, those holy men who enjoyed a greater share of the Holy Spirit than it is the privilege of mortals often to enjoy, differed among themselves. Paul and Barnabas differed so much that a separation was the result. Peter, also, one of the most favored of twelve, erred so greatly that Paul found it necessary to reprove him to the face. This weakness has been manifest among the best people of all ages. It is this want of a perfect spiritual sight that causes our own dear brethren to differ so much about many things. Though we cannot be perfect in judgment, we can by an abundant exercise of love, harmoniously dispose of all things. Where the scriptures do not give specific rules, how lovely it is to bear with each other, how it shows forth the spirit of our dear Master to love our brother none the less, though he differ from us!

Were we all filled with this blessed principle, then what patience would we have with each other. Each would esteem his brother better than himself. This holy grace, which the Apostle urged his Corinthian brethren to abound in, in connection with faith, utterance, knowledge, and all diligence, is attainable by all, and is made the most important of all. Paul tells us, "Love suffers long, is kind; love envies not; love vaunts not itself, is not puffed up, does not behave itself unseemly, seeks not its own, is not easily provoked, imputes no evil; rejoices not at unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things." 1 Cor. 13: 4—7. What more could be said in its praise? Would to God that every heart were filled with it to overflowing. Then would we now have a foretaste of those joys which the redeemed in heaven know. The Apostle also tells us, "love never fails." Age and infirmities may weaken or destroy other attainments, but this they can never diminish. It will remain in all its vigor and perfection, when all else have failed. Yea, it will shine more brightly from that eye that is dimmed by age; and be written the most indelibly upon that brow that is furrowed by time. The beloved disciple, when age had well nigh exhausted his vital powers, most touchingly beseaches the churches he had planted, to the exercise of this gift. Methinks I can now almost see this holy man after his locks had been whitened with the frosts of many winters, his hand trembling beneath the pressure of time as he sits on the lonely and desolate isle of Patmos, his venerable countenance radiant with that holy love which he so abundantly reflects from his dear Master, penning those blessed words: "Little children, let us not love in word, neither in tongue; but in deed and in truth. Beloved let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God. He that loves not knows not God; because God is love." 1 John 3: 18; 4: 7, 8.

We have the pleasure of being personally acquainted with a dear aged brother, whose vigorous mind and manly strength have yielded to the pressure of time, who is now unable to perform his ministerial functions, by reason of age and infirmities; yet in him love has not failed. He reminds us of one of Bunyan's pilgrims who has arrived at the land of Beulah, and who is awaiting the message from the King of the Celestial City bidding him, come home. How cloudless is the setting of such a sun! How calm and serene the closing of such a life, when all its battles have been bravely met and valiently fought. Truly such an one can say with the aged apostle, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me the crown of righteousness."

M. A. LEAR.

Hudson, Ill.

For the Companion.

Two Immutable things.—Answer.

In No. 15, Vol. 5, *Companion*, an explanation is required on Heb. 6: 18. The query is by what two immutable things was it impossible for God to lie? The apostle here tells us that God was willing to show unto the heirs of promise the immutability of his counsel, and for this purpose he confirmed it by an oath. He could easily have blessed Abraham without telling him that he would do so, but for the purpose of showing him and all the heirs of promise after him, that his conclusion is steadfast, unmovable, he confirmed it by an oath. For when God made promise to Abraham, because he could swear by no greater, he swore by himself: and as God is immutable, unchangable, his oath also was immutable, that by two immutable things—that is, by himself and his oath, he might show unto the heirs of promise how unchangable his counsel is, and that having confirmed it by an oath, it would be impossible for God to lie, because his word is truth. John 17: 17.

JAS. Y. HECKLER.

For the Companion.

Gray Hairs a Crown of Glory.

"The hoary head *is* a crown of glory, *if* it be found in the way of righteousness." Prov. 16 : 31.

Man naturally loves life. But by violating the laws of God and the laws of health few live to die at a good old age. An intemperate life is generally a short one. And he who expects to live a happy life by procrastinating the day of grace in order that he may live a few more years in the sinful pleasures of this world, is standing in great danger of being ruined by many a snare or pit-fall with which Satan is contriving to destroy mortal man. The various amusements that throng our land will not make man happy; gratification is all they afford. Hence enjoyment must be found elsewhere. We read in the Bible that there was great joy in the city of Samaria. But that joy was not caused from some great theatrical performance, or some other pleasure-ruling practices that are so popular in our cities. Christ had been preached unto them, which enlightened the minds of those Samaritans "and caused great joy in that city." And so it is with the present age of the world; if joy is to be obtained it must come from a source similar to that of ancient Samaria. God gave man his being—gave him a body in which he can glorify Him. But since the fall of man good and evil has been in the world, and man is left a free agent to choose which he will. He can choose that good part which is "needful" to make the young happy, and bring the aged with their hoary heads in joy to the grave; or he can seek his own good pleasure, which gratify his lusts but end his days in sorrow. One great cause why so many persons live to enjoy no happiness in old age is because of a corrupt mind. We often hear young people say something like this: "I intend to enjoy pleasure while I can." And no doubt if they were interrogated upon what they meant by the phrase *while I can*, they would say, "I intend to enjoy all the pleasure the world can afford until I get old, and then I will serve the Lord," little thinking of the change of mind they will undergo until then by continuing in such sinful practices. Man, to supply himself with earthly wants, labors year after year to procure what is necessary to make him comfortable for life. He seems to think that to supply himself with temporary wants for the future depends entirely upon his present industry and economy. But these alone will only satisfy his physical wants. Hence if he wants to enjoy old age he must not wait until he is pampered with all manner of wickedness. When we contemplate the duty that man owes to God we need not wonder why so many persons who have the Bible to read, and who so often hear the embassadors of Christ soliciting them to comply with the requirements of heaven are left to die in old age without ever making their peace with God. They know in what manner salvation was procured for them. They know that all blessings come from God. They lie down at night with none but God to watch over them, and after resting their wearied limbs from the toils of the day rise again to receive the blessings of their Divine Benefactor. And still they will hazard their lives just to gratify their lusts. There are some aged persons whose hoary heads show us that a few more days of toil will end their pilgrimage upon earth. And, O, what must be their joy when they can look back upon the past and meditate upon the many happy days spent to the glory of God. No person needs to expect to be real happy by living the greater portion of their lives in enmity with God. They may be converted to Christ and enjoy peace of mind, but when they reflect upon the past in what manner they spent their former lives, there will throbbing sensations steal upon them which will often cause them to regret that they lived so long in rebellion against a merciful God. No person will ever regret that he lived a long christian life. Ask your gray-headed minister whose trembling voice has so often warned you to quit the service of Satan and engage in your "Father's business" if he regrets one hour of a christian life. And he will tell you he does not—that religion alone will make the aged happy. Many persons have labored so hard in procuring the perishable objects of this world that their conversation shows that their whole mind is centered upon the transitory things of life. Strange indeed that a man who reads his Bible and hears the gospel preached will be so careful in supplying himself with temporal wants and "neglect so great a salvation." God sent his only begotten Son into the world to redeem fallen man, and if man performs the duties that God requires of him there is no danger of him being unhappy. If the reader is acquainted with the history of Paul, or if he has read his writings, he can at

once comprehend what constitutes real happiness. Never did mortal man labor more faithfully in his calling than did St. Paul. He labored hard for the salvation of men, yet his labors were such as to afford him the greatest enjoyment. "I have fought a good fight" was the expression of that aged Divine just before his departure. And, dear reader, if you will take for an example the Apostles and "Prophets who have spoken in the name of the Lord" there is no danger but what you will live a life of enjoyment. To live in rebellion against your Savior is a thought painful to meditate upon, and if you will give it your sincere attention you certainly cannot (if you have not made your peace with God) remain a sinner any longer. Do not wait until you are old before you commence to "work out your own salvation." If Satan is cunning enough to deceive you until your head is covered with gray hairs he will try to cheat you out of Heaven entirely. I know an aged person who attended church for a number of years without manifesting any desire to become one of God's regenerated children until a certain revival meeting when the Holy Spirit urged her to make her peace with Jesus, but to no avail. To see her young friends fleeing to the bosom of Jesus was more than she could bear; she said she must stay at home or she too would be converted to Christ. She is still living a careless sinner, and will soon have to leave this vale of tears and meet God in eternity, and there receive her final doom.

O, dear reader, take warning. Shall not this suffice? Do you not feel constrained to be a disciple of Jesus? Do you not see the danger of procrastinating the day of grace? Come now to the bosom of Jesus and put your trust in him, and if you should live until your head is covered with hoary down you will rejoice to know that you are so near the Heavenly Canaan. You then can look upon the grave as a gateway into the Eternal City.

F. M. SNYDER.

DeGraff, Ohio.

It matters not what a man has if he has Christ; but if he has not Christ it matters not what he may have. Christ is all in all; here and hereafter.

"Dependence is a poor trade to follow."

For the Companion.

Man.

By Emmanuel Umbaugh.

Among all the works of God, man is the most wonderful. In his unlimited skill and unbounded wisdom he formed this mighty sphere of habitation, with the Sun, Moon, and all the Stars. He formed the great Ocean, Mountains and Volcanoes, yet among all these man is the most wonderful. Although millions of miles from the earth, and millions of miles from each other, man is able to measure the distance from planet to planet and compute their several distances from the earth. He can, with the mind, pass from continent to continent and luminary to luminary, and can even compute the distance from pole to pole. Notwithstanding all this greatness, in comparison with the earth and the great planets, man is not equal to the smallest grain of sand—is as nothing. How great and yet how minute! How comprehensible and yet how fallible when serving his Creator! When we thus view man and contemplate upon him as a mere atom in existence, in comparison with the earth, do we think that so small an object is worthy of any attention or care? Ah, but God cares for all his creatures. Let us now look at the other picture. Man being able to comprehend so much should he not comprehend the object for which he lives and reverence his Creator? Ah, insulting shame!—How obstinate and liable to err, notwithstanding all his greatness.

Unbelief.

Unbelief is a gigantic foe. He is indeed the champion of all the rest, peculiarly skilful and bold in all his attacks. He knows how to shift his ground adroitly. Sometimes he assails vehemently, denying Christianity itself; nay, the very existence of the Almighty, declaring that "God is nature, and there is no other God," and that "death is an eternal sleep." Thus by one stroke he would sweep away the being and attributes of the Eternal; the doctrines, promises and commandments, of the word of God, man's responsibilities and consequent duties.

Unbelief, however, does not always act so boldly.—Sometimes he admits the existence of God, and the subject of religion in general, but denies that man owes duties to the former, or that he is interested in the latter. He will even approve of the form of religion, provided there is no power, no faith, no Holy Spirit in it. Unbelief in this form destroys thousands of immortal souls who profess Christ, yet not having true faith, in works deny him. "He that believeth not shall be damned."

J. H. MILLER.

Meyers Mills, Pa.

You may go to heaven without health, without wealth, without honors, without pleasures, without friends, and without learning; but you can never go to heaven without Christ.

MISCELLANEOUS.

Resolution.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needy, yea and nay,
Say it.

If you've anything to love,
As a blessing from above,
Love it.

If you've anything to give,
That another's joy may live,
Give it.

If some hollow creed you doubt,
Though the whole world hoot and shout.
Doubt it.

If you know what torch to light,
Guiding others through the night,
Light it

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold
Next your heart, lest it get cold,
Hold it.

If you've any grief to meet,
At the loving Father's feet,
Meet it.

If you're given light to see
What a child of God should be,
See it

Whether life be bright or drear,
There's a message sweet and clear
Whispered down to every ear.
Hear it

A Thorn in the Pillow.

A little girl went to visit her grand mother, who lived at some distance from her mother's and father's home. She seemed happy all day, for she had everything to make her happy. But when grandmother went to look at her after she was asleep, she saw tear-drops on her eye-lashes.

"Ah," said the old lady the next morning, "You were a little home-sick last night, my dear."

"Oh no, grandmother," Mabel replied, "I could never be homesick here."

It was just so the next night, and the next. At length grandmother thought, as the child seemed troubled, that she would sit in the next room until she went to sleep. Presently, although Mabel was tucked up, she began to rustle her quilt and shake her pillow, and her grandmother heard a little sob, so she went to her and said:

"Mabel, my child, you have a thorn in your pillow; what is it?"

Then the little girl hid her face, and began to cry aloud. Her grandmother was very much troubled.—At length Mabel answered:

"Oh grandmother, when I am alone here I cannot forget how I said, I won't mother," and I cannot unsay it; and mother is good and loves me so much, and—I was so naughty!"

And the tears streamed afresh down the child's cheeks. Here, then was the thorn in her pillow, and she could not withdraw it. And so it will be, by and by, with the little boy who is selfish and unkind at home. When he is away among strangers, he will think of the home of his childhood, and the recollection of some unkind word or action will be a thorn in his pillow when he retires at night. And the little girl who does not care to help her mother now will find a thorn in her pillow when that mother sleeps in the grave.

True Courage.

"Coward! coward!" said James Lawson to Edward Wilkins, as he pointed his finger at him.

Edward's face turned very red, and then the tears started to his eyes as he said: "James Lawson, don't call me a coward."

"Why don't you fight John Taylor, then, when he dares you? I would not be dared by any boy."

"He is afraid," said Charles Jones, as he put his finger in his eyes, and pretended to cry.

"I am not afraid said Edward, and he looked almost ready to give up, for John Taylor came forward and said; "Come on, then, and show that you are not afraid."

A gentleman passing by said: Why do you not fight the boy?—Tell me the reason."

The boys all stood still, while Edward said: "I will not do a wicked thing, sir, if they do call me a coward."

"That's right, my noble boy," said the gentleman. "If you fight with that boy you will readily disgrace yourself, and will show that you are more afraid of the laugh and ridicule of your friends than of breaking the commandments of your Maker. It is more honorable to bear an insult with meekness, than to fight about it. Beasts and brutes, which have no reason, know of no other way to avenge themselves.—Though it be hard to be called a coward, and to submit to indignity and insult, yet remember the words of the wise man: 'He that ruleth his spirit is greater than he that taketh a city.' Many a poor, deluded man has been drawn in to accept a challenge and fight a duel to exhibit his bravery, and thus display to all that he was a miserable coward, who was afraid of the sneer and laugh of his companions.

The Cross of Christ.

He that stands beneath the cross, and understands the scene, dares not sin; not because there is a hell beneath him, or an angry God above him, but because holiness is felt to reign there. The ground on which he treads is sacred; the glory of the Lord encircles him; and, like Moses, he must remove the shoes from his feet. The cross is a venerable spot. I love to linger about it, not merely that I may read my title to everlasting life, but that I may study the greatness of God. I use the term advisedly. God never appears so truly great, so intensely holy, as when, from the pure energy of principle, He gives Himself in the person of His Son, to die rather than His character should be impugned. Who dares prevaricate with moral distinctions, and talk of death as a greater evil than dishonor, when God, the mighty Maker, died rather than that truth or justice should be compromised? Who, at the foot of Calvary, can pronounce sin to be a slight evil? Here, then, lies the most impressive sanction of Revelation. *Dr Thornwell.*

A Beautiful Passage.

"Artesian wells are sunk through the sod of the prairies, through the loam, through the gravel, through the hard pan, which is almost granite, until at last, 1,000 or 1,500 feet beneath the surface, the hand of man reveals a deep and rapid river coursing through those solitary sunless depths at a speed of ten miles per hour, swifter than the

Ohio, Mississippi or Hudson, or any of the bountiful and imperial streams of this country, flowing as they do through picturesque mountain scenery, stately forest or enameled meadow, amid towered cities or cultivated fields. And when the shaft has reached that imprisoned river, and the rent for the first time been made through its dungeon wall, the waters, remembering the august source on the far distant mountain tops, whence ages ago they fell, leap upward to the light with terrible energy, rising in an instant far above the surface of the earth, and pouring forth their fertilizingt current to delight and refresh mankind. And even with such an awakening are we gladdened when half-forgottent humanity bursts from time to time out of the depths in which it has pursued its joyless, sunless course, moaning and murmuring through long centuries, but never quite forgetting its divine and distant origin. Such was the upward movement out of intellectual thraldom which we call the Reformatian, when the shaft of Luther struck the captive stream; such an awakening, but a more significant and hopeful one, has been heralded for this whole republic, east and west, north and south, and for all humanity, by the triumph of the right in the recent four years' conflict in which all have been the conquerors." —*J. L. Motley.*

TRUE.—Anybody can be a christian down hill, but it is not every body that can be a christian up hill. You can laugh when you please, of course —you can be happy when people give you something you want. You are healthy; you are favored; you keep up an equilibrium between health and disposition; everything goes right with you; you meet people that you love; you sing and pray, and are happy, and feel religious And I do not, say a word against all this; but then that does not test you. Go where, there are no meetings, where your duty is very hard and where you are surrounded by many temptations and evil influences; and then, if you have the spirit of religion, it will show itself. And it is at such times that it is the most grateful to the care of your Master

CHEERFULNESS.—Nothing so adorns the face as cheerfulness. When the heart is in flower, its bloom and beauty pass the features.

Christian Family Companion

Tyrone City, Pa., July 27, 1869.

Editors Table.

For the last two weeks our table has been in the wildest confussion; now in the sitting room and then in the kitchen, some times ladened down with books, and at other covered over with papers and other rubbish. Indeed it did not much matters where it was for we could not use it.

We have been laboring under great inconvenience for some time, on account of having our press on the second story of the building, and have been deferring the change because of the labor and expences that it would require until it could be no longer endured. Hence the work was commenced on Tuesdoy 13th inst, and for that reason our readers got no paper last week. For ten consecutive days (Sunday excepted) we labored as hard as ever man labored. No doubt many of our readers worked hard in the harvest field during the same time, but we believe that few were as tired, and as nearly worn out as your editor. We superintended the taking down of the press and Engine, and put them up again. We were obliged to do much of the physical labor on account of the scarity of suitable hands. But it has been done, and in a few days we shall be rested, and then we will know what rest is. We shall now be pretty well fixed, and if we shall be able to collect money to meet the bills as they are presented we shall say no more about it.

As our assistant went away in the midst of the confusion, some of the business in the way of sending books, &c., have suffered delay. Also the editorial labors of the paper have been much neglected and very hastily performed, and some of the proof reading given into the hands of the printers. We are still very throng, and shall, be for several weeks, but hope to be able to give more attention to editoral duties.

Answers to Correspondents.

JOSEPH. ZAHN. The Minutes have been sent; all English. They are not yet printed in German, and will not be—by us at least—unless 20$ worth can be sold.

E. S. Miller, Hagerstown, Md.—We could Dispose of the Iowa Debates if we had them. But unless you bought them for less money than we paid for those we sold we could not make expenses of two shipments.—Send one to George Cook, Raleigh C. H. West Va, and charge to our account. Persons wishing the Debate between Quinter and McConnell, can obtain it by addressing Ed. S. Miller, Hagerstown, Md. Price $125.

Martha A. F. Kerksey. Your money was acknowledged in No 24, and is all right.

John Wise, Scenesy Hill, Pa. We think the letter. to which you allude, appeared in No. 25.

Proper Names.

We make the request to correspondents, and all concerned, in their communications to the *Companion*, to write all *proper* names in clear, legible, distinct charactors—in default of which we are not willing to be held responsible for mistakes. This applies particularly to marriage and obituary notices, in which the *names* of the parties are often written so hurriedly and illegibly, that it is next to impossible to decypher them. *Guess*-work, no doubt, is as good as any other when it happens to *hit*—but very often it *misses*, and then the entire notice is spoiled. *When* will our correspondents exercise a proper degree of care in this matter? We trust *soon*.

Error in making up.

On first page, second column this issue, mark out the last three lines.—This Error was accidental, and occurred by making alterations after the proof had been read. Be sure and mark them out.

For the present we need no more copies of No. 24. Thank for those received.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required as a guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written on one side of the sheet only.

Brother Holsinger; On the 19th of June it was my happy privilige to be with the members of the Portage Prairie congregation, at brother Jacob Reprogle's, in Laport County, Ind. The congregation met in the barn. The brethren preached the pure word of God. Services commenced between 4, and 5, o'clock.—The members were done washing feet before dark; they then began to place the supper on the table, and thus proceeded with the communion in regular order as the word directed, to the joy and satisfaction of the members, while we believe the well ordered congregation was seriously impressed with a sense of their speedy return to God. Better behavior I never witnessed at a communion meeting.

On Sabbath morning the congregation met before six o'clock for morning service, and breakfast at the barn, and at 9 public preaching commenced and continued until near 12 o'clock at the close of which one of the Elders delivered a very persuasive exortation in the course of which he said, if there were any in the congregation that were tired of sin, and had become willing to forsake it, and join in with the people of God, to serve the Lord, and wished to unite with the church; should make it known by rising to their feet, or come forward to the table, and if there were any outside wishing to do so they also could signify it by coming in and taking their seat near the table while the brethren would sing a hymn: the brethren then sang a hymn, and while they were singing, two souls came forward whose heads had been silvered over by the frosts of many winters, who were satisfied that nothing short of the atonement, with Christ's own terms, can save poor, undone, fallen man, "For this man *Christ* receiveth sinners."

One of the Elders then remarked that they had obtained permission of the Annual Meeting to examine the applicants for baptism, before, or in the presence of the congregation, on account that during the war, when the brethren applied for exemption in some places, some of the authorities disputed the Brethren's having any such article of faith, prior to the war, having never heard of, or seen any received into the church, on the conditions of not bearing arms, &c. So then the Elder addressed himself to the applicants thus in substance. You are not allowed to bear *arms*, nor encourage warfare in any respect; and inasmuch as we cannot give life we have no right to take it away, and God has said, "Thou shalt not kill," but "love your enemies, bless them that curse you, and pray for them that despitefully entreat you." You are forbidden taking an oath with an uplifted hand, or by kissing the book, but you may affirm when called upon in court, &c. "Let your yea, be yea; and your nay nay, for what soever cometh more than this is evil." You are not allowed to conform yourselves to the foolish fashions of the world, such as braided hair, golden apparel, and costly array; you should not wear in the winter what will not keep out cold, nor in the summer what will not keep out heat, but let your outward apparel be that which becometh modesty. Are you willing to comply with these requisitions? They said yea. Then the Elder turned to the church and said, you brethren and sisters have heard what these applicants have said, are you now willing to receive them into fellowship with the church? We will wait a moment, and take silence for consent. There being no objection, the congregation was dismissed, after prayer, to repair to the waters of Pine Lake, where the administrator read from the 18th of Matthew, after which they were asked if they were willing to comply with and live up to this the Gospel rule. Answering in the affirmative, after prayer, they were led into the lake and were baptized, as Christ gave commandment.

Now, dear reader, although this is not as I have been used to doing, yet I am frank to confess, that it is nearer the gospel than I have ever seen it done. The English says, "Compel them to come in." The German says, "Invite themto come in." Now, dear brethren, let us lay down all our preconceived ideas, and just take the plain, simple word for it. Did not these shepherds on Portage Prairie invite them to come in? Surely they did. I did not hear them require the appliconts to follow members, not even the *old ones*, but the *Word. Follow Christ.* Yes, preach *Jesus more*, and the old order *less*. This very circumstance, with thousands of others, proves the necessity of following none but Christ; and then as far as we follow Christ, and as far as the old brethren followed Christ, to that extent we are right and alike. And as our brethren in the different states and even in the same states, have some little different ways of doing the same, we should all exercise charity and forbearance, in following our blessed Master. I am well aware of the prejudice existing in many of us, the writer not excepted; but I much desire to get freed from what I have, and "receive with meekness the ingrafted word." It is so natural for us *all* to think that just the way I have been raised, and used to doing business in the church, just so it must always be, and perhaps have no scripture on the subject. To such I would say, "have fervent charity in yourselves." "Be not self-willed." I mean in matters of minor importance; but when it comes to the Gospel, we should "earnestly contend for the faith once delivered to the saints." Never barter God's word, but our own human ways may at any time be bartered for better ones. A new truth is better than an old error. We thank God for Gospel truth. May God so influence us all, that we may ever be willing to obey that truth which will bring us together, safely housed in the kingdom of Glory.

P. R. WRIGHTSMAN.

Dayton, Ohio.

For the Companion.

Encouragement and Suggestions.

Brother Henry: Having taken my pen in hand to send you the name of another subscriber I will take the opportunity to drop a few kindly words of encouragement and suggestions relative to the "*Companion*," which I am gratified to learn and experience is becoming more popular with the Brotherhood as time progress; doubtless owing to the fact that improvement for good stamps every volume, and I trust improvement may still go on through the instrumentality of the Holy Spirit, until it becomes a great auxilary in promoting good, suppressing evil, and thus an-

swer its design. That such may be the end let one and all of us seek more and more the aidance and guidance of that Spirit that is able to fit and qualify each of us for the duties encumbent upon us. Let love, forbearance, meekness, humility and zeal have a deep seat in the heart, and thus armed with the armor of God, go forth upon the stage of action and be workers together with God, having an eye single to the prosperity of zion, salvation of souls, and all to the Glory of God.

I discover a falling off in orignal matter for the columns of the *Companion*. Brethren this is our fault. Not intimating that the selections of its columns are not good, but we like to have the *best thoughts* of our dear Brethren and Sisters: so full of earnestness, love and humility; I must say I am "*cumbered* about" so many things that I have given but a faint response to your personal request to contribute to the columns of the *Companion*, knowing, others of the many brethren and sisters are more competent to produce original matter, I chose to read and ponder their thoughts rather than tresspass on your space with my pen scratches. But to the dear brethren and sisters I would suggest, let us put in our mites to support our papers in every way necessary. Time is too precious to spend it idly. While engaged about our daily routine of duty let us *think* —think to some good purpose, having our minds roving "in heavenly places in Christ;" then when we have a few spare moments and being moved by the good Spirit, pen down the essence of our meditations, send them off to the *inspection* office of the Editor, and if all who can would so do, he, the Editor, would have a large collections to draw jewels from to fill our Christian casket. Thus brethren we may accomplish some little, at least, in moving on the great work of salvation and santification; and as the Ocean is made up of little drops of water so many little actions by accumulation bring about an Ocean of good. And you dear sisters, I am gratified to see are moving in the work. Oh should you not thank God, you to have the privilege of "being workers together with him," that is with God, for good. Write and continue to write,—your preaching by the pen may awaken many a one from the stupefying state of sin; your kindly admonitions are so encourageing to the band of pilgrims." We rejoice when we see you yield the pen against the inovations of those that would eventually drag the Church into the channel of popular religion. And when we see you thus using you influence against the rolling tide of pride, and earnestly contending for oneness in practice and for an open manifestation of our organization being separate and distinct from the world in *all things*, our hearts sentiment is, "God bless you." Let us all, Editors, correspondents, and co-laborers, work while it is called to-day. And Let us keep vigilant watch over our hearts, beware of self pride, and never let the devil make us believe *we* can write when we are "nothing"; it is, or should be. "God within us" that does the work if it be good. And that His manifestations may be untrammeled by sin let us purify the fountain by *watching*, *praying*, and and *fasting*, and thus become tools by which God may do great works unto the redemption of the human family and that we may, through his grace shine "as the stars forever and ever."

J. S. FLORY.

Fayetteville, W. Va.

BEAVER CREEK. Va.
June 26, 1869.

Brother Henry; As you always like to hear church news, we will give you a few items; but we have sad news, to the Brotherhood. It is sad to have to say that we have such vile characters among us that would set fire to a church. But such is the case. On the night of the 12th inst our meeting house at Beaver Creek was burned to the ground. The loss falls heavily on us, as there is a large body of members who worship here, which many of our brethren are aware of, both east and west.—To-day we met in council to take in to consideration to build again, and agreed upon building a house this fall, 50 by 80 ft. As it falls heavy on us in an unexpected hour, by consulting the Brethren we agree to request through your paper, if any one feels to give us a mite we will thankfully receive it. Daniel Miller was appointed receiver. His address is Spring Creek, Rockingham Co., Va. Money sent by express or Post office check, will be sent to Harrisonburg, Va.

GEORGE WINE.

Bridge water, Va.

Gospel Visitor please copy.

From Brother Sharp.

Brother Henry:—As it is some time since we wrote anything for the *Companion*, will you allow me to say that we are still enjoying the blessings of health and the usual Comforts of life bestowed by kind Providence to this favored land of the sunny South. When we say *Sunny* we do not mean hot for this part of the south is favored in this respect,—elevated from 900 to 1800 feet above the level of the sea and surrounded by the tallest peaks of the Appalachian mountains. The climate is more mild in Summer than upon the extensive plains of the West, or even the vallies of the middle States; but the warm season continues much longer. The greater part of last January was as warm as May in Pennsylvania; yet up to this date, the mercury in the thermometer, placed under the porch roof toward the sun, never rose above 94 degrees, and under a tree opposite the sun 84 deg. Most farmers were done cutting wheat on the 25th of June, and are now engaged in cutting grass or oats. It struck us a little singular that the clover ripened here as late as in the North and after the wheat is harvested.—Whether this is always the case, I have not been here long enough to know but we have seen clover fields here in November as green as we saw them in August in the North. The wheat crop is considered unusualy good; but to us it seems standing thin on the ground; yet, better filled and finer quality of wheat we think we never saw. The standard of wheat farming here is very low, with few exceptions who *profess* to raise thirty and even forty busheles to the acre.—More attention is paid to the raising of corn than in the most parts of the North. The soil is very much diversified; hardly two adjoining farms can

found having exactly the same kind of soil. There is still a much larger proportion of land in timber, and better timber than strangers expect to see, while much of the land that has been cleared for some time has been farmed to death. It is nothing unusual for fresh land to bring ten good crops of corn in succession.

The longer I am here the more I am convinced that this country possesses superior advantages, and persons willing to come here and settle and dispense with some of the conveniences found in the North would in a few years find themselves amply rewarded. To tell the real facts, this county never will be developed with the lazy, slovenly class of people now here. We want enterprising pioneers from the North, not afraid to work. And the means are here in abundance to make such the happiest and most independent class to be found. Here let me assure you that life and property are just as safe here as in any part of the North.

We are particularly anxious to see Brethren move here who are favorable to education. We most anxiously look forward to the day when the Brethren may have a College of their own, where they need not fear to send their sons and daughters. Are there not enough enterprising advocates of this project who are willing to sacrifice a little for the sake of educating the youth of our church? See what their denominations are doing; and is not our cause as good as theirs?—We want good Brethren, sound in the faith, whose deeds correspond with other profession to move her, and to labor for the welfare of the church and mankind in general.

More anon.

S. Z. SHARP.

From Indiana.

Brother Henry:—On Saturday, June 26th, I accompanied brother Joseph Leedy to Wells Co., Ind., where he had an appointment to preach. He held two meetings; and although there were no additions to the Church, many were seriously impressed, and we hope they will soon take the yoke of Jesus upon them. The meetings were held where very little is known about the Brethren; and thinking it a good opportunity, at the close of meeting, I introduced the *Companion* and *Visitor* to the people, explained to them the character and object of the papers and solicited subscriptions. I succeeded in getting two subscribers for the balance of the year for the *Companion*, neither of whom are members of the Church. One is a young man whose mother is a very pious sister, but is two poor to take the *Companion*. The young man's example in thus providing for his mother what she is unable to provide for herself, is very commendable, and worthy of imitation. The other subscriber is a man who has a family; and he says, he wants a paper for his children.

I think many subscribers might be obtained for our papers if ministers and others, who attend meetings at places where little is known of the Brethren, would introduce them to the people; and much good might thus be accomplished. The benefit would not only be to the editors, but many souls might be brought into the Church that would otherwise know little or nothing of our doctrine or principles.

A. H. SNOWBERGER.

Huntington, Ind.

AUBURN, ILLS. }
July 20,th 1869. }

Brother Holsinger: By request of many of my brethren and sisters in Indiana, I will give a short report of my travels and visits this season up to the above date. my trip to the Annual *Meeting* was a very pleasant one. The short acquaintance formed with a number of brethren and sisters was indeed refreshing to the soul. On my way home from A. M. I stopped in Ohio, and visited some friends, and attended one communion meeting, where I met many brethren and sisters, and friends with whom I used to associate. We enjoyed ourselves very much.

On the 29th of May my wife and I left our friends in Ohio. In the evening we arrived safely at my son's in Bunkerhill, Miami Co., Ind.—Thank the Lord for his care over us, while passing through danger seen and unseen. Soon after our arrivalin Miami County we started on a visit to Cass and White and Benton counties. Had pleasant visits; attended a number of meetings; good attention. On the first day of July we attended a marriage at brother Gochal's. In the morning of the second we started for Ills. Arrived at brother John Nehers. Found sister Neher very low with consumption. I having a very bad sore on one of my legs, we could not get about much. We staid with the members about Virden and Auburn, and were very kindly received, and so well cared for by all the dear brethren and sisters, that we feel to thank them very much, and pray the Lord to bless them and their children.—I am now better so that I can get about pretty well. Thank the Lord. My wife is now ailing, something like Erysipelas. If she does not get better soon, we will go to Indiania. If she gets better, we will remain in Ills. till the middle of August. By that time we expect to be in Miami Co., Ind. Those who wish to speak to me through the medium of the pen will please address me at Peru. Sister Neher died on the morning of 12th July; attended her funeral on 13th; quite a large attendance. We have attended meetings every Sunday since in this country. Very good attendance.

SAMUEL MURRAY.

Brother Holsinger: We have been taking the *Companion* ever since we live in this state and we welcome its messages, for they give us good instruction and information, and we are much edified and built up thereby, in that faith that was once delivered to the saints. There are but few brethren living here; we live rather far from a brotherhood. We have meetings here occasionally. Our speaker has to come forty miles, from Barry County, where there is a church of forty members, and he has a large field of labor; too much so for his health.

Now we would be glad to have some speaker who wishes to locate in the west to come and locate with us here. We have a fine country here, and are close to railroads. We heartily invite Brethren traveling through this State to come this

way and see us. Any Brethren wishing to come to see us will come to Charlotte, Michigan, and then taking the Lansing road, five miles north east, to Potterville. We live near that place.

Charlotte, Mich. J. KEPNER.

Erratum.

We are not to despise the day of small things. One spark of fire may lay a city in ashes. One malicious word may rend a family, a community, a nation. One sin may sink a soul to perdition, and but one "brought death into the world, and all our woe." A typographical error of one word in my fragment in No. 26, not only contradicts the tenor of the whole article, and defeats its object, but puts Jehovah at the head of the evil, changing every thing in the universe, in itself and in its relations.

On first page, second column, 13th line from the top for "present" read *prevent.* C. H. BALSBAUGH.

Brother Holsinger: Please make the following corrections in the article headed, "To a friend who holds erroneous doctrines," published in your last on page 421. In the 18th line from the top, 2nd column, put "scriptural evidence" instead of "spiritual evidence." And on page 422 put "spirit land" for "spiritual land," in 2nd line from top.

"Spiritual" is a very favorite word with me, but too much of a good thing is *not* good, especially when misapplied. Fraternally yours,

SILAS THOMAS

Announcements.

In the Irvin Creek branch, six miles southwest of Menomonia, the county seat of Dunn county, Wisconsin, on the 9th and 10th of October.

At Waterloo, Iowa, on the 25th and 26th of September

In Shelby County, Iowa, August 21st and 22nd. Avoca, on the C. R. I. and P. Railroad, is the station.—Address Washington Wyland, Harlan, Iowa.

To all the above special invitations are extended

Queries.

'Is baptism Essential to Salvation?' The above is a question which is frequently presented and generally by Pedobaptists who contend that it is not. If it is not, does it not seem very inconsistant when they contend so strongly for—and make such great haste to sprinkle Infants; which they claim is baptism? According to my understanding upon this subject infants and children have no need of baptism: but the man and woman who depart this life being unbaptized have no promise of being permitted to share in the first ressurrection.—I would be pleased to know the opinion of the brethren upon the above question. And also on Jno. 3: 5. The passage reads: Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.

The question is What kingdom did the Savior refer to in the above text.

Brethren please answer.

J. BAUR.

Will some Brother give an explanation of the 16th and 17th verses of the 9th chapter of the Gospel by Matthew; where it says "no man putteth a piece of new cloth on an old garment, neither do men put new wine into old bottles," and so forth.

J. G. NEHER.

LIST OF MONEYS received, for subscription, books, &c.,

J. R. Royer, Durlach, Pa.	1.50
D. Hostetler, Richland, Pa.	1.50
C. Geib, "	1.50
Jacob Zook, Lancester, Pa.	1.50
D. Zigler, Timberville, Va.	.75
Mary Brower, Hermitage, Va.	.75
J. Sprinkle, Mechanicsburgh, Ills.	3.00
M. Shively, Inwood, Ind.	.35
U. W. Miller Falls City, Neb.	3.00
J. H. Shook, Green Castle, Pa.	24. 54
W. H. Hillary, Grinnell, Iowa.	1.50
J. J. Skiles, Rossville, Ind.	.70
John Renner, Golden City, Colorado,	1.50
S. G. Arnold, Freedom, Tenn.	1. 50
Abraham Coffman, Indiana.	1.50
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Henry C. Shirk, Akron, Pa.	.75
J. Kepner, Charlotte, Mich.	1.50
Joseph Brunk, Menomonee, Wis.	3.00
G. W. Pack, Sommerset Mills Pa	.35
Daniel Vaniman, Virden Ills.	1.50
S A. Garber, Leon, Iowa.	.60
Josiah Hochstetler, Mount Hope, Ohio,	.35
John H. Miller, Milford, Ind.	.35
David Bosserman, Gettysburgh, Pa.	1.00

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

On the 27th of June, in the Jacobs creek congregation, Westmoreland, county, Pa., sister MARY E. LONG; aged 37 years, and 14 days. Funeral discourse by the writer, from Thessalonians. 4: 13, &c.

D. D. HARNER.

Near Plymouth, Marshall County, Ind., July 14th, our old friends JACOB KLINE and REBECCA KLINE his wife. The old mother died at 5 o'clock in the morning, the old father died at 5 o'clock in the evening. The man was in his 80th year since March, and the woman was in her 73rd year, the month not known. They lived together over 50 years, and often said they would like to go together, and so they did. A few days before they died they give each other farewell. The old Mother said to the old father she was going, the old man said he was going with her. They leave 8 children, and many grand children to mourn their loss. They moved from Berks County Pa., This was requested to be puplished to let their friends know of their death. Funeral services by the writer, and J. HOOVER.

JOHN KNISELEY.

On the 25th April, at the "Normal University," McLean Co., Ills., sister ELIZABETH MAST, Consort of Brother DANIEL MAST; aged 47 years. Funeral services by the writer and Mr Wilkins, to a large assemblage of people, from Rev. 14: 13. Sister Mast was a consistent member of the Church for many years, was kind and self sacrificing. Now freed from the clay of mortality, she lives in immortal youth, in the presence of Him who said: "If ye have done it unto one of the least of these, ye have done it unto me." She leaves a sorrowing husband, and seven children to mourn their loss, which we hope is her eternal gain.

THOS. D. LYON.

In Sangamon Co., Ills., July 12th, of Consumption, sister LYDIA NEHER, wife of brother John Neher; aged 38 years, 7 months, and 16 days. Funeral services by Elder Samuel Murray, of Ind., (being there on a visit) and Elder John Crist, from 1st Thess. 4: 14. Hymn No. 589 was selected by the sister, as she was ready and waiting for the good Lord to take her soul away, as she had a bright hope of eternal life.

JOHN NEHR.

Very suddenly, July 1st, while sitting in her chair, sister ELIZABETH MEYLEY, mother of friend Daniel Meyley, whose sudden death by lightning we noticed but a few weeks ago. The heavy stroke of bereavement that she felt in the unexpected death of a dutiful son, she did not have to endure long; being only about four weeks, when the earthly house of this tabernacle was consigned by the side of her son, closing her age at 68 years, 10 months, and 8 days. Funeral services by Elder C. Keefer.

July 9th, Elder GEORGE McCLANAHAN; aged 58 years, 9 months, and 24 days. For many years our esteemed brother stood as a co-watchman on the walls of Zion, in the Welsh Run congregation, Pa. As a faithful sentinel, who filled his station well to the last. We have the comforting assurance that he is now gone to the glorious inheritance of the righteous. Well may he have said, as oft he did in his last days: "I know I have passed from death unto life, because I love

the Brethren." Funeral services from 2nd Cor. 5:1—5, by Elder David Long and C. Keefer.

EDWARD S. MILLER.

In the Buffalo Valley branch Union, Co., Pa., June the 30th, Sister SUSAN ROYER, wife of Jacob Royer, and only sister of Elder Isaac Myers, formely of Lancaster Co., Pa., aged 68 years, 2 months, and 15 days. The funeral services by Charles Royer, Samuel Longenecker, and the writer. Text Rev. 7: 14. J. L. BEAVER.

Near Waynesboro, Pa., June 9th, Virgil P., infant son of D. D. and Susan FAHRNEY; aged less than two months. The parents have our sympathies in their sad bereavement. May they not neglect to make the necessary preparations, that they may share with their little one the mansions which Jesus has prepared for those who love him.—Editor.

In Hawkins Co., East Tenn., on the 6th of April 1866, WILLIAM S. PRESLEY, aged one year and 6 days.

Also, on the 20th of July 1868, FRANCIS M. PRESLEY, aged one year and there months.

Also, on the 27th of November 1868, LOUSISA. D. PRESLEY, aged 18 days.

The above were children of friend Samuel and sister J. Presley. Funeral services from Mark 10: 15, 16., by brother Henry Brubaker, Jr., and the writer on the 13th June 1869.

Also, in the Lime Stone branch, Washington Co., East Tenn., May 5th, sister ELIZABETH, consort of brother Jesse SPITZER; aged 56 years, 3 months and 15 days. She was a consistent member of the Church of the Brethren for about 38 years. Funeral services by the writer from 1 Peter 1: 24.

In the same branch, on the 6th of May, brother BENJAMIN BASHOR, aged 33 years and 3 months, lacking one day. Leaves a wife and three children to mourn their loss. Funeral services by the brethren, from John 11: 26.

ISAAC BILLHIMER.

In Seneca county, Ohio, September the 4th 1868, sister ELIZABETH HUFFMAN; aged 86 years, and 21 days. She was truly a mother in Israel, Beloved by all who knew her.—Funeral services by the writer.

In the same church, in Febuary last SARAH JANE DOWNS; Aged 3 years, and 7 months, daughter of Brother Stephen and sister Christiana Downs. Funeral services by Elder John P. Ebersole.

In the same church, June the 13th, ELIZA JANE ROOP, Daughter of brother Israel and sister M. Roop; aged 22 years, 11 months and 13 days. She was a worthy young woman, esteemed by all who knew her, but has done like hundreds of others; she knew her duty, and often felt it; but still put it off until a more convenient time. Funeral services by Elder John Wise, from Washington Co. Pa., who wos with us at the time, and the writer.

In Crawford Co., Ohio, July 3rd, ALBINE ELIZABETH GEORGE; aged 2 years, 3 months, and 24 days. Funeral services by the writer, from Matthew 24: 44.

JOHN BRILLHART.

Advertisements.

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(23 1 m)

THE Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME V. TYRONE, PA. TUESDAY, AUG. 3, 1869. NUMBER 30

For the Companion.

Spreading the Gospel—My Experience.

(Continued from page 434)

Having discoursed upon each proposition, and given such arguments as I thought most convincing, I then reversed our relative positions,—I mean, of myself and my audience,—by placing them under the same obligation to me that I had placed myself in to them, viz., to give me a satisfactory "reason of the hope that they had within them." 1st. Had they believed on Jesus Christ with the whole heart? "Except ye believe that I am He, ye shall die in your sins." "With the heart man believeth unto righteousness." "Believe on the Lord Jesus Christ, and thou shalt be saved." "So then faith cometh by hearing, and hearing by the word of God." Therefore, without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of those who diligently seek him. 2nd. If they had repented of all their sins, with that compunction *of conscience* which should characterize the truly penitent believer as exhibited on the day of Pentecost, and elsewhere as recorded in the scriptures, when they said: "Men, and Brethren, what must we do?" "Sirs, what must I do to be saved?" "Lord, what wilt thou have me to do?" A Godly sorrow worketh a repentance unto life, not to be repented of." "Repent and believe the Gospel." "For thus it is written, and thus it behooved Christ to suffer and to arise from the dead the third day," and that repentance and remission of sins should be preached in his name among all nations." "Except ye repent ye shall all likewise perish," for, "the times of this ignorance God winked at, but now he commandeth all men everywhere to repent." 3rd. If they knew that they had been born again, or passed from death unto life. "Except a man is born again, he cannot see the kingdom of God." "By this we know that we have passed from death unto life, because we love the brethren." "Therefore, seeing you have purified your souls in obeying the truth unto the unfeigned love of the Brethren, see that you love one another fervently out of a pure heart, being born again, not of corruptible seed, but of incorruptible, by the word of truth, which liveth and abideth forever." Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God."

4th. Had they confessed the name of Jesus Christ before men? "He that confesseth me before men, him will I confess before my Father, and the Holy Angels." "If thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "Every knee shall bow, and every tongue shall confess to the glory of God the Father."

5th. Had they been born of the water, according to Christ's instructions to Nicodemus, or been circumcised with the circumcision made without hands, in the putting off of the body of the flesh," by being "buried with him in baptism, wherein also we are arisen with him through the operation of God, who hath raised him from the dead." Therefore, "being buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

6th. Whether, if in being born of the water, or in being buried with Christ in baptism, it had been done according to his instructions as recorded in the 28th chapter of our Lord's gospel by Matthew, and which was given in his last commission, and just before he took his departure from his Disciples, and ascended up into heaven. I here again referred their minds to my arguments upon this proposition, a summary of which may be found by refering to the first article of this series, that there must according to the genius of our language, be a corresponding action every time the verb baptizing, or its substitute, the conjunction, is repeated; and that nothing short of this would satisfy me. But in order to give me a satisfactory answer, it was necessary that they not only be buried with Christ in baptism, "in the name of the Father, and of the Son, and of the Holy Spirit," but that it must be done by a forward action. I here also referred them back to the arguments and proofs which I had already adduced in their hearing, while discoursing upon this part of my subject, and which I felt confident I had sustained by overwhelming evidences both positive and circumstantial. I asked them to let their minds revert to all the places where baptism was alluded to in Scripture, and see if a single one favored a backward action.

But time forbids me entering further to detail all the inquiries which I presented for them to answer; neither do I think it prudent to do so, even had I time. Because these things are so often expatiated by the Brethren, both in oral declamations, and written essays, that they have ceased to be interesting to the readers of our periodicals.

At the conclusion of the exercises upon that occasion, this man, of whom I have spoken elsewhere, who was an open and an avowed enemy, and who had scoffed that our practice of baptism was an absurdity, and that we

man, or set of men, could show any reasonable grounds for it, either logical or scriptural. The same man, who is now a prominent member of the Church, and who fills an official station therein, came out publicly on that occasion and confessed that he was convinced, and that he had been in error and darkness all of his life. He now became one of the warmest friends and strongest advocates of the Brethren, thereby verifying the declaration, "that the things which he once hated he now loved." And although it was sometime before he became a member of the church, yet the principle was in his heart causing him to be like the meal in which the woman hid the leaven until the whole became leavened. The word now began to find a lodgement in the hearts of several of the citizens of Johnson County, so that I was made to greatly rejoice, as many of them were my dear friends and relatives.

The result of my visit to Johnson county was the commencement of a great deal of my trouble and anxiety afterwards. Notwithstanding the vast amount of concern which I have since experienced therefrom, I have never yet had cause to regret it, but on the contrary it has been one of the means of furnishing me great consolation and joy. On my subsequent visit to that place two dear friends became obedient to "the faith," one of whom was my mother, who had been a member of the Baptist Church before I had a being upon earth. And although I am conscious that it will reflect no credit upon myself—or my mother,—to make this statement here, neither do I desire it should—yet duty calls for it in recording this report—I therefore simply state that at that time I had the exquisite satisfaction of immersing my mother into the 'death of our Lord Jesus Christ," "in the name of the Father, and of the Son, and of the Holy Ghost." This was the first baptism which had ever been performed in this manner, in that part of our country.

I left an appointment for two months afterward, and although I said nothing with regard to the administration of baptism at that time, yet the report got pretty generally circulated, and the result was an immense congregation to witness the scene. I had procured the services of other brethren to accompany me to this appointment, as I designed to continue the meeting some days. During the progress of the meeting I was often interrogated upon the subject of "how we received members into the Church, or how we ever got any person to join the Church, as we never call for joiners."

To all such nquiries my invariable reply was, that when persons become anxious to obey the Savior, they will find someway to do so, and that too much teazing and inviting upon the part of the minister never had a very good effect upon the future character of the individuals thus persuaded; but, on the contrary, a very large proportion of them, as soon as the soothing, persuasive voice of the minister, and the exhilerating, excitable songs of the congregation had ceased to vibrate upon the sensitive lobe of the ear, or to stir the latent powers of the soul, and thereby causing that strange, peculiar, unaccountable sensation which can only be produced upon such occasions, and under such circumstances, and which must be felt in order to be realized, and which can be more enjoyed than described—and in short that mysterious, indescribable feeling which pervades the whole system upon such occasions which many have mistaken for conversion, or religion, and consequently causing them to give vent to their feelings in outbursts of shouts and exultations, and praises to God. But as soon as these feelings have subsided, and they again come to the stern realization that they were still creatures of this world, surrounded by a body of sin and death, and not one whit changed from what they were prior to the time of their temporary excitement, they begin to regret the step they have taken, and therefore they very soon (like the dog) "turn back to its vomit again," and the sow that was washed, to wallowing in the mire. I, therefore, for these and many other reasons which I might give, if necessary,—preferred to let persons make up their own minds and select their own time to engage in this solemn and important work; and that I felt very confident that when they saw the great importance of doing so, they would find "the way."

It was not long until my prediction was fulfilled, for very soon some of the people began to see the great necessity of dedicating themselves to the service of God. I must here ask the indulgence of the reader while I give one or two instances of this kind, which occurred in the time of which I am writing. I received a special request from one of my uncles, who had recently been stricken down with paralysis, to come and see him and preach at his house. I therefore made an appointment for that evening. I had the pleasure of meeting with a very respectable congregation of my former friends and acquaintances.

My discourse on that occasion was drawn from the language of those servants who were sent out into the highways and hedges to invite all that they saw, both maimed and halt, unto the supper—"*and the servants returned saying, Lord we have done as thou hast commanded and yet there is room,*" &c. In the congregation assembled I noticed an old friend, but who was once one of the strongest opposers of the "New doctrine," as he called it, but who is now a faithful deacon in the Church. I noticed also, that he was very seriously impressed with the great importance of accepting of the invitation, while he had the opportunity of doing so.

Early next morning I set out for my appointment at "Cobbs Creek," at 11 o'clock. In going to the appointment I had to pass by the house of my friend, referred to. When I reached the house, he came out and asked me to alight and go into the house. I excused myself, urging as a reason the distance to reach my appointment, and the lateness of the hour. But no excuse would prevail, and I was necessitated to yield to his wishes.

He then requested me to baptize him. I explained to him the nature of the case; that I had an appointment at 11 oclock, which, if I stopped I could not reach; that I was unprepared to attend to baptism, having no change of clothing with me;—but all those excuses were of no a vail. So that I found that I was in duty bound to hear his confession, and upon it to immerse him into the death of our Lord. I therefore consented to stop for half an hour, and in the mean time I suggested the propriety of notifying some members who lived but a short distance,—while I made the necessary preparation. The News was circulated round, so that we had a very respectable little congregation to witness the ceremony.

This performed, I resumed my journey to Cobbs Creek, where I arrived about one o'clock; but entirely

too late for my appointments, as I found on my arrival that all the congregation except four had entirely given me up, and left the place for home.

Among those whom I found still waiting, and anxiously looking for my arrival, was a sister and a woman who had come to meeting with the expectation of joining the Church, and therefore she had brought a change of clothing for the occasion. Of course it was not expected that I would try to preach a discourse to four persons; I therefore, when I was informed of the desire upon the part of the woman to be immersed—approached her, and after interrogating her, to my satisfaction, and also learning that she had been a member of the Baptist Church for a number of years, I proceeded to read to her the 18th chapter of Matth, making some comments upon the same—took her confession—and proceeded to baptize her.

I do not give these cases by way of boasting of my success by any means; far be it from me to glory in any thing save the cross of our Lord Jesus Christ; for I ascribe all to the eficacy of Christ's death, and resurrection, and the Holy Spirit—Therefore I only give these as instances to show the great anxiety manifested upon the part of those who live remote from the Brethren, and who have not the opportunities of hearing them preach very often, and also to show with what readiness of mind they believe and obey, when they hear it. *But "how shall they call on him in whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they are sent?"* (*To be concluded in the next article.*)

Faith.

"Faith cometh by hearing and hearing by the word of God." Romans 10:17.

In its simplest sense faith is belief upon testimony. Most of the knowledge which we possess we obtain through faith, that is through belief of what we read, or of what some one tells us. For example, you never saw General Washington, the first President of the United States, and yet you are as fully convinced that he lived as if you had personally known him. Why are you so thoroughly convinced that there was such a man? Simply because you have testimony to establish the fact, which you can not doubt any more than you can doubt your own existance. It may be you never saw the city of Rome in Italy, but you are perfectly sure the is such a city, and if business or pleasure called you to visit it you would leave your own country feeling certain of beholding this renowned capital of the Roman Empire, unless some unexpected providence interrupted your journey. The testimony in this case you do not think of calling in question even for one moment.

It is probable that you have never determined the size and distance from the earth to the sun and the moon and the various planets belonging to our solar system; and I presume you accept without hesitation the testimony of practical astronomers, upon this subject. The truth is, God has so constituted us that we are bound to receive and to act upon credible testimony with as much confidence as we rely upon our own senses.

Now let us apply this to the question of our salvation. We will already take it for granted that you believe the Bible to be the word of God, and consequently that it is true. We read in this inspired book a great many historical statements concerning various nations and individuals. The impressions produced by these statements will not greatly differ perhaps from that produced by reading accounts of similar providential dealings in a history of the United States or of England, because you do not feel that you are personally and intimately affected by them. But we also read that the wicked shall be turned into hell and all the nations that forget God; where the smoke of their torment ascendeth up forever and ever." "It is appointed unto men once to die, but after this the judgment." "It is a fearful thing to fall into the hands of the living God." If we really believe these solemn declarations and feel our own sinfulness, the unavoidable result will be anxiety and fear. Again we turn to other portions of the scriptures and read, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am the chief." He is able also to save them to the uttermost that come unto God by him; "Seeing he ever liveth to make intercession for them." "The blood Jesus Christ his Son cleanseth us from all sin," "and him that cometh unto me I will in no wise cast out."

We have already acknowledged the Bible to be the word of God, and faith cometh by hearing and hearing by the word of God, and how can we hear without a preacher, and how can they preach except they be sent? Consequently how highly should we honor the sower that soweth the right kind of seed; as one soweth and another reapeth; and "how beautiful are the feet of them that bring us glad tidings of great joy."

J. W. BURGER.

Liberty, Illinois

Syrian Shepherds—Reply.

I see in *Companion* No. 25, page 397, that information is desired by brother M. T. Bear, Centerville, Michigan, in regard to "how we may know that those shepherds were Syrians," who were watching their flocks by night, when the news of the Savior's birth was proclaimed by the angels unto them. We shall attempt to give our opinion in regard to this matter. According to the best information we can gather from the scriptures and other authority, Syria comprises that portion of country lying directly east of the Mediterranean Sea. It is so illustrated on the map of the "Travels of our Lord and his Apostles," in the Bible in our possession. Also other authors claim the same. According to Luke 2: 2, we find Cyrenius was governor of Syria, and in obedience to his decree, all went, each into his own city, to be taxed. Joseph and Mary went from Nazareth to Bethlehem, and while there the Savior was born. In Luke 2: 8, we read: "in the self-same country were shepherds, watching their flocks by night." Here we might infer that they were Jews. But let us admit they were Jews, we can also with propriety call them Syrians, as the country where they were is a portion of Syria. For illustration, our present country, the United States, which is divided into States, and each State subdivided into smaller divisions, yet all united under one government, and governed by the officials at the National Capital; and according to the laws of our country, we all go each to his own city or town to be taxed. Then let us live in Ohio, Indiana, or any other state, we may be called Ohioans, Indianians, &c., the name peculiar to our country, yet we are really Americans. So in regard to those shepherds, living in Judea. Luke 2: 4—8. They may be called Jews, or living in the divisions of Samaria, Gallilee, &c., they would be called Samaritans, or the name peculiar to their country, yet really are Syrians.

S. T. BOSSERMAN.

Dunkirk, Ohio.

For the Companion.

Proper Subjects of Christian Baptism.

Before entering into an investigation of this subject I shall premise a few particulars.

1. The unbaptized portion of the human family is properly by divided into three classes,—believers, unbelievers, and infants. Believers are such as have been instructed in the truths of the gospel, and have accepted the truth taught as facts; unbelievers are such as have not accepted the truths taught: and infants are such as are not of sufficient age, or whose minds are not sufficiently developed, to enable them either to accept or reject the gospel.

2. Baptists and pedo-baptists are fully united in the belief, 1. That believers are proper subjects of Christian baptism, and 2. That unbelievers are not proper subjects to receive this sacred rite. The only point in dispute is in reference to infants. Are infants proper persons to whom to administer the holy ordinance of Christian baptism? Here is the diverging point. Our pedo-baptist friends affirm, and we deny. We are told that infants are included in the language of Christs: "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Math. 28: 19.

The argument of pedo-baptists is fully and fairly set forth in the following syllogism. All nations are to be baptized;

Infants constitute a part of all nations;

Hence infants are to be baptized. Now, it is a fixed principle, that every conclusion, that is correctly derived from true premises, must be true. In the foregoing argument, I admit, that by valid reasoning on the premises, the conclusion is correctly drawn; and hence, if the premises are true, the conclusion is also true, and infants ought to be baptized. Let me here introduce another syllogism to show to the reader that there is something unsound in the preceeding argument, which is now so extensively used, and so much relied upon by pedobaptists.

All nations are to be baptized;

Unbelievers constitute a part of all nations;

Hence unbelievers are to be baptized.

Will pedo-baptists accept of this? Are unbelievers, atheists, and deists to be baptized simply because they constitute a part of all nations? Are pedo-baptists indeed prepared to step forth and administer the holy ordinance to such characters as these? No, they will do it no more than we will. But why not? In both syllogism the first proposition is the same: viz. "*All nations are to be baptized*;" and it must be equally true or untrue in both. In both, the second proposition is equally true. It is true that *infants constitute a part of all nations*; but it is as indubitably true that *unbelievers constitute a part of all nations*. The reasoning is as valid, and the conclusion is as legitimately drawn—as correctly derived, in one case as in theother; and the inevitable conclusion is, that if *infants* are to be baptized *beceuse they constitute a part of all nations, unbelievers*, of all clasaes, ought to be baptized *for the same reason*. Sound reasoning in one case is sound reasoning in every parallel case.

I shall now proceed to show wherein the error lies. In the syllogism in reference to unbelievers, the conclusion is that "*unbelievers are to be baptized.*" This conclusion we all agree is not correct—it is erroneous, untrue. We are all fully united on this point that unbelievers are not proper subjects of Christian baptism. When an erroneous conclusion has been fairly deduced from its premises, at least one of the propositions must be faulty. In this syllogism the conclusion is erroneous, but it has been fairly deduced from the premises; and therefore it must inevitably follow that at lsast one of the propositions is unsound. "*Unbelievers constitute a part of all nations,*" is the second proposition, and it is so evidently true that no sane person will for a moment doubt its correctness. Now, since the second or minor of the premises is true, and the correctly derived conclusion is not true, it must follow, that the first or major proposition is unsound. What then is this unsound proposition? It is this; *All nations are to be baptized.* But this is the major proposition in the argument in favor of infant baptism! We can not help that. It was pedo-baptists who made it a proposition in an endeavor to support their miserable dogma. They should not have done so. The proposition is a perversion of the plain meaning of the language of Christ, and is unsound, erroneous, untrue wherever you place it: and every legitimate conclusion deduced therefrom must be erroneous.

Here are the facts in reference to this text. The cor-

rect rendering is that found in the Revised translation of the American Bible Union: "Go therefore and disciple all the nations, immersing them in the name of the Father, &c." They were commanded to disciple,(that is to make disciples of—to convert to the doctrines and principles of the gospel,)all nations; and to baptize the disciples which they had made, those who had accepted the doctrines and truths which they had been taught. I shall now sum up this controversy in the following syllogisms:

1. All nations are to be taught, and those who receive the truths taught are to be baptized;
Believers do receive the truths taught;
Hence believers are to be baptized.

2. All nations are to be taught, and those who receive the truths taught are to be baptized;
But unbelievers do not receive the truths taught:
Hence unbelievers are not to be baptized.

3. All nations are to be taught, and those who receive the truths taught are to be baptized;
But infants cannot receive the truths taught;
Hence infants are not to be baptized.

Thus it is plainly demonstrated that neither infants nor unbelievers are included in the command to baptize as found in the commission; that only believers are embraced in that command; and consequently that believers, and none but believers, are proper subjects of Christian baptism.

But, it is sometimes said that infants are teachable, and that there are instances on record of children being converted at the surprisingly young age of three years. Let us admit this to be the case, what do pedo-baptists expect to gain from this source. Will they say children of the age of 3 years have been converted, and therefore infants ought to be baptized? This is bad logic. Let us try another case. Persons at the age of twenty have been converted and therefore all persons of that age are to be baptized. This is confused reasoning indeed; but it is no worse than that. If a person at the age of twenty years is converted, he is a believer, and consequently is a fit subject of baptism: but this does not give us license to baptize persons of the same age, nor any other age, who do not believe. And if children at the age of three years have been converted, such *children were believers*; *proper subjects* of Christian baptism; but that does not authorize us to baptize *children of the same age, and infants almost three years younger who do not believe.*— With these suggestions I close for the present: hoping that the Lord may bless us all; and that we may all be built up in the faith of the gospel

JOS. W BEER.

Rural Valley, Pa.

For the Companion.

Who is to Blame?

We may talk much of the evils of intemperance, of the woeful effects it produces in families, cities, towns, and in fact everywhere. O, how often do we see the fond mother awaiting the arrival of her husband, when, instead of bringing the necessaries of this life, he is "full to the brim." Ignorance and superstition prevail where Alcohol is King.

Admitting, as we must, that there is not another means by which the Devil can bring more of the human family to his service, than through *spirituous liquors*, is it not highly necessary that the Christian part of our population look at this matter, examine into it, and see if something may not be done in order to have the Devil stopped from ruining God's creation in this wholesale way. But how will we do it? says one. Have Legislation to take the matter in hand. Let them enact such laws as may comport with the general welfare of the people. This might do, were it not for this one evil. A great portion of our officers and legislators gain the ascendency, or their place in office, through the influence of Alcohol. Unto such we can certainly not look for any great measure to relinquish the influence that whisky has on the human family. If they would, their future hopes of holding office would be blasted. So then, rather than they beg, or work, they fly to king alcohol. Another says: "The laws are stringent enough, only have them properly executed. Let us look at the executive portion of our government. How many have we, even from the highest station down to the very lowest, who could enforce the strictness of the law of State or States, who would not in so doing, pronounce sentence upon themselves, and require an application of the proverb: "Physician heal thyself." The above resources have been looked upon, and hopefully too, in many instances, but we see we must, for the present, hopelessly abandon our hope.

Next are presented to us the "*Good Templars.* They claim to be the great reformers. I admit that much has been done by them in the direction of reducing the evils growing out of intemperance. Notwithstanding all the energy that they can bring forward, King Alcohol is advancing. And, says one, even upon their own ranks. But that does not cause my faith to become weaker as to their accomplishments; neither can we argue from that point that their order is entirely wrong. If that proves them to be an organization not having a good foundation, what shall we do with our church organizations? Is not the devil to be found among our ranks? Undeniably so. Would you therefore dismiss all churches? Certainly not.

Say some: "Why do they not then *moralize* and *temperize* all?" I have my idea why not. Their reasons are something like this: "If legislation and the christian churches would assist us we could soon conquer all." But more especially do they look for help from the churches. From this fact we gather that they are not an independent but a *dependent* order, and that of a two-fold character, depending upon State and Church. I think that as long as they must labor under such disadvantages they can not gain their object.

Why not at once look for an obliterating power that can almost boast of independence, or at least more so than any other organization known to me: *The Church of God*—a body depending on its Founder only. Viewing it from this stand point, the organized churches, so called, must certainly bear the greater amount of *shame* and the *sins* growing out of the evils of intemperance, when they not only oppose the weak efforts that are being made by societies organized for that special purpose, but abuse the very power and privilege that God has given them of executing the law upon every one that doeth evil. I verily believe that if the so called churches, would do their whole duty, much of the evils of intemperance would be wiped out. But becoming so indifferent in this, it was necessa-

ry that a harbinger should come to break in pieces the larger rocks, and make smooth the rougher places. Will we not now make use of the power that God has placed within his Church, and thereby relieve the harbinger, and not only so, but finally dispense with him.

As long as we suffer our members to distil, to sell, and use to excess that fiendish liquid, God will certainly hold us accountable. We boast that by far the greater portion of our present population are considered members of some church or other, either by christening or confirmation or by some other way Well, they preach and write against the evils of intemperance, but in many instances they are very careful not to bring a good paying drinker to an account, lest he might not only quit drinking but also paying. Thereby, indulgences are granted to a great extent. And again they write to the youth, and admonish them not to frequnt drinking saloons, &c. O, how much care is manifested for the children of their charge, which certainly is not to be brought in question. But at the same time they will allow a child of God (so called) to make and to sell all they can! Is there not a wrong here? You may talk of Legislation, Pledges, &c., as being the means of an effectual reform, but I think they will all prove abortive, unless the *church of God* will let to the breeze the banner bearing the motto MAKE NOT, SELL NOT, DRINK NOT any *spiritous liquors*!

There is still another evil practiced by the christian follower, which I think should be dispensed with, in order to make the temperance cause successful. We have a great many who would not make, nor sell, nor even drink whiskey, but will raise grain for distillation. Christians, this will not do. Stop this, and rather sell your grain a little cheaper for flouring purposes, and let the loaves of bread cheer the fireside of many a poor cottage, which otherwise might make them sad, and I am confident that the christian must feel good for an act of this kind, for he knows his reward is in heaven.

C. G. LINT.

Myers Mills, Pa.

For the Companion.

That Great Day.

That there is a day coming, wherein we all must appear before the judgment bar of God, to render an account of deeds done in the body, is certain. None but infidels deny this, that is in words. God created us, and put us in existence, and he will call us back again to see what we have done, and how we have spent our time here. He has given us everything to make us happy here, and moreover, he has given us his will to make us happy in the world to come. But the question arises, how have spent our time so far? Have we kept a square book with our God? Or are we in debt? Let us examine our situation fairly, and see what we owe our God. And if we find that we owe him, let us pay him, the sooner the better, for fear our account might hang on, until that day, when all will get their just portion, either in heaven or in hell. Here in this world we sometimes can slip around and never pay, but remember, God deals justly with us. We either will be saved or will be damned.

Those persons who do not want to go into debt, must observe some of the following rules: First, never buy more than you can pay, and second, to settle often and pay up; for short settlements keep the best friends. And this we think will hold out in our case. First, never let us commit a sin, when we know it is a sin; never let us do anything when it is violation of God's law. Let us always be on our watch, and never be sleeping on our post. Let us always see where we are going; the world is deceitful, and if we are not on our guard, we will fall into temptation before we are aware of it. The Christian is a man of free choice; the Lord allows him to do almost anything. But one thing the Lord has forbidden, and does not allow him, and this is, God forbids Christians to sin. The Christian must keep himself pure; he dare not sin, and if he is a true Christian he will not sin. Brother and sister, we can enjoy ourselves more than the sinner ever can, or ever will. What is more pleasure to us than to do God's will, to obey God's law, to spend all our life in the Lord's service? It is certainly no pleasure for us to indulge in sin, and we never can enjoy ourselves in serving the devil. If we only keep our eyes upon the Lord, and see what he hath done for us, the devil, with all his angels, can not keep us from serving the Lord. The Lord has done all to make us free, and if we are true followers of the Lamb, we will be free indeed.

But second, let us settle often with our God. We know, after we are at full will to do God's will, we sometimes fail. If we do not commit the sin of commission we sometimes commit one of omission We ofttimes have experienced, when it was our full aim, in the morning, to serve God through the day, that when evening came we saw we had missed here and there. What shall we do then? Oh! then let us come before God, and settle before we go to rest. But how can we pay God? We have nothing of ourselves. If we feel thus we are in proper condition to come before God. Let us always remember that we have a Savior who died for us, "and that the blood of Jesus Christ cleanseth us from all sin." It is sufficient for all our sins. We need not be afraid that we come at wrong times, if only we are right God is always willing to forgive us our sins. His grace is sufficient. Let us remember that if we are lost it is our fault, "for God so loved the world, as to give his only son, that whosoever will believe in him shall not perish, but have everlasting life.

J. S. FLORY.

To be continued.

For the Companion.

Secret Prayer.

"All things, whatsoever, ye shall ask in prayer, believing ye shall receive."—Matt. 21 : 21.

There is much in the present aspect of the professing religious world, calculated to excite feelings of sorrow and alarm. There is much hollow, empty profession—much feverish excitement much dangerous love of novelty, and desire to make voyages of discovery, pointing out new and easy systems of worship, in order to avoid the Cross of *Jesus*. And I think such a course of proceedure belongs only to Street Prayers. I heard not long since a very popular minister urging public prayer very strongly, but said nothing about secret prayer, which I will try now to write upon. Brethren and Sisters; my main object is, to exhort to private prayer—of devout communion, in the retirement of our closets, with the Father of Spirits—entering into our chambers, and shutting the door and praying to our Father in heaven, who heareth in secret; coming before him in all the confid-

ceptible and grateful affection of children, in whose hearts the Spirit of adoption has been shed abroad, whereby we are privileged to cry Abba, Father;—approaching a reconciled God, through His dear Son. In such a spirit, to spread out before him all our wants and wishes; to pour all our griefs and anxieties into his compassionate ears; to confess to him all our sins, and confide to Him all our sorrows; seeking to be supported by His strength sanctified by His Spirit, guided by His counsels, and comforted by His consolations. My Brethren and Sisters; working for God, however laboriously, can be no substitute for devout communion with God. The more work you have to do for God, you but the more requires those abundant supplies of divine wisdom, grace and strength which you can alone obtain by fervent secret prayer, and without which you will soon grow weary in, or weary of, your work.

Lest a wrong conclusion might be drawn here, let me say that, don't mean to discard public prayer. By no means; but I think that secret prayer is very much neglected in this our day. Secret Prayer is more strongly reccomended, and commanded than public; yet both are very essential to religion. Every thing we do in this life, as we receive, should be associated with grateful prayer. If the invigorating sunshine, and refreshing showers were withheld would the seed deposited in the bosom of the earth spring forth? Or, if it had put forth its tender buds and blossoms, would they not, if un-nourished by heaven's sunshine and showers, soon languish, wither, droop, and die? My Dear Brothers and Sisters is it not so? If the lamps be ruled with fresh supplies of oil; will not the flame burn dimmer, and at length expire? Not less indispensable is secret prayer to the progress—yea, the very life of spirituality, in a believer's soul! Prayer draws down the warming beams of the Sun of Righteousness—the refreshing showers of the spirit of grace, beneath whose genial influence all the spiritual graces, which God's own hand has planted, expand in their fullest bloom, and diffuse all round them sweetest fragrance. Prayer, with outstreched arm, fetches from the inexhaustible reservoir above, those rich supplies of the Oil of divine grace, fed by which, the christian lamp of [illegible] burn with a steady lustre, and increasing brightness; till, having guided the believer through the journey of life; cheered, by its gladdening ray the gloom of the chamber of Death; and even darted a bright gleam of heavenly light deep down into that dark valley, through which we must pass to the city of our God, it will [illegible] in the blaze of light that burns around the throne.

Such being the blessed tendencies of a devout habit of [illegible] prayer, how suitable to the gracious purpose of the gospel scheme, (even that of conforming us to Christ,) to stamp on it the especial mark of the divine approbation, let us pass, in confirmation of this assertion to one or two instances which will establish its truth.—Look at Abraham, interceding for the guilty cities of the plain. Six times, I believe, in secret prayer, does the patriarch plead for the devoted Sodom; and six times does the condescending God grant his petition. O! what an encouragement to plead with persevering supplication, in behalf of the most abandoned sinner—the very vilest of the human race. Look again at Lot, pleading for the City of Zoar, that it may be spared, as a place of refuge to which he may escape. What is the answer of a gracious God to his interceding servant? "See! I have accepted thee concerning this thing also, that I will not overthrow this city, for which thou hast spoken." How God seems to love to listen to fervent secret prayer. Look again at Moses: what good example! While he was in the mount with God, the people of Israel made a golden calf, and worshipped it. Filled with righteous indignation, Jehovah said unto Moses, "let me alone, that my wrath may wax hot against this people, and that I may consume them; and I will make of thee a great nation." With a heart overflowing with the most grateful zeal for God's glory, and the most generous love for his brethren after the flesh, the disinterested law-giver of Israel pleads with humble, grateful, fervent prayer, for the pardon of this idolatrous people. Now mark, after his prayer—the Lord repented him of the evil which he thought to do his people. I will not particularize any farther on this circumstance of Moses interceding in behalf of the children of Israel, as I hope the readers of the *Companion* are all acquainted with the history. I might mention a number of other cases connected with this subject, but I will forbear. Look at Samuel's prayer; look again at Elijah, by his prayer opening and shuting the windows of heaven. Examine St. games on effectual, fervent prayer. Search St. Paul; trace the history of his prayer to the end of his race. See when he met Jesus on the way to Damascus. Observe how he opens and closes every epistle, with affectionate prayer. See the solemn appeals to his beloved Roman converts.

Seeing, then, that the habit of devout communion with God, in the secret retirement of the closet, is thus very necessary for maintaining in vigorous health the life of God in the soul, and fearing, as I do, that this communion is not appreciated or enjoyed, to the extent it should be, by many even of the children of God, in this age of extraordinary excitement on all subjects, when a kind of restless out-of-door rambling religion, remarkable more, in its best features, for devotedness than devotion, has become fashionable, I have thought that I might profitably employ a portion of the leisure time, which sickness has afforded me, in the consideration of this deeply interesting and all-important subject. Should these pages meet the eye of one who knows, by experience, the power and blessedness of the prayer of faith, I would earnestly entreat that believer's fervent supplications at a throne of grace, that the Almighty Spirit would vouchsafe to make the observations that are brought forward, however weak or worthless in themselves, instrumental, through his divine influence, in leading those who may read them, to a more just appreciation of the privilege, and a fullier experience of the power, of habitual secret prayer.

WM. H QUINN.

Mc Henrys Fort Pa

Bowed knees and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living God, will do it anywhere, or in any place, or at any time.

It is not the varnish upon a carriage that gives it motion or strength.

For the Companion.

The Sinner Arraigned and Convicted.

A LETTER TO IRENE RILING, DWIGHT, ILLINOIS.

As I am attempting to lead you to true religion, and not merely to some superficial form of it, I am sensible I can not do it otherwise than in the way of deep humiliation. And therefore, supposing you are persuaded, through the divine blessing of what you have before heard, to take it into consideration, I would now endeavor, in the first place, with all the seriousness I can, to make you heartily sensible of your guilt before God. For I well know that, unless you are convinced of this, and affected with the conviction, all the provisions of gospel grace will be slighted, and your soul infallibly destroyed, in the midst of the noblest means appointed for its recovery. I am fully persuaded that thousands live and die in a course of sin, without feeling upon their hearts any sense that they are sinners, though they cannot, for shame, but own it in words. And therefore let me deal faithfully with you, though I may seem to deal roughly; for complaisance is not to give law to addresses in which the life of your soul is concerned.

Your conscience tells you that you were born the natural subject of God; born under the indispensable obligation of his law. For it is most apparent that the constitution of your rational nature, which makes you capable of receiving law from God, bids you to obey it. And it is equelly evidant and certain, that you have not exactly obeyed this law, nay, that you have violated it in many aggravated instances.

"Have you never in your life sinned against God?" Solomon declared, that in his days "there was not a just man upon earth who did good and sinned not." Eccl. 7: 20; and the apostle Paul, "that all had sinned, and come short of the glory of God." Rom. 3: 23; "that both Jews and Gentiles," which, you know, Comprehended the whole human race, were all under sin." Rom. 3; 9. And can you pretend any imaginable reason to believe the world is grown so much better since their days, that any should now pleased their own case as an exception? Or will you however, presume to arise in the face of the Omniscient Majesty of heaven, and say, I am the one?

Supposing, as before, you have been free from those gross acts of immortality which are so pernicious, to society that they have generally been punishable by human laws; can you pretend that you have not, in smaller instances, violated the rules of piety, of temperance and charity? Is there any one person, who has intimately known you, that would not be able to testify you had said or done something amiss? Or if others could not convict you, would not your own heart do it? Does not conscience condemn you of some one breach of the law at least? And by one breach of it you are, in a sense, a scriptural sense, "become guilty of all." James 2: 10, and are as incapable of being Justified before God, by any obedience of your own, as if you had committed ten thousand offences. But, in reality, there are ten thousand and more chargeable to your account. When you come to reflect on all your sins of negligence, as well as on those of commission; on all the instances in which you have "failed to do good when it was in the power of your hand to do it." Prov. 3: 27. On all the instances in which acts of devotion have been omitted, especially in secret: and on all those cases in which you have shown a stupid disregard to the honor of God, and to the the temporal and eternal happiness of your fellow creatures; when all these, I say, are reviewed the number will swell beyond all possibility of account, and force you to cry out, "Mine iniquities are more than the hairs of my head." Psalms, 40: 12. They will appear in such a light before you, that your own heart will charge you with countless multitudes; and how much more, then that God, who is greater than your heart, and knoweth all things. 1 John, 3: 20.

And say, sinner, is it a little thing that you have presumed to set light by the authority of the God of heaven, and to violate his law, if it had been by mere carelessness and inattention? How much more heinous, therefore, is the guilt, when in so many instances you have done it knowingly & wilfully. Give me leave seriously to ask you, and let me entreat you to ask your soul, Against whom hast thou magnified thyself?—Against whom hast thou exalted thy voice," 2 Kings, 19: 22, or "lifted up thy rebellious hand?" On whose law O sinner, shat thou presumed to trample; and whose friendship, and enmity, hast thou thereby dared to affront?—Is it one like thyself that thou hast insulted?—

Is it only a temporal monarch—only one "who can kill thy body, and then hath no more than he can do?" Luke 12: 4. Nay, thou wouldst not have dared to treat a temporal prince as thou hast treated the "King Eternal, Immortal," and "Invisible." 1 Tim. 1: 17. No prince could have hired thee to deal by the majesty of an earthly sovereign, as thou hast dealt by that God before whom the cherubim and seraphim are continually bowing, not one opposing or complaining, disputing or murmuring word is heard among all the celestial legions, when the intimations of his will are published to them.

Hast thou not heard? Isa. 40: 28. Wast thou not early taught the will of God? Hast thou not since received repeated lessons, by which it has been inculcated again and again, in public and private, by preaching and reading the word of God? Nay, hath not thy duty been in some instances so plain, that, even without any instruction at all, thine own reason might easily have inferred it? And hast thou not also been warned of the consequences of disobedience! Hast thou not "known the righteous Judgment of God, that they who commit such things are worthy of death?" Yet thou hast perhaps, "not only done the same, but hast had pleasure in those that do them." Rom. 1: 32; hast chosen them for thy most intimate friends and companions; so as thereby to strengthen, by the force of example and converse, the hands of each other in your iniquities."

Let this suffice for this time. Read the above to your associates.

J. S. BURKHART.

Eldorado, Pa.

For the Companion.

Love.

I am constrained to drop a few remarks and make a few quotations from the Bible, "that book of books." Christ in endeavoring to instruct the human family, put much stress on *Love;* placed it first and foremost as a command; and the apostles and inspired writers have spoken much of "the love of God," and the love of man towards God, and towards one another. "He that *Loveth* not, knoweth not God; for God is love" 1st John 4: 8. When we consider for a moment the goodness of God, and of the love that he has bestowed upon the whole human family, and compare it with the love of man toward God, and towards one another, we feel to say with the prophet Jeremiah that, "The heart is deceitful above all things, and desperately wicked; who can know it?" Under the old dispensation, the Israelites in their journey through the wilderness, were exhorted by Moses to obedience, to keep the commandments for their good, that they might enter into the promised land. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 5: 5. But with all the inducements held out by Moses, with all the promises made to them, and with all the commands given them, they faltered in that true love, and out of the vast number that started for the promised land, only two entered therein.

"Love worketh no ill to his neighbor;" where there is love, there is peace, joy, and happiness. Paul, in Romans 8, says: "And we know that all things work together for good, to them that love God." How humble that Chrstian will be, when clothed in *Love* which seems to be the first step of a Christian, and is termed by Christ to be the first and great command. When the hearts of men are full of love, how ready to submit to the will of God; how willing to help one another. In humility they come before God in the house of prayer; in humiliation they, appear through life while serving God.

But where hatred takes the uppermost seat in the heart of man, there discord and discontentment reign. It is then that man doeth ill to his fellow man, and God is disregarded. In John, 14, we find that, "He that hath my commandments, and keepeth them, he it is that loveth me." And, "he that loveth me not, keepeth not my sayings;" which seems to say, that, we will not keep the commands of God, unless, we love God. In conclusion then we feel to say, that through love to *God* and *man*, we humble ourselvs in the path of humility, endeavoring to follow in the footsteps of Jesus, and then, and only then, do we feel that we are acceptable in the sight of God.

REUBEN YOUNG.

"TRUE repentance consists in the heart being broken for sin and broken from sin. Some often repent yet never reform; they resemble a man traveling a dangerous path, who frequently starts and stops, but never turns back."—*Thornton.*

For the Companion.

Freshet in the West.

"The Lord God of hosts, it is he that teuches the land and it shall meet and all that dwell therein shall mourn; he calleth for the waters of the sea and poureth them out upon the face of the earth. Lord is his name."—Amos 9: 5, 9.

These words spoken by the prophet Amos were again verified a few days ago, when our country was visited by a terrible freshet, by which a considerable number of lives were lost.

Thursday the 24th of June was a nice summer day; though somewhat sultry—yet all nature seemed to beam with joy. Vegetation in an extraordinary flourishing state; the jovial herds, the thousands of animals quietly feeding in the blooming valleys, and the people were happy in the extreme. A number of farmers met at a public place, Chapman Creek, to have a jubilee. Their merry hearts could not conceal the great prospect of gathering an abundant wheat crop, ready to harvest. The full wheat to harvest was estimated at four times that of any previous year; and some claimed a yield of 30 to 40 bushels to the acre. But behold dark clouds gathering in the northwest. We saw them *drive* together double and redouble. *To me* the sight was awfull. "Lord in thy wrath *remember mercy*." From about 5 to 7 oclock P. M. it *poured* down in mighty torrents over a large scope of Prairie which is drained by two (in ordinary seasons) small creeks, twelve miles apart, leading to the Smokey river. The west stream (Mud creek) comes by Abilne. From about ten o'clock in the night until daylight, it rained very heavy over this whole country, which raised the streams to an uncommon height. Friday morning at daylight Mud Creek ran in a *terrible torrent through all* Abilene some of the buildings were moved by the *foaming* waves while store and household affects. Lumber and farming impliments were swept down by the besom of destruction into the Smokey river, a distance of two miles. The extensive bottom where people were only accustomed to behold the golden grain the *beatiful* verdure, and the browsing flocks, is a vast sheet of water for miles, the precious crops on the splended farms in the bottom are submerged, the rail road bridge is carried away and the railroad track submerged and destroyed for miles. But the waters soon fell and the down washed crops partialy raised again. But the disasters on Chapman Creek 12 miles East from Abilene, pen can not describe! On friday morning total ruin stared the people in the face.—An evening of jollification, a morning of horrors. In the evening in prosperity, comfort and merry making, next morning broken hearts, blasted hopes, ruined homes. Sadness covered all, as water covered the valleys. It was one of the most terrible and swiftest transfers from comforts and prosperity to horror and ruin on records. Soul-harrowing details: could I relate them all I would trespass on the columns of the *Companion*, I therefore cannot dwell at length.

Where is the soul that contemplates the scene, that will not awake to a just sense of its responsibility to "the Lord God of hosts. It is he that touches the land and all that dwells therein shall mourn, and it shall rise up wholly like a flood and shall be drowned."

Friday morning at 6 oclock Chapman Creek was a little more than over the bank of the stream, before eleven, men, women and children were clinging to branches of trees—houses, bridges, &c. and cattle were being swept away, by the restless torrents. I have not learned the number of lives lost by the flood, as it was so extensive. One case, most of all appalling, I will briefly relate.

Mrs Brimbaugh and family, consisting of herself and four children, a girl of 17, two boys of five and 11, and an infant of about 6 months old, were carried away house and all, and were all clinging to a portion of the house which served as a raft. When carried some distance down stream the raft parted, one part carrying the mother, the infant and eldest daughter; the other the two boys. The rafts stuck fast in some tree tops, the one near shore. A raft hastily constructed by those on shore, and the mother and little son were saved. Mr. D. Bostick made great effort to save the young woman, lad, and infant, but in doing his best and risking his own life, both the boy and the girl were drowned in the raging flood. He saved the infant by taking part of his garment and tying it fast to a limb of a tree and then swam along to shore for life. The current was so swift at this point, that it was by the most superhuman effort he succeeded in reaching the shore. Tied to the tree the poor little infant remained for about five hours screaming for life. Mr. Bostick again determined to rescue it, assisted by some citizens on the shore, who held a rope which he carried, he plunged into the water and after making two attempts finally reached the little sufferer, and tied him to to his back with a rope and swam to shore. But notwithstanding the aid of the rope by those on shore he was carried a considerable distance down stream by the mighty current. So quick, fierce, and powerful were the torrents that even animals could not escape. No one can tell how many are lost. One man lost thirty six head of horses. Some people who lived in the bottoms when they saw the coming floods, ran with their families for the bluffs, but ere they were able to reach high land were over run by the mighty waters and drowned, some whose houses were surrounded by the flood before they could escape were brought out of second stories by citizens with skiffs. Some, even women, sitting on roffs of houses nearly all day, while the raging waves comes to the roof. Others clinging to branches of trees until they could be rescued by those on shore.

What *soul thrilling scene*—Oh that it might have its *desired* affect!

It was the greatest flood ever known in the west. At Junction City the river was ten feet higher than known before. These are fore-

hadings of the last day. "Watch ye therefore, for ye know not what hour your Lord cometh."

JONAS DEHAVEN.

For the Companion.

Circulate the Papers!

The Commercial paper is of great importance to the Merchant; the Medical to Physicians, the Political to the Politicians. And we see that great pains are taken to increase the circulation of their papers. Particularly so the Politician. He is very active, in this business. Last Fall during the great Presidential Campaign, one of the leading political papers said, "Our readers should see to it, that a copy of our paper is in the hands of every honest D." Now Christian brother, we have a campaign to make; it not only lasts four or five months, but it lasts through all our life. But more than this, if we win, we not only win, for four years, but we win for all Eternity; if we lose, we lose for Eternity. Should we not then do our best to circulate the Christian papers. The object of the politician, is to convince those of the opposite party that they are in Error. Let this be our object. Let us show to those outside, that they are pursuing the wrong course. Let not all depend on the preacher, but let us do our part in whichever way we see a chance. It is only light that is wanted, to show man that he is on his way to Eternal death, if he stays outside the Church.

But says one, O, well, that brother is agent, for *Companion*, and he may see to this business. But let me ask a question: are we not equally concerned in this matter? He who does not gather, does the opposite thing. "He who knows to do good, and does it not to him it is sin." But says another these agents make too much money and that's the reason why they try to get subscribers."—Let this be as it is, but one thing is certain that we would do all our part to get subscribers, and if each one would do this how many subscribers might be obtained for our papers.

But again: we see often that our political leaders or speakers try to encourage subscription, for their respective papers. So it ought to be in the Church. I am afraid it is not. Now brethren, speakers, I believe, if you would encourage move the subscription to our periodicals, that the one half of your preaching would produce the same effect. Because, I solemnly believe, that only light is wanting to show man the way to God. But how far shall we go in getting subscribers? Wherever they are to be got. Put a copy of our papers in every honest man's hand, if it is possible for you to do so. Don't say, that man is no brother, therefore it is no use to ask him to subscribe. Remember, that the Lord desires all to be saved, and what will be our reward, if we have brought one soul to light, and finally to eternal happiness.

So let us, then, every one of us, consider himself a committee of one, to get subscribers. Our agent here does the very best he can to get subscribers wherever he can, and yet we obtain some besides.

If we would have a little more love one to another, and would act a little more in harmony, I am sure we could accomplish more good. Do not be afraid, that others will get ahead of you in reaping praises; but more so let us all do our part, so that when this life is ended that we then will be acknowledged as the true children of God, is my prayer.

M. HADY.

Reply to a Critic.

Brother Holsinger;—I noticed sometime since a Query in the *Companion*,—to the following effect: "Will brother Crosswhite please to explain which will be in the kingdom of heaven, Elijah the Prophet, or John the Baptist, "*or will they both be there.*" I should have replied to this much earlier than the present, had I been in a condition of health to admit of my doing so, but at the time the above Query occured I was dangerously confined to my bed, and was positively forbidden by my Physicians to read any thing, or to let my mind dwell upon any religous, or Scriptural subject, in fact no person was allowed to speak upon those subjects in my hearing, as the mere mentioning of religion threw me completely into ecstacies and serious fears were entertained of the result. My disease was Neuralgia of the heart.—But I am so far recovered at present, as to be able to partly resume my ministerial labors, but wholly disqualified to perform manual labor.

I do not at present remember the name of the brother, nor his residence, nor have I time to refer to my file to learn it, but I do remember very distinctly that brother A. J. Corroll, of Green county, Tenn., also asked a query of a similar nature. Now, brethren, I have not time to write another long treaties on the subject of the identity of Elijah, and John the Baptist, neither do I think that such an article would be edifying to the Church in general. I am therefore willing at present to let the matter rest just where it is, if all the arguments I have offered upon the subject, supported as they are by the positive declaration of Jesus Christ to the same effect, have failed to convince you.

You will remember that in my treaties on that subject, I stated that when the Disciples saw Moses and Elijah on the mount of "transfiguration" in conversation with Jesus, the predictions of the Prophets recurred to their minds, therefore they ask; "why the scribes say that Elijah must first come?" Jesus said unto them that Elijah has indeed *come*, and they have done unto him whatsoever they pleased, and when he had said this then they knew that he spoke of *John the Baptist*. But I will not weary the readers of the *Companion* with a rehearsal of those arguments, but will just ask those brethren a question, when they answer, it I will feel myself under still greater obligation to answer theirs.

Query: Which do you think will be in the kingdom of heaven "Saul of Tarsus," or the Apostle PAUL, *or will they both be there?*

JESSE CROSSWHITE.

PURE truth, like pure gold, has been found unfit for circulation; because men have discovered that it is far more convenient to adulterate the truth, than to refine themselves.

The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

YOUTH'S DEPARTMENT.

For the Companion.

Lessons for the Young.—No. 3.

THE HONOR DUE TO PARENTS.

My dear young Readers: In the present lesson I shall try to present you with a few thoughts concerning another duty that you owe to your parents. The first lesson, you remember, treated upon *respect*, in general; and the second on *obedience to parents*. And the duty of which I wish to write in this lesson, is that which requires children to esteem and love their parents so highly that they will prefer and honor them above all else. This will appear plain to every one when we consider the relationship existing between parents and their children, and the care, anxiety, and, at last, the sorrow which parents have for the children. If you should obey your parents and yet respect them no more than any one else, you would not discharge your whole duty toward them. The relation in which you stand to your parents, and the ties which bind them to you, demand that you *honor* them, and treat them with deference and submission.

I have seen boys and girls too, who conducted themselves at home in a manner that astonished me. They were selfish; that is, they wanted to have their own way in matters of which their parents knew better.—Now I trust many of my young readers are not guilty of such selfishness. I say many, and I do not say all, because many, very many of the children in our land are guilty of these selfish actions. All children have faults, some more and some less; so have older people. Older people have the best right to correct. So when others notice your faults, dear children and they make an effort at correcting you, do not refuse to be corrected. It may often be dear to us to have our own way, but if wrong, let us cast it away. It is far better to do right in all things than to do right in some things only.

You all know what the New Testament is, and I trust you know by whom it was given to the world, and for what purpose. You know, also, of the Old Testament, and by whom it was given or delivered to the children of men. Jesus brought the New Testament into the world, but Moses gave the Old Testament to the people. Moses was a good man.—You read of his youth, education, and of his being chosen of the Lord to lead and minister to the Lord's people. See Exodus, second chapter. If you have read the Bible, or if you have read, at least, the five books of Moses, as they are called, Genesis, Exodus, Leviticus, Numbers and Deuteronomy,— you will remember that the Lord did many things for his people, who were called Israel. For this cause the Lord chose Moses that by him he might save his people from the hands of their enemies and those who oppressed them, and give them certain laws and commandments.—On one occasion there were given to the people ten commandments; one of these I wish to bring to your remembrance. It reads thus: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12. This was the fifth of the Ten Commandments. It was binding upon all, especially those who were yet young, and under the care and support of their parents. So the Lord made it a duty by this commandment, that children honor their parents.—Those who obeyed and honored their parents according to the Lord's command, pleased him and were blessed of him; and many of them grew up pious and wise, and became useful and honorable men and women. But those who, at any time, dishonored their parents, brought upon themselves the just displeasure and judgment of God.

But this command to which I have referred in the law of Moses, has been brought over and repeated in the New Testament. The Old Testament with all its commands and ordinances, belonged to Israel, the people to whom Moses ministered. But now there is a New Testament given us; and if you, dear children, will give heed to it, and fashion your lives after all its teachings, you will become what you should desire to be—*righteous before God.*

You have heard of Paul. He was an apostle of Jesus. Apostle means a person sent forth, and particularly, a person sent to preach the gospel. Paul preached in many places. In the days of Paul's preaching, preachers were much persecuted and sometimes put in prison. Paul preached at a place called Ephesus, and many took heed unto what he preached.—After the space of a few years he was put in prison by his enemies, as he was preaching in other places. He remembered those who believed his preaching at Ephesus. He loved them. He wrote them a letter from his prison-house. He addressed his letter "to the saints which are at Ephesus."—They are otherwis called "the Ephesians," And while he wrote to the older people, he did not forget the children—the little ones. Hear his own words: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise that it may be well with thee, and thou mayest live long on the earth." How mindful he seems to have been of the children! How he desired that they might obey the Lord's commandment, and thus receive a blessing.—And see! he gives a reason why they should obey their parents—"*for this is right*: Then, to disobey would be *wrong*. Is this not plain? He desired them to DO RIGHT; and this is just what I desire you to do—*this* is why I write these lssons.

But do you notice, young readers, what Paul writes in the next verse? Eph. 6: 6. He says that to "honor thy father and mother," is the first commandment with *promise*. What is this promise? I would say, well-being and long life. Eph. 6: 3. Will not you try to keep this commandment "that it may be well with you"?

Here are two questions. Does it not make you feel badly and ugly when you disobey one of your parents? But again, does it not make you feel free, happy and cheerful, when you do as your parents bid and advise you?

"*Honor thy father and mother.*" This is the great command. It is a command of the New Testament. I referred to the Old Testament only to show you that the same command was given to "them of old time." It is, therefore, not a new command.—But now let us see what you must do to honor your fathers and mothers.—You must discharge your duties toward them. These include,

1st. Obedience to all their lawful commands. No matter what are the failings or circumstances of your parents, common reason, nature, and the Word of God, all these say you should love and be submissive to them. Col. 3: 20, Hear their calls and do their errands.

2nd. Submit to their instructions

d corrections Prov. 1 : 8, 9. There nnot be *honor* before submission—lomon says, "before honor is humil-."

3rd. Honor them in your talk and havior. Never expose their faults.

4th. Always try to comfort them, they have many cares—they care you. Prov. 23 : 22.

5th Show by your outward actions at you have an inward esteem for em, in preference to all others.

If thus you honor your parents, ar children, let me assure you, "it ill be well with you." If you obey em in all things not forbiden in God's ord, you will honor them, and, more-er, you will honor the Lord's com-and. And, in conclusion of this les-n, let me refer you to the good en and women of the Bible as ex-mples. Be good. Honor your fath-s and mothers.

D. B. MENTZER.

Virginia, Pa.

MISCELLANEOUS.

A Wife's Prayer.

"How I escaped, I know not; rhaps my wife prayer for me."

If his wife prayed for him, that counts for his escape. We know no more favorable sign from which hope for a man's reformation.—any men, apparently on the verge ruin, have been stopped in their ownward course by the indirect in-ience, so for as human eye could e, of a wife's prayers. That is an fluence which, though unheeded r a time, is at length felt in its cumulated force; and the result tonishes those who never thought its potency. And, loving, patient ife, continue in prayer. Your eady efforts seem to you fruitless; ur constant desire to save the err-g, seems vain. You feel weak, erly wanting. So seems the soft w, quietly falling, and the breeze sselessly moving the herbage. By-d by, the blossom puts forth in auty; and the silent sunshine, dai-returning, ripens the fruit.

Woman, pray, if you would save dear ones. Watch in season d out of season; but pray. Work on; and through all toil, sorrow, ariness, hopelessness, pray. An swer will be given. Wait, in pray-; it will come.

THINGS WORTH FORGETTING.—It is almost frightful, and altogether humiliating, to think how much there is in the common on-going of domestic and social life, which deserves nothing but to be instantly and forever forgotten. Yet it is equally amazing how large a class seem to have no other business but to repeat and perpetuate these very things. That is the vocation of gossips—an order of society that perpetrates more mischief than all the combined plagues of Egypt together. You may have noticed how many speeches there are which become mischievous only by being heard a second time; and what an army of both sexes are sworn to see to it, that the fatal repetition shall be had. Blessed is that man or woman that can let drop all the burrs and thistles, instead of picking them up, and fastening them on the next passenger! Would we only let the vexing and malicious sayings die, how fast the lacerated and scandal ridden world would get heald and tranquilized.—*Dr. Huntington.*

IT is not by regretting what is irreparable, that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and whence we are, is God's providential arrangement—God's doing, though it may be man's misdoing—and the manly and the wise way is to look your disadvantages in the face, and see what can be made out of them. Life, like war, is a series of mistakes; and he is not the best Christian nor the best General who makes the fewest false steps. Poor mediocrity may secure that; but he is the best General who wins the most splendid victories by the retrieval of mistakes. Forget mistakes!—organize victory out of mistakes.

The great aim of all preachers should be to make known Christ with whatever gifts they possess; to make the utmost of their talents, but to do it not to display those talents, but by means of them to display Christ; not repining that we have not the gifts of others, nor elated because of our own, but each endeavoring to do his own work in his own way—or, rather, God's work in the way God has ordained for *him;* rejoicing in the greater gifts and greater usefulness of others, but not desponding while we have a Master who once said, "She hath done what she could," and who still regards the purpose more than the performance.

NEWMAN HALL.

Was He a Man?

In one of the quiet towns of Massachusetts, a young lady who had an accomplished education, and all the charms of modest beauty and noble intellect, went to a rumseller, who was daily enticing her father to drink, intending soon to possess his snug little farm. She told him he was not only destroying her father, but bringing ruin and disgrace on her and her mother. Oh, he said she would soon be married—she need not trouble herself. She replied she never should; she should never consent to involve in their shame one that she loved; she would never leave her mother.—She would work with her own hands, and every day bring him the amount of money he now received of her father if he would sell him no more. She entreated him with tears. With an infernal leer he asked the poor girl if he should say to her father that she had *requested* him to sell him no more. Her eyes flashed, and reason reeled. "*You are not a man,*" said she. She is now a maniac in the Worchester asylum.—*John B. Gough.*

THERE is not a stream of trouble so deep and swift-running that we may not cross safely over it, if we have courage to steer and strength to pull.

We should not forsake a good work because it does not advance with a rapid step. Faith in virtue, truth and Almighty goodness will save us alike from rashness and despair.

Christian Family Companion

Tyrone City, Pa., Aug. 3, 1869.

Editor's Table.

We have again not been able to find time to devote to editorial writings. The unfished condition of our new arrangements still required much of our time; and with the correcting of manuscripts, reading proofs and other office duties occupied the week. On Saturday noon we were required to leave home in order to fill an appointment twelve miles distant. Editors ought not to be preachers also. Either requires all of one man's time, and surely either has responsibility enough for any man. The two together are rather weighty.

Answers to Correspondents.

JOHN CUSTER, Shade Furnance, Pa. That is not it; guess again.

H. H. Troup, N. Hampton Ohio. The paper is being sent to S. Studebaker.

John Moomaw, Colesburg, Iowa. According to our books your subscription expired with No 16, and hence the paper stopped coming, according to our rule. Let us know how and when you paid for the balance of this year.

Jos. Connell Pierceton, Ind. Yes, we have been sending it, according to our books.

Papers, Documents &c. Received.

MONTHLY REPORT *of the Department of Agriculture*, for May and June.

THE CHILD AT HOME; American Tract Society, Boston. It would please any little child to look over the July number.

Temperance Vindicator, Williamsburgh, Blair Co., Pa. Weekly, $2.00 per annum; Jas. P. Thomson, Editor.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

LOVE FEASTS.

Six miles N. E. of Urbana, Illinois, and four miles east of Thomaston, where brethren may be found, on the 18th of September. J. Barnhart, Urbana, Ills, may be addressed.

In the Irvin Creek branch, six miles southwest of Menomonia, the county seat of Dunn county, Wisconsin, on the 9th and 10th of October.

In Shelby county, Iowa, August 21st and 22nd. Avoca, on the C. R. I, and P. Railroad, is the station.—Address Washington Wyland, Harlan, Iowa.

At Waterloo, Iowa, on the 25th and 26th of September.

To all the above special invitations are extended.

HAMILTON, Mo.
July 19th, 1869.

Bro. Holsinger: Having just noticed and read the letter of brother S. S. Mohler, of the southern part of this state, published in the *Gospel Visitor*, and *Companion*, we feel like making a few remarks in addition to said letter.

We can truly say we were much pleased, and encouraged in reading those letters, althogh we have no personal acquaintance with brother Mohler, yet the name is quite familiar to us, (our companion being a relative of the Mohler connection.)

We are much pleased and encouraged to learn that the Brethren are settling in different parts of this State, organizing, establishing, and building up churches, and endeavoring to spread the cause, and extend the borders of Zion's Kingdom. From what knowledge we have of brother Mohler, (by reputation) and also from accounts received from brethren and friends who have passed through that part of the State, we are inclined to think his statements and reports of matters and things, both temporal and spiritual, are correct, and for the information of brother Mohler, as well as for all the brethren and friends who have a desire to hear from the State of Missouri we will connect or add a little more from the northwestern part of the State, especially as brother Mohler, having just arrived in the State last Spring, and we presume (from his letters) has no knowledge of the churches and membership in this part of the State, north of the Missouri River, as he does not mention anything in relation to members or churches in this part of the State. The State may properly be called North and South Missouri, the Missouri River dividing the State nearly in an Eastern and Western course.

In connection with the counties mentioned by brother Mohler, we have (north of the river) organized churches, and regular preaching in the following counties: Clinton county, Smith Fork church; Andrew and Gentry counties, Whitesville church; Caldwell and Ray counties, Log Creek church; Davies, and part of Caldwell county, Hamilton church; Mercer and Grundy counties, Somerset church. Also members in Schuyler, Adair, Shelby, and perhaps other counties, (& perhaps organized churches), we, however, do not know the names of any more churches in the State.

We have good society, good schools, and the soil, climate, and general resources, &c., we think will compare favorably with other parts of the State. Emigration to this part of the State is also extensive, embracing, in the language of brother Mohler, all classes of persons, and among them a number of Brethren.

We have regular meetings for public worship, and since we are in the State, now over two years, we have attended meeting in different counties in this part of the State, and we can truly say, our heart was often made to feel glad to see the general good order, and attention, as well as interest, manifested at our meetings. A large field is open for doing good in vineyard of the Lord, and laboring for the promotion of the cause of Christ, and the extension of the Redeemer's Kingdom, in this part of the west.

We would further say to our dear brethren S. S. Mohler, and J Hershy, that many of us in this part of the State would have been made to rejoice to have had their efforts and labors manifested amongst us, by their settling, or locating, in this part of the State, as we are well aware their labors would be needed and highly appreciated; nevertheless, we still rejoice that they have pitched their tents so near, that we can still have some faint hopes that when the Macedonian call is made, "Come over and help us," it will be heeded, and not in vain.

May the Lord bless and protect his Zion, and grant that the knowledge of the Lord shall finally cover the earth, as the waters cover the sea, and righteousness and peace flow as a river.

Yours in the bonds of christian affection.

GEORGE WITMER.

Brother Holsinger:—I will inform you of our misfortune at Beaver

Creek. Our church was burned by some incendiary, the night of the 12th. We met in church council the 20th, and concluded to build a new one.—The size of the old one was 35 by 80 feet. The new one is to be 50 by 80.

We have not fully recovered from the losses we sustained, and if any of the brethren would feel like helping us it will be thankfully received.—Those desiring to do so will address brother Daniel Miller, Spring Creek, Rockingham Co., Va.

Post Office drafts may be sent on the Harrisonburg Post Office.

DANIEL GARBER.

Mossy Creek, Va.

Brother Henry: Please give this a place in the *Companion*. My wife and I left our home on the 1st day of May, for the East. We stopped in Lee county, Illinois, and also in Ashland and Wayne counties, Ohio.

On the 11th of May we arrived in Somerset county, Penna., and made many visits among brethren and friends and attended a number of meetings.

On the 16th of June we again started westward. Attended several love-feasts by the way; one on the 18th of June, near Wooster, Ohio, where there were five added to the church; and another near Ashland, Ohio. Two added. We also attended a communion meeting in Carroll county, Ills. Arrived safely home on the 29th and found all well, for which we thank our heavenly Father.

DAVID BUECHLY.

Somerset, Penn.

Dear brethren and sisters, I deem it my duty, as one that wishes for the welfare of Zion and the prosperity of the Church of Christ, to be engaged in the line of my duty; to encourage, as well as to be encouraged by reading the *Companion*. When I look over this vast field that is now ready to harvest, and the laborers being few, and many that are pleading for the grace and of God, my heart rejoices in the Lord that we can still relieve some who are loaded down with sin. Though the world may think that we [illegible] companions are gone from home, [illegible] no pleasure here; but it is a [illegible] clear. Though we may be [illegible] ofttimes, yet if we take a thought we can be revived again, by the refreshing showers of grace divine, that fill our hearts with love and make our troubles cease. And what are our troubles here compared with the joys that await those who love the Lord!

ELIZABETH WINE.

Edgeworth, Texas.

Brother Holsinger: We read in Isaiah 30th chapter and 20th verse: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be moved into a corner any more, but thine eyes shall see thy teachers." Again in Acts 26: 26 we read "For the king knoweth of these things, before whom I also speak freely; for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner." I was frequently asked before the last Annual Meeting came on, if I was going to attend it, to which I answered in the negative; feeling, as I did, that we who were poor and had not the means with which to travel, would get to know the whole proceedings through the columns of the *Companion*, which would give the poor an equal chance with the rich; not only to know of the business transacted, but how it was transacted. But to my utter astonishment, that fruitful source of knowledge was to us, who could not get to the place of Annual Meeting, entirely withheld. I have no inclination, nor desire to censure our dear old brethren in Annual Council assembled with willful intention. Not at all. For I believe their motives were for good; but might they not have made an oversight in this particular. No man is perfect. "No man liveth and sinneth not." And from the texts heading this communication, it does seem to me that we should not do business in a corner, or in secret session when it concerns the whole brotherhood. "Whatsoever ye hear in the closet, that proclaim ye on the housetops."

"For there is nothing hid that shall not be revealed." I have had some difficulty to reconcile some of our members to submit to what the Annual Meeting has done in secret session, and for forbidding its proceedings being published in the *Companion*. But we must all learn to submit one to another, whether it be pleasant to us or not. The word says "not self-willed." O! that we all would reflect on this passage often.

P. R. WRIGHTSMAN

Dayton, Ohio.

Proposed Visit by Grabill Myers.

August the 15th to Beachercreek, Clinton county.

" 20th, to Mt Joy, Lancaster co.

" 21st, to Lancaster City, meeting at Edon.

" 28th to Millerstown, meeting over Sunday.

Sept. 5th, at Imler's, Blair county.

" 12th to Warriors Mark.

" 15th to Ohio, lovefeast in Trumbull county.

" 21st to Ashland.

" 27th to Goshen, Indiana.

October 8th, to Miami county, Ohio.

" 13th to Seneca & Wyandot co.

" 18th or 20th start for home.

This will we do, God willing. May God bless every means used to promote the good cause and strengthen the brethren and sisters in the Lord.

G. MYERS.

Brother Henry: I should be glad to have some Brother give me an explanation of the 9th, 10th, and 11th verses of first Timothy, fifth chapter; which reads as follows: "Let not a widow be taken into the number under three score years old, having been the wife of one man;" &c.

D. F. WAGONER.

LIST OF MONEYS received, for subscription, books, &c.,

Joshua Y. King, Tuckerton, Pa.	$1.50
Abraham Molsbey, Rogersville, Tenn.	1.00
A. J. Ferguson, East Waterford, Pa.	3.00
Lydia Wyand, Keedysville, Md.	1.50
Kate Eshleman, Lanark, Ills.	1.50
David Wells, Pottstown, Pa.	1.50
Stephen Hildebrand, Mineral Point, Pa.	10.00
David Provines, Columbia, Mo.	1.50
John Kuckle, Orrville, Ohio.	1.50
Meldon P. Lichty, Waterloo, Iowa,	1.50
Daniel Harader, Gad Fly, Mo.	1.50
Daniel Richer, Peru, Ind.	3.50
F. C. Renner, Lutherburg, Md.	2.75
John Baker jr. Marion, Ind.	.75
Joel Young, Gratis, Ohio.	.75
Jacob B. Miller, Lima, Ohio.	1.50

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

July 23rd, in the Tulpehocken Church, Lebanon Co., Penna., brother MICHAEL KLINE, (Dasty's son); aged 70 years, 10 months, and 22 days. JOHN ZUG.

Died in Mahoning church, Ohio, June 16, brother MATTHIAS HAAS, an old and worthy deacon of the church, aged 69 years 2 months and 8 days, leaving behind a sorrowing widow, a sister in the church and the daughter of brother Richard Brenneman, deceased, a minister of this church, and 13 living children and 10 grand children.

At the residence of his son-in-law, Daniel Pfouts, in Montgomery Co., Ohio, in the Wolf Creek church, April 20th, 1869, brother ANTHONY OLWIN, aged 99 years 9 months and 16 days. Brother Olwin had been partly blind for some time, and in his affliction he often desired to be relieved by death. The funeral occasion was improved by Abraham Youts, from Rev. 14 : 12 : 13

SOLOMON GILBERT.

In the Walnut Creek district, Johnson county, Mo., April 15, EMMA V., infant daughter of Andrew and Mary M. Hutchison, aged 1 year and 21 days. Disease dropsy in the head. Short was life's journey with her, but great was the suffering in her last days.

In shade Mill congregation April 26, of Apoplexy, Brother ADAM DURST ; Aged about 70 years. Funeral preached on the 18th of this month, by the writer and Jonathan Kelso, from Heb. 13 : 14.

The subject of this notice was an active Deacon, and the only remaining one in the district, So we held an election to fill the vacancy, resulting in the selection of br other Elias Merrill. May God give him grace to be faithful.

C. L. LINT.

In Manor branch, Indiana Co., Pa., June 17th, of Whooping Cough, CHARLES HENRY, son of Saml. C. and Maria BURKHART ; aged 2 years, 4 months and some odd days.

GEORGE E. W. BURKHART.

Advertisements.

WE will admit a limited number of select advertisements at the following rates :
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

PHILOSOPHY OF EATING.

BY A. J. BELLOWS, M. D., BOSTON.
HURD & HOUGHTON,

The Object of the Book.

We have treatises on raising horses, cattle, hens, pigs, fishes, and even bees and canary birds, but not a single practical treatise on raising children. We know perfectly well that our horses will not, without care in regard to their food and training, be developed in beauty, strength, or docility. Our cows must be cared for, or they furnish little milk. Our hens must have appropriate food, or they furnish no eggs. Our bees must have their proper conditions of life and health complied with, or they furnish no honey and die. All this everybody knows ; but children are expected to live, and be perfectly developed, both mentally and physically, without care or consideration.

And so perfectly ignorant are people generally of the laws of nature, that they give their pigs the food which their children need to develop muscle and brain, and give their children what their pigs need to develop fat. For example, the farmer separates from milk the muscle-making and brain-feeding nitrates and phosphates, and gives them to his pigs in the form of buttermilk, while the fattening carbonates he gives to his children in butter. He sifts out the bran and outer crust from the wheat, which contains the nitrates and phosphates, and gives them also to his pigs and cattle, while the find flour, containing little else than heating carbonates, he gives to his children. Cheese, which contains the concentrated nutriment of milk, is seldom seen on our tables, while butter, which contains not a particle of food for brain or muscle, is on every table at all times of day.

Portable Fence.

An improvement which has advantages over all other portable fences that have come to our notice. It may be built by an ordinary mechanic or farmer, during the winter, when out door work is inconvenient, and may be made of the cheapest stock.—For circulars describing and illustrating the sections, and for county, township, and individual rights, address.

H. R. HOLSINGER,
Tyrone Pa.

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Wholesale agents for Dr. P. Fahrney's
BLOOD CLEANSER OR PANACEA,
IN THE EAST.

The Excelsior Bee Hive.

THIS Hive has now been tested thoroughly and is admitted to be the best.—Commendation is unnecessary. Those who desire information in regard to price of unsold territory will address, with stamp enclosed.

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ROARING SPRING PA.

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MANUFACTURER OF PRINTERS' ROLLERS AND ROLLER COMPOSITION,
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I claim that my Rollers and Roller Composition are made from the VERY BEST MATERIAL, and is so prepared that the Composition when re-melted will not liver or candify ; it is free from pin holes, will not crack, and it will last one-third longer than any other Composition in the market.—Price 25 Cts. per lb.

Roller Cores and Frames of all sizes, constantly on hand and bought or sold.

Newspapers advertised in to one-third the amo unt of my Bills.

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One copy, post paid	$0.75
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The Revised New Testament.

OCTAVO PICA EDITION.

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18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
Sheep Strong Binding,	1.25

32 MO., SUNDAY SCHOOL EDITION.

Plain Cloth Binding, post paid	25
25 copies to one person, by express,	5.00
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Where one or two dozen is wanted, in places adjacent to Railroads, they may be sent cheaper by express.

All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

MISCELLANEOUS.

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" Wisdom & Power of God Post Paid	1.40
Treatise on Trine Immersion B. F. Moomaw, prepaid,	.75
Debate on Immersion, Quinter & Snyder, Single copy, post paid,	1.15
12 copies, by Express,	10.00
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A new Singing Book in character notes, 144 octavo pages,—bound in boards. This book contains an Elementary course of instruction, a Singing School Department, a Happy Home Department, a Choral Department, and Revival Department. New and old tunes. Good and attractive Music. Price per dozen $6.00. Per copy 60 cents, and specimen to teachers at 50 cents. Address Ruebush & Kieffer, Singers Glen, Rockingham Co., Va.

(23 1 m)

THE Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements ;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H R. HOLSINGER,
TYRONE PA.

Christian Family Companion.

BY D. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—JESUS. At $1.50 Per Annum

VOLUME V. TYRONE, PA. TUESDAY, AUG. 10, 1869. NUMBER 31.

For the Companion.

Was I? Am I? Shall I Be?

"Was I or was I not?" Question profound!
When on this earth, now beautiful and fair,
In one great heap of Chaos wild did lie:
When night and darkness awful and complete,
Did wrap the mass as in thick garment-fold:
When waters wild, in unrestrained flow,
Did mark the seal of all the shapeless earth:
When not [illegible] nor blade of grass,
Nor [illegible] moist the matter wild
Was found, nor seen by angel's keenest ken,
And when the Spirit o'er the deep did brood,
To bring to order the wild mass confused;
Oh! was I then, or was I not? Pray tell:
And, if I did exist, tell how and where."
Thus spake the ever-longing soul within,
And meditating, waited the reply.

Then Wisdom, who, with piercing eye, sees all,
And who, with richest speech, can all things tell,
With deep concern and care, did thus reply:
"O soul, thyself content; nor wander thus,
Midst darkness, mist, and gloom, so far from home
Why leave the present now—thy native place,
Which more concerns thee, and thy destiny?
Be not more wise than what God revealeth
Content thyself to know what God has taught.
In that Most holy Book, 'twas what he gave;
Thy home was where he chose thy lot to be,—
Having Lay been within the mind of God."

"But well, but am I now, or am I not?
Some Power hath wrought—I have an [illegible] world;
Perhaps 'tis of imagination sure
And I am not, and nothing else exists.
The fact that I am [illegible] but naught"——
"Naught! Naught! and not another thing! That's gone
For [illegible]" Then with unwonted force,
And with a voice like seven thunders loud
That rang through all the chambers of the soul.
"It is the voice of God
That speaks and says thus: Be[illegible] it not.
[illegible] will [illegible] Man,
[illegible] eternal pain
[illegible] Oh, fool! say [illegible]

"The will [illegible] I yield. But shall I die?
Death shall [illegible] with his hand so cold,
And breathe, o'er all my frame, his chilling breath;—
[illegible]
[illegible]
[illegible]
Or shall I [illegible] or shall I not?
[illegible] shall be my home,
[illegible] this only secret I know.
Dear Wisdom, speak once more, I'll be content."

"Inquiring soul, I'm glad that thou hast turn'd,
With will to hear the voice of Wisdom speak.
That thou shalt always be how canst thou doubt?
Look deep into thine own fair mechanism,
And then behold what God for thee has done;
And, after viewing all, or all thou canst,
No more perplexing doubt shall rise within;
Thy faith will then confirm thy anxious hope,
And thou shalt in the bright assurance rest,
That thou shalt live through all eternity.
But where thy home, is not for me to say,
As that is thine to choose while thou art here.
There is a land above, most fair and bright,
There is a lake below, all full of woe;
In one of these shall be thy future lot.
If thou wilt choose that better home above,
Deny thyself, and now take up thy cross,
And follow after Jesus,—gone before.
God's will revealed must be thine only law,
The Holy Spirit be thy constant guide,
The Son of God, who gave himself for thee,
Must be thy hope and trust; hence evermore,
Thy life must be devoted to his praise;
And then, that home so dear shall be thine own.
Then God shall wipe thy briny tears away;
Thy pains and sorrows then shall all be gone,
And thou shalt rest in peace, and love, and joy.
With all the ransom'd throng thy song shall rise
Like holy incense in the sight of God.
And while eternal ages roll their rounds
Thy home shall be with saints, and angels bright,
And with thy dear Redeemer and thy God.
But if thou fail'st to make this happy choice,
Thy home must be a sad and dreary one.
With Satan and with all his legion hosts
Thou then must sink into the burning lake!
Then thou shalt writhe amid the licking flames,
And gnash thy teeth, and gnaw thy tongue in pain!
Thy cries of anguish, and thy howls of woe,
With those of all who meet that fearful doom,
Shall ring forever in thine aching ears!
The rest, too dreadful e'en to contemplate,
I will withhold, as thou enough hast heard.
Be wise, and choose the glorious home above,
And God will help thee now to make it sure."

Rural Valley, Pa. JOS. W. BEER.

Good-Bye.

Good-bye! good-bye! how oft that little word
Whirls through the heart like a consuming fire!
When every feeling of the soul is stirred
With warm emotions of true love's desire!
'Tis then we know how dear the moments are
Which flee away when speaking face to face;
'Tis then we feel how light is every care
Wrapped in love's arms; in long and fond embrace

Conversion before Baptism.

TO CHRISTIAN HOLDEMAN.

DEAR NEPHEW: I had intended to write you on the subject of Baptism, since you was with me, but through negligence I did not. You know we had a short argument, as you may term it, but it was too short for me to prove my position satisfactory. You will perhaps remember you asked me whether I thought that a conversion ought to take place before Baptism. You remember I told you I thought we had to be converted before baptism. I will therefore try to prove what I assert.

You know we read, "he that believeth and is baptized shall be saved." Now there are only two classes spoken of in Scripture, and to one or the other of these two classes you and I, and all the human family, belong. These two classes are represented to us as saints and sinners, righteous and unrighteous. We must believe and be baptized. Then it is plain and evident that we are converted and born again before baptism, else we do not believe, because I have read of no middle class, only believers and unbelievers. Now I deem it unnecessary to write much about the precise difference between belief, as recorded in holy writ. We find (James 2) that the "devils also believe and tremble;" but a belief which will benefit the soul, must be that strong belief which prompts us to repentance, and to prayer, and whenever we have repented, prompts us to be baptized upon Scriptural authority, that is upon having our name written in heaven being born again by the power of God. In short we must be of those who believe (Heb. 10) to the saving of the soul. We must be of those that believe and are justified. I understand you believe in the new birth in baptism, and I do not.—You, as you perhaps remember, cited me to Acts 22: 16, where it is said to Paul: "and now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord." This passage at that time caused me to study a little, as I have no doubt you noticed, and if you did not notice it, I know it. This I freely confess before God and men, but it is easy to be understood. You know Paul, or Saul, was three days without sight, neither did eat nor drink, and prayed. It was told to Ananias to go to one called Saul of Tarsus, "for behold he prayeth." Thus you see he was converted before baptism, and received baptism standing, and also in the house. Now I say he was converted, and if he had refused to be baptized and to do the work which was allotted to him, he would have fallen back into sin and condemnation again. Thus you see he was washed, purified, and cleansed from his sins, by the atoning merits of the blood of the Redeemer, as we also [illegible] blood of Jesus Christ that cleanseth us from all sin. Thus I think you can easily see that we are not purified, washed by water, or any works of our own, or else we can merit salvation; notwithstanding it is a gift; that is, the gift of God is eternal life.

But as I do not wish to write a lengthy letter, I will therefore come to the point at once. Now if the new birth is obtained in baptism; if they fall back into error and confusion again after baptism, and are excommunicated, then they must be baptized again; for we read (2nd Peter 2,) "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." Now if we cannot be converted and born again without baytism, then the question arises how can we, after having been ex-communicated, again become converted without re-baptism? for the scripture says they are worse than they were in the beginning. This is a strange doctrine to me, and if it can be carried out by the powerful word of God, I wish to know it. And if not, I wish others to know the same. I have written to one of your members on this subject about one year ago, and have never received an answer. Now I expect an answer from you.

I do not intend in this letter to say anything about the mode of baptism, because I believe when we once understand the object of baptism the mode is easily settled. I heard two of your preachers, A. and B., preach in one night, that the apostles were not converted until the day of Pentecost; and I heard that C. had it so in his writings. Now if this is the doctrine of your church, then your church doctrine contradicts itself, according to my understanding; for I believe that the apostles were baptized before the day of Pentecost, and consequently converted before baptism. And as you pretend to understand they were converted in the act of baptism, and consequently the way either of us understavd it, they were converted before the day of Pentecost. If not, tell me why not. Thus you see there is a contradiction in your doctrine. Now I will leave the subject for your consideration. ABRAHAM HOLDEMAN.

REPLY TO THE ABOVE.

Dear Uncle: I received your letter which treats on baptism a few days ago, and have read it, and I see that you desire an answer. I will now try to prove that what you asserted in your letter will not stand a gospel test, and I will therefore make a brief reply. Perhaps you remember that after we had a lengthy argument, when I was with you, on different subjects, I asked you whether a person must have the pardon of his sins in order to be a proper subject for baptism. You answered in the affirmative, and you now try to prove what you then asserted. You quoted Mark 16: 16. "He that believeth and is baptized shall be saved." And you say, there are only two classes of people, saint and sinner, and we must believe and be baptized. Then it is plain that we are converted and born again before baptism or else we do not believe. Now I ask you, is faith able to save, independent of works? James in his 2nd chapter says: "Faith, if it hath not works, is dead, being alone." And also in the same chapter: "that by works a man is justified, and not by faith only." Now you see you have made a bare assertion without any scriptural proof, because your faith alone is not going to save you. Christ says: "he that believes and is baptized." Don't you see how faith and baptism are connected together by the conjunctive and. And one of them alone cannot save. I will now cite you to the 2nd chapter of the Acts of the Apostles. When they inquired what they should do, Peter told them to repent, and be baptized, every one of them in the name of Jesus Christ, for the remission of sins. He did not tell them to believe and they should be saved, but he told them to repent and be baptized, for the remission of sins, and then the Holy Ghost was promised. Now it is evident that they had faith, else they would not have repented. Faith and repentance are very closely connected; and don't you see how the conjunction, and, connects repentance and baptism together, which are for the remission of sins. I think you told me when I was with you, that the word *for*, means because of. Now I will quote the 26th chapter of Matthew, 28th verse, where the same word occurs. It reads thus: "for this is my blood of the New Testament which is shed for many, for the remission of sins." Now my friend, you would not wish to acknowledge that Christ died because sin had been remitted. No, it was for the purpose of remitting sin. So I think it is plain and cannot be denied that baptism is essential to salvation. If we have the proper prerequsites, namely, faith and repentance. The import of your letter shows that we must have our names written in heaven, or else we cannot be baptized, upon scriptural authority. Now I will cite you to Matt. 28: 19, where you see the one to whom all power had been given, gives command to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost. Here is scriptural authority. And Paul says, Gal. 3: 27 "For as many of you as have been baptized into Christ, have put on Christ." Thus you see that by being baptized into Christ, we put him on, and not before; or else Paul says one thing and means another. This I would not admit. It does not say anywhere that we must be baptized upon having our names written in heaven. If it does, I ask you to cite us to the place where it says so in the gospel. You cited me to Paul's conversion, and say it is easy to be understood. So it is, but I cannot see how any one can understand it as you do: that he was purified because he pray-

The Apostle says, ye have purified your souls in ying the truth. Prayer is necessary, and we have no ise of receiving anything unless we ask; neither have any promise of salvation unless we have complied with all conditions. You know Ananias said to Paul: ise and be baptized, and wash away thy sins, calling the name of the Lord; but you seem to think you know e'e better than they did, and that he was cleansed by blood of Christ, through prayer. You seem to think ut our confidence in water and our own works, and ably try to merit salvation. But this is not so. We and we must obey from the heart, that form of doc- e which Paul speaks of in Romans 6th chapter. He s: "Being then made free from sin ye became the ants of righteousness." Now when we obey from the rt that form of doctrine which is spoken of here, are this doing works of our own? And are we made from sin before we have done so? I say no. Jesus e gave himself a ransom for us, and brought a sav- l from heaven, and in that gospel are conditions alvation; and as long as we have not complied with m, our faith is not justifiable. I said the conditions of ation are laid down in the gospel, and unless we com- with them we have no promise: and I think I have ven it. And I will now bring some more evidence to ve that we must enter into the ark before we have the mise. Peter says: "The like figure whereunto even tism now saves us." That is, as the eight souls were ed in the ark by water, so baptism saves us. Now ah and his family were not in a saved condition before y were in the ark, neither are we safe until we are in Church. You must not understand me that we have ing to do then anymore. We then have to live faith- keep the ordinances which are commanded to be ob- ed in the Church. Yes, there are many christian s enjoined upon the believer, which I have no space ention now.

You wish to know why backsliders are not to be bap- d again. I answer, because Christ has not command- baptism to be administered the second time. He says: believes and is baptized shall be saved. This ely means water baptism, and if we have received it is as often as it is required. Do you not know Christ gives directions in the gospel, how the Church is governed. He says: Whatsoever ye shall bind on shall be bound in heaven, and whatsoever ye shall on earth shall be loosed in heaven. I fear prejudice of so many obstacles being in your way. ve all prejudice and I think you can see more clearly, take the word of God as it says: and not according our preconceived opinion.

I consider it necessary to write at more length because think the Gospel is as plain as it can be on this subject, we take it as it says: we will not get into such an as to think we must be born again before baptism, Christ says he that believes and is baptized shall ved. I for one must confess that if that language of ar implies what you say it does, then I do not how we can arrive at the truth. And if, when s said to Paul, arise and be baptized, and wash thy sins, means his sins were washed away before I am too ignorant to see it, although I am trying honest and to look at things in their proper light.—You hinted at the mode of baptism and say, when the object of baptism is understood the mode is easily settled.—Yes, I know it is easily settled when we are wiling to look at it properly. I will not say anything about the mode at present.

You said you heard two of our ministers preach that the apostles were not converted until the day of Penticost. Now I can say I never heard any of our brethren preach such doctrine, and it is not the doctrine of the New Testament, and that is the doctrine we claim to live up to. You say there is a contradiction in our doctrine. I think there is not, for the gospel is the only doctrine we go by, and it does not contradict itself. We do not hold to doctrines of men.

I have written briefly, and if it is in accordance with scripture receive it, if not receive it not.

CHRISTIAN HOLDEMAN.

New Pittsburgh, Ohio.

A Little Girl and the King.

The King of Prussia, while visiting a village in his land, was welcomed by the school children of the place. After their speaker had made a speech for them he thanked them. Then taking an orange from a plate, he asked; "To what kingdom does this belong?"

"The vegetable kingdom, sir," replied a little girl.

The king then took a gold coin from his pocket, and holding it up asked, "And to what kingdom does this belong?"

"To the mineral kingdom," said the girl.

"And to what kingdom do I belong, then!" asked the king.

The little girl colored deeply, for she did not like to say "the animal kingbom" as he thought she would, lest his majesty should be offended. Just then it flashed into her mind that "God made man in his own image," and looking up with a brightening eye, she said: "To God's kingdom, sir."

The king was deeply moved. A tear stood in his eye. He placed his hand on the child's head, and said most devoutly; "God grant that I may be accounted worthy of that kingdom!"

Thus did the words of a *child* move the heart of a *king*. Little children learn from this that even their *words* may do both good and harm. A *pert* word from a child may wound the heart of a mother; a loving one may make it glad. My little children, let your *words* be kind, true and right.

First Step in Prayer.

He that makes but one step up a stair, though he is not much nearer to the top of the house, yet he has stepped from the ground, and is delivered from the foulness and dampness of that. So in the first step of prayer "God be merciful to me a sinner." Though a man be not established in heaven, yet he has stept from the world and the miserable comforts thereof.

———:o:———

Do good with what thou hast, or it will do thee no good.

For the Companion.

Spreading the Gospel—My Experience.

After waiting a suitable length of time in order to prove the faithfulness, and stability of the brethren here, and finding them faithful and worthy of our confidence, we thought it prudent to partly organize them into a church. This measure seemed to be the more necessary from the fact that they were living remote from the Brethren, and pretty much scattered, and consequently it would be a difficult task for the Brethren of the Buffalo Church to perform their annual virit. We therefore held an election meeting, which resulted in the choice of two brethren to the Deacon's office.

And just in this connection I would remark that we have no meeting house for the brethren to worship in, in this county, (Johnson) and that the members there are too weak, and unable to build one without some aid from others. Brother Wright has a most beautiful and convenient situation on his farm, to which all will agree who see it. Brother Wright proposes to give this desirable situation to the Brethren for the purpose of erecting a meeting-house. The citizens of the county propose to help to build a House upon this situation, and let it be a *union* meeting-house, free for all denominations to worship in, giving the Brethren the preference in time, and the control of the property, except such time as it may be actually occupied by others in holding their meetings. The Brethren do not like this proposition, however reasonable it may seem, but prefer (if they were able) to build the House themselves, so that they may have the entire control of it. Now brethren, here is an opportunity for you to "cast your bread upon the waters, that it may be gathered many days hence." Any contribution, no matter how small, or how large, will be thankfully received by those brethren, to aid in this noble work. Remittances may be sent to J. B. Pence, or Jesse Crosswhite, Jonesborough, Tennessee, Box 33, who are authorized agents to solicit contributions for the purpose. If the Brethren can get aid to the amount of $150 or $200, they will be able to build a house which will do credit to the Brotherhood, and which will greatly enhance our prospects in that country.

Having organized the Brethren into a little church in Johnson county, and having agreed to attend them once every two months either myself, or some of the other ministering brethren, so that they should have preaching once in two months, being very inconvenient to attend them, being about thirty miles from the nearest church, and about forty-five from my house. This was the best arrangement we could make at the time, and although the brethren, and the people generally, insisted on our coming oftener, yet I knew it was impossible for me to do so myself, but believing that other brethren would go alternately, I had no hesitation in making that agreement.

Having succeeded in enlisting some ten or a dozen soldiers of the cross, and they, living in a section of country remote from any organized congregation, and therefore many of them never having had the pleasure of being at a communion meeting with the Brethren, they urged us to hold a communion with them. I accordingly presented their petition to the Brethren of the Buffalo church, in Carter county, to which they legitimately belonged. Having obtained the consent of that Congregation, those members in Johnson county were legally visited, and preparations made for a communion meeting which was held at the house of brother William Wright.

Permission had been granted to the Brethren, inasmuch as there were but few of them, and considering their isolated condition from other Congregations, so that it made it somewhat inconvenient to the Brethren to aid them much in making provisions, only in some contributions in money, that they might receive from the friends and citizens any aid or contributions which they might see proper to give them, for providing some refreshment for the congregation at noon. Accordingly a great many of the citizens came up nobly with their contributions and engaged in the work with a hearty good will, and for which liberality we gave them our heartfelt thanks. When the time for the meeting drew on, we sent two brethren and two sisters who had experience in such cases, to go on "before hand," and make preparation for the communion. It has never been my happy privilege to attend a meeting where there seemed to be greater interest manifested, or better order observed. Indeed, the meeting gave general satisfaction to all, even those who were opposed to us acknowledged that it was really nice.

At the conclusion of this meeting we had the joyous satisfaction of seeing seven or eight of our fellow passengers from time to eternity—one of whom has already reached the goal—come forward, make the good confession, take up the cross, and be immersed in the name of the Father, and of the Son, and of the Holy Ghost, and arise to walk in newness of life.

By the importunities of brother Wright and others, I was induced to consent to make a visit to a settlement in Washington county, Virginia,—the place of brother Wright's nativity, and consequently the place where most of his old friends and acquaintances lived. This I found on my visit to be a very excellent neighborhood composed of respectable citizens, who were industrious well-disposed people.

These people I found to be mostly of the Lutheran and Methodist persuasion, kind and hospitable in their manners, and manifesting a very decided interest in religious exercises. Indeed, I have never visited a section of country since I am engaged in the ministry, where the people seemed to be more ready to hear "the word." Here we held a meeting on our first visit for a period of about five days. It is about seventy-five miles from my house, therefore I thought it prudent to continue the meeting for some days while there. I have since visited the place two or three times, and some other Brethren have also visited it. The result of our visits have been some ten or twelve accessions to the Church. Here is a good field opened for the labors of the brethren, as all who have visited it can testify, all concurring in the opinion that a that is wanting to establish an excellent Church and settlement of the Brethren is industry, perseverance, and little sacrifice upon the part of the Brethren.

But time and space forbids me following this subject farther. All that I have written in this series of "Articles" has been done with a view, and a sincere hope of awakening the Brethren to a more acute sense of our duty of our interest, and to the vast amount of good that would result therefrom. We are all to be co-laborers together. Every one of us has his part to perform in the salvation of the souls of our fellow men. The Lord has "charged his servants, and appointed unto every one his work

He has appointed some Pastors, some Teachers, and some Evangelists, for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ.

Now it never was intended by the "Lord of the vineyard" that the ministers should bear the whole of the burden. "No man," says the apostle, "goeth a warfare at his own charges." "He that warreth entangleth not himself with the affairs of the world, that he may please him who hath called him." "No man planteth a vineyard and eateth not of the fruit." "No man feedeth a flock and receiveth not of the milk." "So hath the Lord ordained that they which preach the gospel shall live of the gospel."—Paul.

And now in conclusion, brethren, permit me to make this statement. Since I have been trying to preach the unsearchable riches of Christ's gospel, which is about six years, I have done it at a sacrifice of not less than $100 in cash, out of my own pocket. But I have never regretted the sacrifice, but my circumstances are such that I am really unable to do so any more. I have ruined my health, exhausted my resources, left myself destitute and unable to work. I therefore feel that I have kept my vow and covenant with the Lord, thus far. May the Lord help you all, dear brethren, to feel that interest in the salvation of the world that you should, is the prayer of your unworthy brother,

JESSE CROSSWHITE.

For the Companion.

Nicolaitanes.

"So hast thou also them that hold the *doctrine* of the Nicolaitanes." Rev. 2:16. Also 6th verse.

The name of the heretical order of professors above alluded to, is found but twice in the New Testament, and appears to be of a similar nature to the prophets of Balaam, if not the same class of people.

The origin of the sect (if not the same as the followers of Balaam) is unknown, and any account of their origin a mere matter of presumption. It is believed by many writers, that the sect was founded by Nicolas, the deacon and proselyte of Antioch. (Acts 6:5) who afterwards advocated heretical doctrines, and founded the sect that retained his name: but we have no proof that Nicolas ever forsook his master and returned to his former sins, hence the idea is not to be relied upon.

By carefully reading 2nd Peter, 2nd chapter, it will be observed that the apostle is strongly opposing some sect who can be regarded as brute beasts, speaking evil of things which they understand not, and shall perish with their own corruption. Peter, in his second letter, speaks very calmly until the commencement of the second chapter, when he boldly censures some damnable heresies, who deny the Lord that bought them, and have forsaken the way of the holy, and gone after the way of Balaam. Having forsaken the true way appears to indicate that they were once the true followers of Christ, but as the dog has returned to his vomit, they likewise have returned to their former lust in the flesh.

Clark and Smith inform us, that Nicolaitanes—in verse 15—is used to convey the same idea as Balaam in verse 14, and may be considered the same; hence it follows that the Nicolaitanes and followers of Balaam were the same order of professors, who equally rejected the gospel, and believing that the period for the judgment of the world was past, and that God would fail to punish the world as he had threatened to do. But Peter informs his brethren not to be ignorant of the one thing, "that one day is with the Lord as a thousand years, and a thousand years is one day," and judgment will finally come to the wicked, who shall receive their due punishment. If the doctrine of the Nicolaitanes were the same as that of Balaam, we do not wonder that the Lord should hate such vain heretics, who bring evil and torment upon the people. So cunning were they in their evils and deceptions, that they were mingling with the christians in their feasts, having eyes full of adultery, and unstable souls that were inclined to contaminate the pure religion of Christ.

They taught the community of wives—that adultery was but a slight crime, if any offense at all, and that the eating of meat offered to heathen idols was not an act of impropriety, and in short all that was evil and in opposition to the pure religion of Christ, was in harmony with the doctrine of the Nicolaitanes.

J. H MOORE.

For the Companion.

Substance of Faith.

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

Faith in God is one of the strong ties that unite us with God's Israel, and when acted out makes the soul happy in God its author. Every substance has its shadow, and wherever there is shadow there must be light. Then God is substance and he is light. When we see the shadow of anything, as a cloud, that is between us and the sun, it is the cause of the shadow around us. The sun is always on the opposite of any substance from which there will be a shadow, and the shadow is always a resemblance of the substance. Then, as we have an eye witness of earthly substance and shadow, let us have a spiritual view of the substance and shadow of the soul. Every child of God looks with an eye of faith to that good day when they shall be freed from the storms of time, and enjoy the substance long hoped for. Then faith is the substance of the thing hoped for. It is the evidence of the thing not seen. Then let us have our faith in God and his word; contend earnestly for it. Do not add or diminish. It will not be long till we will enjoy the substance with God, and the angels and spirits of the just made perfect.

Then faith moves us onward to the substance, as the cloud passes beneath the sun and glides over the earth, until it unites with the great mass and body of other clouds from which we enjoy substance in showers of rain. How good is God! All nature moves on in its course. So must the one that has faith move on and gather more and more. We must add to our faith virtue, and to virtue knowledge, and temperance, and patience, &c. Like those little clouds that seem to fly across the heavens, and when they meet a traveling cloud they unite in one, and so on till they add to each other in great bodies. So with the christian; he must grow in grace and in the knowledge of the truth, as he grows in days and years.

Think of good old Noah. "By faith Noah, being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the

which he condemned the world and became heir of the righteousness which is by faith." He was moved with fear, because he believed God's word, that the flood would certainly come. Gen. 6: 14—22. The word of God is what we have to go by, and not the comments of men. Let us draw nigh to God in full assurance of faith. "Draw nigh unto me, saith the Lord, and I will draw nigh unto you." The shadow is close the tree and so God is close his word; for he is the word. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." By faith we understand that the worlds were framed by the word of God. Faith leads the believer to do all the commands that the law says we shall do. If we love God we will keep his commands, and faith makes us love him. It is by faith that we look across the storms of time to that haven of bliss, where we shall be saved from sorrow, temptation and care. Oh! to that good land where there will be no more sickness, sorrow, pain or death. Where grave yards are seen no more; where we can meet with those that are gone before. We must lean upon the arm of the Lord to support us on our way.

F. W. DOVE.

Jonesboro, Tenn.

Selected by S. M. SANGER.

A Fable with a Moral.

"There was a certain hermit, who, for sixty years, had remained in the desert, engaged in the contemplation of the perfections of the everlasting Creator. To him the world and all its treasures were as nothing; for he thought only of the life to come. For sixty years had this pious man continued in the daily performance of his religious duties, fasting and praying with rigid regularity, when it pleased Providence to put his faith to the proof by subjecting him to powerful temptation.

One day, as he was wandering over the desert, he was assailed by an evil spirit, who seizing him, kept him in his grasp, so that he had no rest from his torment and anguish day or night. Having sought relief in vain, he asked the demon many things; and among others, why he and his associates were ever seeking occasion to torment and injure the human race. 'Our motive,' replied the fiend, 'is jealousy and envy; for are we not fallen irrevocably? Who shall save us from our eternal doom? To man the Almighty has granted the power to accomplish his own salvation. The unspeakable blessings of heaven are within the reach of every son of Adam, if he will but seek to obtain them. Therefore it is that we would fain make mankind even as ourselves; therefore it is that we lose no opportunity of torturing them into an abandonment of their faith, that they may curse God and die.'

The hermit, upon this, questioned the fiend touching the mansions of bliss in heaven, and begged him to describe the effect produced upon him by them. 'No description, no words,' replied the foul spirit, 'can serve to convey the most distant idea of the glories which I there beheld. The keenest enjoyments of sense, the most ecstatic pleasures, spiritual and temporal, are as torments compared with the sensations felt in that blessed abode in comparison with which the greatest beauty of this world is hideous deformity, and its sweets gall and wormwood. Then the hermit asked the evil spirit what he would give to return once more to his former state of happiness? To which the demon answerd, that he would gladly suffer all the torments inflicted on mankind since the world was created to that hour, and all the torments of the damned, so that he might revisit those regions of glory, where the paths were as refined gold, and the walls as the emeralds and diamonds of Golconda; in comparison with the brightness of which the noonday sun, with the moon and all the stars, are as the darkness of death; where there is no weariness of body nor tribulation of spirit, and hunger and thirst are unknown. Whereupon the good hermit shook from him the evil spirit, saying, 'What are the pains and troubles of this life, if their reward be such as I have just heard? Who would not cheerfully encounter all the ills of the world—the hatred, the malice, and the persecution of man, nay, the temptation of the evil one, if by so doing he may finally meet acceptance in heaven? My soul is clad with the armor of faith; I will no longer fear the assaults of mine enemies. And thereupon he went forth upon his way."

Brethren and sisters, you have read how this good hermit was tempted by an evil spirit. Though he had been engaged in the service of his Creator for sixty years, yet it pleased the Lord to try his faith by subjecting him to powerful temptations of the evil one, who told him their motive for tormenting and injuring the human race. We know it is so, as the demon said, they are fallen and who can deliver them? But to man the Almighty has given the privilege to work out his own salvation. As he said, the "unspeakable blessings of heaven are within the reach of every son of Adam, if he will but seek to obtain them. Oh, then, let us accomplish our salvation, and not be tortured by them in this world and forever in the world to come. You that have not sought the blessings of God, think how the tempter is daily envying you your privileges to the way of salvation. Let us, like the good hermit, say, 'what are the pains and troubles of this world, if our reward be so great.' Let our souls be clad with the armor of faith.

SUSANNAH M. SANGER.

For the Companion.

The Sabbath Day.

Out of the numberless blessings which have been confered on our race, we shall select the institution of the Sabbath day, for our remarks.—In whatever position of life we may be placed it is needful for us to have an opportunity of rest. No man can, for any length of time, persue one avocation, or one train of thought without mental, and therefore bodily injury—nay without insanity. The constitution of the brain is such that it must have its time of repose. Periodicity is stamped upon it. Nor is it enough that it is awake and in action by day, and in the silence of night obtains rest and repair; that same periodicity which belongs to it as a whole, belongs to all its constituent parts. One portion of it

can not be called into incessant activity without the risk of injury. Its different regions devoted to different functions, must have their separate times of rest. The excitement of one part must be coincident with a pause in the action of another. It is not possible for mental equilibrium to be maintained with one idea,or one monotonous mode of life. There is a necessity even for men of great intellectual endowments, whose minds are often strained to the utmost, to fall back on other pursuits, and thus it will always be that one seeks refuge in the pleasures of a quiet country life, another in foreign travel, another in social amusements. Pitt sought relaxation from the cares of politics in the excitement of the chase, Davy found a relief and consolation in the rod and line, and among men whose lot is cast in the lowliest conditions, whose hard destiny it is to spend their whole lives in the pursuit of their daily bread, with one train of thought, and one unvarying course of events, the same principle applies.

It is often said that the pleasures of religion are wholly prospective,and to be realized only in another world, but in this there is a mistake, for those consolations commence even here, and temper the bitterness of fate. The virtuous laborer, though he may be ground down with the oppressions of his social condition, is not without his relief, at the anvil, the loom, or even in the bottom of the mine, he is leading a double existence. The miseries of the body find a contrast in the calm of the soul ; the warfare without is compensated by the peace within ; the dark night of life here serves only to brighten the glories of a prospect beyond. Hope is the daughter of despair. And thus a kind Providence so overrules events that it matters not in what station we may be, wealthy or poor, intellectual or lowly, a refuge is always at hand, and the mind worn out with one thing turns to another, and its physical excitement is followed by physical repose. Physically and mentally we rest, and by that rest we are enabled to sustain the cares of a life of toil. It is not without a reason which we may turn to our profit, that the Scriptures have placed upon lasting record that the Great head of the Church has taught us how to use the Sabbath day ; and that, for the sake of many generations of laboring and weary men, who were to follow him, he inflexibly resisted every attempt at encroachment upon it by the grim bigots and hypocrites of his time.

D. W. GARVER.

Shirleysburgh, Pa.

Queries Answered.

"Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God." John 3 : 5.

The nature of the case makes it evident that the Kingdom of God alluded to here, was Christ's visible Church ; visibly organized at the day of Pentecost, and from that time, were added to the Church such as should be saved ; water baptism illustrating the work of the Spirit wrought in the heart. This would be born of water and of the Spirit, and would agree with John 3 : 21: He that doeth truth will come to light, that his deeds may be manifest that they are wrought in God," God being the cause, faith in Christ the substance, and water baptism the sign of adoption into the Kingdom of God.

"No man putteth a piece of new cloth on an old garment, neither do men put new wine into old bottles."

It appears that John's disciples kept the fast days recommended in the law. The question being put to the Savior why his disciples did not fast, like John's, he replied ; How can they fast while the Bridegroom is with them. Then he makes the illustration, signifying that if his disciples did so, they would have to go to the law to get the days, and that would be patching old and new together. And the old and new bottles would signify that the gospel requires a new creature in Christ, of a giving nature, represented by the new bottles. But no one says the new is better, because the old is "eye for an eye" and the new says, "resist not evil." If we put new wine into new bottles, and the old into old bottles, both are preserved.

G. MYRES.

El Dorado, Pa.

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God is the great sun of the universe. If men stand with their backs toward God, their shadows are before them and engross their attention. When they are converted and turn to God, these shadows are thrown behind, and God becomes all in all, so that all can say from the fulness of the heart, "Whom have we in heaven but Thee? and there is none on earth that we desire beside Thee."

Ill-mannered People at Church.

The following is an extract of an article written by the Editor of "*the Guardian*," under the above caption. After reading your Editorial in No. 27, I thought this would be in place.

"Last Summer I was called upon to preach at the consecration of a cemetery, in one of the more rural districts of Pennsylvania. Several thousand people were present. Although the church will scarcely seat six hundred persons; the building was not filled. More than half of the people around the outside of the Church, engaged in conversation, to the great annoyance of the congregation inside. In vain the deacons urged them to enter the unoccupied pews. They had not come there to worship God. Presently the clouds came to the help of church officers. A copious shower of rain scattered the giddy multitude, many of whom sought shelter in the pews and aisles of the church. Of course their tumultuous entrance greatly disturbed the worshipping congregation, and disturbed me, too, in my endeavores to preach the Gospel. It is said that Robert Hall once met with a similar instance. While he was preaching, groups of persons rushed in the church door for shelter from the rain. The great man paused in his sermon and remarked: "I have often heard of and known people, who made a cloak of their religion, but never before have I seen anybody use the church as an umbrella."

Some churches are afflicted with well-dressed loafers, who form long lines around the door, to stare at the people as they come out, and make rude remarks as they pass. It of course betrays a sad want of good manners and good sense, but some young men do not know what that means. With the aid of the gas-light, you can see their faces. They look perfectly calm, as if unconscious that they are guilty of conduct of which many a rude pauper boy would be ashamed.—Of course none of the readers of the GUARDIAN ever served in this vulgar army. Help us, dear friends, to disband this ignominious force. By your example and argument teach them better manners.

Church-doors were made for a specific purpose; to enable people to go into and out of the house of God. For that let them be used, and for that only. Do not stand around the door when you arrive at church, but enter at once, offer a short prayer as you reach your pew for yourself, your pastor and the congregation. At the close of the services go directly home, without lingering around the door.

The vile use of tobacco has made sad havoc with many churches. Whether the use of tobacco, in any form, is a sin; whether its use *per se*, or per anything else, is wrong; whether smoking, chewing, or snuffing is its vilest form in use, is not the question here. But that a person, who pollutes a carpet or floor of the sanctuary of God with tobacco filth, is guilty of the dirtiest kind of irreverence, which is tolerated in a Christian community, is conceded by all right-thinking people. Just look at them.—There sits one trying to hit the spittoon in his pew. Many a time he misses the mark, but leaves an ugly mark on the floor. There is another, his cheeks distended with an accumulation of saliva. He is ashamed to be *seen* spitting on the floor. He cannot hold in much longer. He looks nervously around whether any one will be likely to see him. See—there goes a stream on the bare floor. The poor fellow's mouth is relieved more than his conscience. Then, as you go out of the church, you are shocked with the appearance of the pews around the door. Some prepare to occupy these, so as to enjoy their tobacco unnoticed. I am not giving a description of my own church. To their praise, be it said, the congregation does not need, and would not tolerate spittoons. True, occasionally one sees the vile trail of some ill-mannered being near the church door.

A few days ago I read a fiery article in one of our dailies, written by some indignant lady. It seems some brutal rowdy had spat tobacco on her dress, as she passed along the street.—She avers the ladies' dresses are frequently ruined by the wilful, outrageous pollutions of low-bred men, and appeals to the public for protection. She feels keenly insulted; and evidently wields her pen under the influence of a towering rage, writing, if not "in thoughts that breathe," at least "in words that burn." I can sympathize with her outraged feelings. Whenever I come to speak or write about this tobacco nuisance in the sanctuary, I am tempted to throw a club, stone, or battle-axe at the heads of the dirty offenders. Of course, figuratively speaking, even now my boiling blood admonishes me

to close this article, lest, by my violent language, I apply a remedy which might be worse than the disease.

I will yet remark, that this last specimen of bad manners is distinctively and exclusively an American infirmity. One never sees an Irishman nor a German, be he Protestant or Catholic, soil the floor of a church with tobacco. Both these classes have their national vices. The Irishman's white clay pipe—or at least, what was once white—is inseparable from his being. Yet he never smokes in church. The German, too, loves his long pipe, but never desecrates the sanctuary by its use. The Scotchman loves his pipe and snuff-box—his latin pipe and "peshin-mill"—but never stains the house of God with them. One can travel from Bremen to Malta, and from London to Constantinople, without finding a single church defiled in this style. It is no wonder, that European tourists in this country are disgusted with people, who can indulge in this filthy practice in the most refined society, and the most sacred places. On his first visit to this country Dickens rebuked it with unsparing severity.

C. G. LINT.

Myers mills, Pa.

"Once to die, but after this the Judgment."

To die is solemn. Every creature that has life shrinks from death, but it is not death so much as the sequel that men fear. It is the idea of judgment that fills the mind with those fearful forebodings. The dissolution of the body, the final rupture of all earthly ties, the lonely dwellings in the silent tomb, and the unknown beyond, are all grave and solemn events to contemplate. But separate these from the idea of a judgment, that grand assize where each and all must stand at the bar of offended Justice to receive sentence for all the deeds done in the body, and they would lose much of their terror. And yet dreadful as these things are, they must one day be met by us all. It is appointed to all once to die, and after death comes the judgment. This is heaven's decree and that decree none can annul. By one man sin entered, and death by sin, and so death has passed upon all in that all have sinned.

Sin it is that creates the necessity for a judgment. Had men never sinned death had never entered, and the judgment had never followed. But all having become sinners, the measure of guilt in each must be determined, and its award declared. Think not that these things are yet distant, and may therefore be dismissed as matters of no present, or pressing concern. Who can tell how near they are? Death comes like a thief, in an hour when we think not. All men know they must die and yet death comes to most as a surprise. The time left us for preparation cannot be long; it may be very, very short. And, oh! to be found unprepared! If to die the death of the Christian is so solemn, what must it be to die as a fool dies, without God and without hope! But why should any thus miserably perish? Has not God provided a ransom? Does not the blood of Jesus Christ cleanse us from all sin? Oh, why then does not every guilty sinner flee to him and find pardon! Did any ever come and find him unwilling to save?

FRANKLIN FORNEY.

Stony Creek, Pa.

For the Companion.

"Big Words."

Much has been said, through the *Companion*, concerning the use of "Big Words," which, if proper words, no one should speak against; but the "Big words" which I now intend to speak against are Slang or unmeaning words, which some people, even sometimes brethren and sisters, make use of. What horrid words are these? "Darned,,—"Infernal"—"Rascal." "You brat"—"You block-head"—and many more, some much worse than these. Those words ought to make the true Christian shudder to think of much less should he not speak them. I am personally acquainted with some who do use such words, and would say to them, and all others, stop, right now, using such bad words:—"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Matt. 15: 11.

G. W. BURKHART.

Nolo, Pa.

It is not hasty reading but seriously meditating upon the holy and heavenly truths that makes them prove sweet and profitable to the soul. It is not he that reads most, but he that meditates most on divine truth that will prove the choicest, wisest, strongest Christian.

For the Companion.

Memento Mori.

Come, meditate ye sons of men,
Upon your latest dying day:
Behold, consider, sinners, then,
How time is bearing us away!
To some of us the day is nigh;
Aye, nigher than we may presume:
For, every moment passing by,
Conveys us nearer to the tomb.

Imagine now your dying day.
The mourners standing round your bed;
The Reaper takes your soul away,
Your body soon is cold and dead.
The trump is sounded through the land,
And friends go mourning to your tomb;
Your soul before the judge must stand,
And hear its everlasting doom.

O, unconverted sinners, ye,
Who pierce my Savior to his heart!
Say; what will your condition be,
When Death shall call you to depart?
Prepare, prepare to meet your God!
Repent, believe, his word obey
And be baptized in Jordan's flood,
And he will wash your sins away.

O, hardened sinner old and gray,
How unconcerned ye seem to be;
Reflect upon your dying day,
And what will be your destiny:
How will Eternal Justice deal
With wretched souls immortal then?
From whence there will be no appeal,
But everlastingly amen.

"The King of Terrors" summons all
To yield unto his iron rod:
The old and young, the great and small,
He turns to mingle with the clod.
Then why delay, why not repent,
Since we are marching to the tomb?
Embrace the message God has sent,
To save us from destruction's doom.

JAS. Y. HECKLER.

Harleysville Pa.

MISCELLANEOUS.

Selected by FRANKLIN FORNEY.

Going to Law before the Unjust.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"

There is being a great deal said and written as to the "Law of Christ' in regard to the reception of members into the Church: and we claim not to be indifferent in regard to this discussion, for we feel that there is need that the minds of ministers, sessions, and church members be agitated on this subject, until the "Law of Christ" be strictly complied with. But there is also another law of Christ, in regard to the conduct of the members of his Church, that is further lost sight of and more grossly violated than the law for the admission of members.

Christ says: A new commandment give I unto you, that ye love one another. But how often do we see members of the same church, and of the same congregation, whose actions indicate that they entertain for each other the most virulent hatred. We find brethren of the same church, yes, and members of the same congregation, and who sit at the communion table, engaged in strife and lawsuits—thereby giving the enemies of Christ occasion to blaspheme.—Now, there is sin in this—and where does it lie? First, in the members who thus quarrel and wrangle among themselves, and then bring their quarrel before the ungodly for adjudication; and secondly, it lies in the Church and congregation with which they are connected.

In them, because they disobey the command of Christ to love one another; and in the Church because they do not enforce the law of Christ.

How dare a man go before God & offer up the petition, "Forgive us our debts as we forgive our debtors," and at the same time be harrassing his brother with slanderous insinuations, false accusations, or unjust suits.—Christ says: "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.

But though he may have cause of complaint against his brother, what says the law of Christ? "Go tell it to the Church." Not go tell it to wicked men; not, go tell it to the ungodly magistrate; not, go bring suit in the civil court against your offending brother. Paul says; Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Now therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather be defrauded? Nay, ye do wrong and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived.

Evidently those who do such things have not the evidence within them of having passed from death unto life, which the Apostle John speaks of; "We know that we have passed from death unto life, because we love the brethren. "*He that loveth not his brother abideth in death.*"

Have we not reason to fear that many of our dear brethren still abide in death, if we are to judge them by their actions, and the law of Christ?

Christ says: If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Brethren! we are first to make reconciliation with our brethren before we dare approach before God, or we will not be accepted.

The Church has also a duty to perform in such cases. It is the duty of every minister, elder, and layman of the Church of Jesus Christ to strive to preserve the peace as well as the purity of the Church. Well, what shall be done? What is the law of Christ? Jesus instructs that where the proper efforts have been made to settle such difficulty, and without success—"Tell it to the Church, and if he refuse to hear the Church, let him be to thee as an heathen man and publican."

It is the duty, then, of every Christian, whether minister, elder or layman, to strive to have such difficulties settled privately, or within the Church, and not let them come into civil courts and before the ungodly for adjudication, & thereby cause the enemies of Christ and of Christians to rejoice and blaspheme. It causes the enemies of Christ great joy to see professed Christians quarreling among themselves. We confidently believe that all difficulties between true Christians can be amicably settled without recourse to civil process, if their Christian brethren will but make the proper effort—but is it not a lamentable fact that there is seldom any effort made to reconcile the parties who are alienated, and no notice taken of their case by the sessions, until the case has been brought before the civil court, and the world has been made to rejoice and scoff on account of this scandal? It is much harder to bring about a reconciliation after the passions have become aroused and the old man has gained the ascendancy in the heart.

Can there not be a reform brought about in regard to this thing?

Stony Creek, Pa.

"And He Died"

This short sentence, when considered in its connection, gives us a forcible idea of the shortness of human life. Of Adam it is said, "All the days that Adam lived were nine hundred and thirty years: and he died." —Gen. 5: 5. "And all the days of Seth were nine hundred and twelve years; and he died." Verse 8. "And all the days of Methuselah were nine hundred and sixty and nine; and he died." Verse 27.—Here were men who lived, not fifty years, nor seventy, nor a hundred, nor two, nor five hundred years, but almost one thousand years—a sixth part of the time that our world has stood! Yet each one's record closes with "And he died."

Now men can hope to live only sixty to eighty, or possibly a hundred years at the longest, and then they must die. However long and prosperous a life a man may have, it must close in the same way, "And he died." The young, the noble, the honored, the rich—all alike must soon have it said of each, "And he died." What a blight this puts upon all the joys and bliss of earth. They must all come to an end, and the cold, dismal silence of death must take their place.

There is something very sad and mournful in the language of the dying Jacob, as he directs his sons to bury him in the cave of Machpelah. "There," said he, "they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."—Gen. 49: 34. Rachel was my best beloved wife; but I had to part with her, and lay her in the grave with the rest. How many bitter tears we have dropped upon that lonely cave in Machpelah! Yes, and the world is dotted over with tombs of the dead like Machpelah. How many times it has been said of lonely, bereaved, and bleeding hearts, "She goeth unto the grave to weep there" "Friend after friend departs; who hath not lost a friend?"

The word Prevent, in the Bible.

There are many words in our common English version of the Bible which have changed their meaning, or use, very materially since the translation was made. Among these words, none are more prominent than the word *prevent*. In some places it sounds awkwardly, and to one who is only an English scholar, many passages make either nonsense, or appear as palpable contradictions. This is owing to the change in meaning which the word has undergone since King James' translations were made. The English word, prevent, is derived from the Latin *prevent*, before, and *venio*, to go; and meant, primarily, to go before. But many of the old meanings of that word are now obsolete. Some of those obsolete definitions are, to go before, precede, to seize, take hold on, to succor, or help.

Let us notice a few passages illustrating these statements. Psalms lxxxviii: 13, reads thus: "But unto thee have I cried, O Lord, and in the morning shall my prayer *pre*, thee," that is *go before thee*. Also, Psalms cxix: 147, "I *prevented* the dawning of the morning," that is, I *went out before* the dawning, &c.—Again, Psalm cxix: 148, "Mine eyes prevented the night watches, that I might meditate in thy word." In both these passages, the Psalmist is made by the translators to say what he never thought of saying, nor claimed the power to do; that is, to disallow the breaking of day, and the guards from holding their positions for public safety. He simply means that in his devotions, he was out before the dawn of day, and retired for private meditation before night fall. Let us read these two verses with this meaning, and the sense will appear altogether natural. "I went out before the dawning of the morning and cried: I hoped in thy word. Mine eyes went out, (eyes put for the person,) before the night watches, that I might meditate in thy word."

Matthew xvii: 25, affords another illustration, with a different meaning, however, to the word. Instead of "*prevented*" the word *anticipated* should be used, as follows: And when he, (Peter,) was come into the house, Jesus anticipated, (not prevented) him, saying, what thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute." &c. The object of the Savior, no doubt, was to convince Peter of His omniscience, by taking up, or introducing the subject, before Peter could have time to do so. The propriety of this rendering will appear more forcibly when the whole subject is presented. "And when they were come to Capernaum, they that received tribute money came to Peter and said, Doth not your Master pay tribute? He saith yes. And when he was come into the house, Jesus anticipated him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers"?

1st. Thessalonians, iv: 15, affords another instance, which reads thus: "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not *prevent* them which are asleep." That is, those Christians who are, or shall be, still alive in the flesh at the coming of Christ, shall not enter into glory with Christ, before those Christians whose bodies are in the grave. Oh! that all the words of God's law, (the whole Bible,) were written very plainly!—Deut. xxvii: 8.

Punctuality.

Punctuality is a habit worthy to be ranked with virtues, by its effects upon the mind, the power it demands and gives to self-control, raising in us a daily, hourly sense of duty, of something that ought, that must be done; one of the best habits human creatures can have, either for their own sakes, or for the sake of those with whom they live. To kings and courtiers more particularly, because it gives the idea of stability, of duration; and to the aged, because it gives a sort of belief that life will last forever.—*Edgeworth.*

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Our lips may adore religion, but our lives must adorn it.

Selected by R. P. Hoch.

Early Friendships.

The development of the social principles is one of the earliest exhibitions of human nature. This in connection with the benevolent affections constitutes the foundation of friendship. Hence we find that strong attachments often exist between children long before the judgment is sufficiently developed to decide in respect to the qualities which should enter into the character of a friend. A glance at our own experience will convince us that it was conformed to this law of our condition.—On a review of our childhood, we will find that we formed many friendships without much discrimination; some of which have already given place to others, while some, perhaps, may continue to the evening of life.

The importance of early friendship is to be estimated by the influence which they exert in forming the character. That this influence must be very great, no one can question who has considered either the constitution of our nature, or the actual results which are found in experience. We are originally constituted creatures of habits, subject, in a high degree, to the influence of example; and though many of the impressions which the mind receives in childhood are necessarily worn out in its progress to maturity, yet those which remain are wrought into the very texture of our character, and become the most efficient principles of action. Every one who attentively examines his own character, will find sufficient proof of the reality and extent of this influence. Who has not heard, in witnessing the wreck of parental hopes in a ruined and wretched child, that it was the melancholy result of bad early associations? And who, on the other hand, has not watched with delight the benign influence of virtuous friendship upon the unfolding faculties of the mind and dispositions of the heart? If so much importance be attached to the friendships which we form in early life, we will at once perceive that the choice of our friends ought to be a matter of the most deliberate caution; for, though our earliest attachments must necessarily result from circumstances not within our control, yet in respect to those which are formed subsequently to the period of childhood, we may call to our aid judgment and reflection.

A rule on this subject, which should never fail to be observed, is, not too hastily to prefer our confidence—not to consent to an unreserved intimacy with any one, until we have gained a thorough knowledge of his character. The effect of disregarding this rule would be to lower the estimate which would be formed of our friendship; to expose us, at least, to the charge of imprudence, and, not improbably, to many more serious evils. We may safely calculate that considerable suspicion is to be attached to friendships which are made by those who have had little opportunity of knowing us: while we may reasonably expect, on the other hand, that a friendship which is the result of an intimate acquaintance, will be a lasting source of pleasure and advantage.

We should endeavor to make our intercourse with friends as profitable as we can, both to ourselves and them. The friendships which we form must be either a source of great good or great evil. If the time which we spend with our intimate associates be chiefly devoted, as it should be, to the mutual improvement of the intellect and the heart, we will never review it but with feelings of approbation. But if, on the contrary, it is given to levity and vanity, and if those whom we regard with most affection are co workers with us in murdering the hours which were given us for better purposes, then we have reason to expect that the friendships which we form, instead of being the channel to blessing, will serve to poison our moral sentiments, and accumulate anguish for a dying hour.

Newburgh, Pa.

Perpetual Presence of Christ.

A Christian should make his Savior a perpetual companion—everywhere, and on every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and purifying as his; who else can make our hearts so burn within us by the way? Christs presence with believers is one of the best preventatives from sin; one of the best stimulators to duty. Jesus is "made unto us sanctification" as well as redemption. That is—his is a Spirit of holiness. And when we live in hourly communion with Jesus, it has a tendency to make us holy. The sense of Christ's immediate presence is a perpetual check upon our sins—a perpetual spur to our self indolence. Are we provoked to cutting words or irritating retorts? One look from the gentle, all-forgiving Jesus, should be enough to seal the lip and smooth the ruffled brow. Are we ever tempted to keen bargains and over-reaching in business? Selfishness says: "All is fair—others do it—it is the custom of our trade." But what will the pure and holy Jesus say? How will account books look to Him when He "audits" them? And so on, all through the calendar of duties and the circle of daily temptations. With our Savior beside me, how will I dare to play the coward, or the cheat, or the trifler, or the sensualist, or the trickster?

Nowhere will Christ's presence be more cheering and sustaining than in the weariness of a sick room, or under the silent shadows of a great bereavement. "Christ comes to me in the watches of the night," said the bedridden saint, Halyburton: "He draws aside the curtains and says, It is I; be of good cheer; be not afraid. Here I lie, pained with pain; without strength, and yet, strong." And when the last farewells have been spoken through the sobs of the dying hour, this never-failing Friend will sweetly whisper, "Fear not, I am with thee. Where I am ye shall be also. Having loved My own, I will love them unto the end."—*Cuylor.*

Little matters of daily occurrance are of greater importance in social life than great matters of rare occurrance; and personal behavior in trifles is, perhaps, more than anything else, productive of the greatest amount of social and domestic pleasure and pain.

YOUTH'S DEPARTMENT.

Beautiful in Old Age.

How to be beautiful when old?
I can tell you maiden fair—
Not by lotions, dyes and pigments,
Not by washes for your hair.
White you're young be pure and gentle,
Keep your passions well controll'd,
Walk, act, work, and do your duty,
You'll be handsome when you're old.

Snow white locks are fair as golden,
Gray as lovely as the brown,
And the smile of age more pleasant
Than a youthful beauty's frown.
'Tis the soul that shapes the features,
Fires the eye, attunes the voice;
Sweet sixteen! be these your maxims,
And "When you're sixty you'll rejoice."

For the Companion.

To the Young Entering Life.

A few useful hints may be valuable to young persons entering life.—Experience is one of the best teachers; and if the results of experience can be conveyed into the minds of the young, it will save them much serious trouble and perplexity, and sometimes a penny. With these hints it may be well to mix a few recommendations, which, although simple, are grand and important.

First; imbibe early a love for the Bible, because, upon the adherence to that sacred book depends our temporal and eternal happiness.

A regular attendance at the house of God will give you the opportunity of hearing that inspired volume explained, besides be pleasing to your Heavenly Father. Remember to be early at church, and having taken your place, return thanks to God for the opportunity he has granted you of meeting him in his holy temple.—Give your attention to the prayers; sing to the Bible and proceedings in general, they are the finest composition extant; they breathe devotion and eloquence, and tend much to the glory of God. They are the most important part of the service. Join in singing; let the sacred music make melody in your hearts. The sermon should also secure your closest attention, at the conclusion of which again pray to God that the prayers which have been offered up faithfully may be obtained effectually, and that God's blessing may rest upon you for the remainder of the week. Much of the Sunday may be spent in reading the Scriptures and in private prayer. In the Bible we find the means which God hath appointed for our restoration to himself, and our eternal salvation. In that sacred volume we read an account of God, his Son, and Holy Spirit;—of God who created us—of his Son who redeemed us—and of the Holy Ghost who sanctifies us. By reading the Bible we bring our souls nearer to God: while in prayer we speak to him; and he to us by the voice of the Scriptures. It is from them alone true wisdom can be acquired, and prayer will give us the spirit to enable us to understand their contents.

But there is much to be observed in temporal concerns of life. Punctuality is the first and grand consideration. An hour lost can never be regained. Obedience to our superiors, respect to our equals, and compassion to our inferiors, should always be strictly observed. Quietness of disposition and mildness of temper, are admirable companions. It is a soft answer that turneth away wrath. It has been observed that the friend Quakers lengthen their days by the quiet manner in which they meet the cares and troubles of life; and it is more than probable, because we believe the body to be materially dependent upon the mind for health.

The greatest trouble in this world is not to be able to bear trouble; and and it is astonishing how care and vexation will depart before a well-fortified mind. Live in hope: it is the consolation of life. Resolution and industry accomplish wonderful projects. He who is the slave of idleness is the child of misery. Occupation covereth a multitude of care.—Are you a master? have then a fellow-feeling for your servants. Are you a servant? obey your master in all things, provided his directions are consistent to those given by your Master in heaven. Are you a parent? love and instruct your children. Are you a child? honor your father and mother, that your days may be long, and your happiness eternal.—Are you rich? remember that charity covereth a multitude of sins. Are you poor? to the poor the gospel was preached, receive the good tidings, and you shall receive riches in your poverty.

Be sober, be chaste; be honorable; be frugal; be charitable; and above all, be a christian in thought, word, and deed; and God will reward you, through the merits of his Son, in the day of judgment.

Bestow, O Lord, upon our youth

[illegible]
And [illegible]
Fall in a fruitful place.

[illegible]
[illegible]
While the gospel [illegible]
May they learn to love and fear

D. S. BUTTERBAUGH

The Beauty of Truth.

How often is a stigma cast upon Christianity, because the sincerity and moral integrity of its professors are so often called into question. Unfair, indeed, you will say, to blame Christianity for its counterfeits: as well cast away good bank notes, because there are some counterfeits of them. Yes, and not only unfair, but looked at thoughtfully, after all, an unconscious compliment to Christianity, for the stigma implies that these men are not embodiments of the glorious creed they profess. We turn from the false copies to the fair and Divine original: how refreshing and stimulating to study His character, who came to bear witness to the truth, and in whose mouth was no guile! Beautiful words these—no GUILE—nothing even susceptible of mistake, or designed to conceal.—How clearly He declares, when speaking of the rest of heaven, "If it were not so, I would have told you"—implying that truth would have obliged him even to correct their anticipations, if false, as well as to unfold the revelation of eternal life. Think of him in the busy scenes of the market and the temple, sitting at Pharisee's banquet, and eating at the Publican's table, yet and always revealing hidden hypocrisy and interpreting the sincere sigh for forgiveness and peace. True in what he said; true in what he threatened; true in what he promised; true in what he revealed. The Way; the Truth. "In him was light, and the light was the light of men."—Selected.

If you see anything your duty, the sooner you attend to it the better; David says, "I made haste, and delayed not to keep thy commandments." Follow his example.

If you are a real follower of Jesus you will have opposition.

Christian Family Companion

Tyrone City, Pa., Aug. 10, 1869.

Editor's Table.

We have now, Friday morning, Aug. 6th, fairly caught up with our office work. The letters have all been attended to, the book orders filled, and our table "read up" in regular editorial style The outside of this week's paper has been "worked off," (printed) in good order, and the prospects are that the issue will come out in good time and in fair condition, mechanically, which has not been done for several weeks.

There being some unoccupied space in this department of our paper, we have taken the pen to note some items to fill it. We have no time for deep thought and meditation. In a few minutes the morning mails will arrive, when our attention will be demanded by our correspondents and exchanges. Indeed we are not particularly impressed with any special subject. Our mind has been too much taken up with business, just to turn in and lead off with a brilliant and stirring editorial in Theology.—If we were to take up our Book, and read Romans 12, and ponder upon its contents, we might be inspired with an essay upon Vital Religion. But that cannot be now.

For the past month our contributors have almost deserted us. If they continue thus we shall certainly have a famine. Hope we may have a revival very shortly. But here is our mail. First we take up the *American Christian Review*, Cincinnati, Ohio, one of the weekly organs of the Christian, Campbelite, denomination. We should be pleased to read it thro' but that *cannot* be. So we shall hastily glance over it. Under the heading of

ARE WE ORTHODOX?

the editor says:

"The answer to the above question depends much on the definition of the word orthodox. Orthodoxy is really *the truth*, or that which is *right*.—Tried by this definition we are orthodox. We receive, believe and hold the truth, the whole truth, and nothing but the truth; that which is right and nothing else. But this is not the popular use of the word orthodox. The more common meaning of the word, as now used, is that which is *generally received*; that which *passes currently with the people*, or that which is *popular*. By this definition we are not orthodox."

We also find some good thoughts by "R." under the title of "Material Prosperity," which we may insert in our next.

These Campbelites are a zealous people, and it is a pity that they do not at once accept the whole Truth and become Brethren.

Next we take up the *American Baptist*, New York, which has combined the *American Freeman*, and thus makes quite a large paper. It contains a great deal of denominational and secular matter, and, except the children's page and summary department, is not very interesting to us. Should be pleased to read the leading editorial on the "Antiquity of Man," as we think he will be found among the oldest of tribes.

Here comes the *Scientific American*, clean and neat, with a number of plates to illustrate mechanical plans and movements. But we have no time for science now. "When we have a more convenient season," &c. Send for it, and examine it for yourselves, if you have leisure. Address Munn & Co., 37 Park Row, New York. Specimen copies gratis.

The last one is the *Christian Radical*, Pittsburg, Pa. This is a *radical* religious paper, and yet is so *conservative* upon sectarianism that we cannot determine what denomination it belongs to, although we have looked it over for that purpose. We must read its article on the "Doctrine of Repentance," and "Denominationalism," and if found good we may clip them for our columns. "Prove all things," &c. These newspapers are a very fruitful source of information. We scarcely ever look over them without finding something that is good. The other day a confiscated paper of no high moral reputation, fell into our hands, from which we clipped the following gems. They are like the few drops of honey found in the comb of the humble-bee.

SECRET kindness done to mankind is as beautiful as secret injuries are detestable. To be invisibly good is as Godlike as to be invisibly evil is diabolical.

BEST WAY TO BE HAPPY.—Never sit down and brood over trouble of any kind. If you are vexed with yourself or the world, this is no way to obtain satisfaction. Find yourself employment that will keep your mind active; and depend upon it, this will force out unwelcome thoughts.

He that gives good advice builds with one hand; he that gives good counsel and example builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.

We must now examine our letters. No. 1 is from brother N. C. Rittenhouse, Chatham Centre, Ohio, with 10$ for 1½ doz. 'Song Crowned King,' and subscription. This should have been sent to Reubush and Kieffer, Singers Glen, Va. It is by mistake that we have advertised them by the dozen at this office. We cannot afford to sell them at that price. But we will forward his order to the above firm who will fill it promptly.

No. 2. From brother Joseph Amick, Burnett's Creek, Ind., who brings a complaint of the none appearance of our paper to some who are entitled to it. We have looked up the matter and find the fault is in this office. They are being sent to Wolcottville, Lagrange Co., instead of Wolcott, White Co. This is a bad mistake and somebody is to blame.—We want to make everything right as far as in us lies, and shall farther explain by letter.

3rd. A subscription. See List of Monies.

4th. Another complaint, but this time we think without a cause. We have had several complaints of the non-arrival of the paper for the week that we omitted.

That is all; and now we go to "proof-reading," several pages having already been laid before us.

Answers to Correspondents.

John Knisely, Plymouth, Ind. You are quite excusable, knowing how anxious you are not to miss a number. The books also have been sent, and we hope ere this have been received and examined.

Eliza Weaver. What is the answer to your Puzzle? No Puzzles or Enigmas will be inserted unless the answers accompany. This is necessary in order that we may know whether they are correctly made and answered.

Cincabel Reighard. We certainly have had comment enough upon Matt. 11: 11, during the past year. We do not care about having it discussed farther for the present.

Anna S. Bechtel, New Pleasant Grove, Pa. We do send your paper regularly, just as we send all the others. We hope you will not fault us for what we cannot prevent. We commit your paper to the mail with over three thousand others. Yours is one of the few which does not come to hand regularly. We cannot account for it otherwise than that yours is a new Post-Office, and yet unknown to the mail-agents. We have made some change in the address and hope for the better. We have sent you what back Nos. we have.

Michael Forney, Parkersburg, Ills. What is the post-office of Mary Youngman? You should have given her address in full, then we could have looked up the matter.

C. H. Eassabaugh. The error you refer to was pointed out in the same number in which it occurred. The author whose production had the good fleet of bringing about that prodigal's return, ought to try again. There are a few who have not yet come to the husk.

David Haraden, Gad Fly, Mo. The back Nos. of this Volume cannot be had from us.

Jacob Hollinger, Mercersburg, Pa. The edition of No. 25 has been exhausted. We send you a copy of the Minutes.

A few copies of No. 25, present Volume, if unsoiled will be thankfully received at this office, as our files are unsupplied.

D. G. Lint. We cannot possibly make use of manuscript put up in the form in which you write. When the sheet is opened out it covers almost the entire case, so that the printer cannot get at the type without removing the copy every time he wishes to use a capital letter. Some of your contributions would have been published, but for this objection. Instead of writing across the entire sheet, please cut your sheet in four narrow pages.

C. C. Root, Kingston, Mo. We cannot find a copy of No. 34, Vol. 4, about the establishment.

J. Bahr, Muscoda, Wis. No. 25 has been exhausted.

Selections. "Good for one pound," "Dressing for Church," and "Beginning the World," have all been published at least once before.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript will not be returned. All personal notices for publication should be written upon one side of the sheet only.

Announcements.

LOVE FEASTS.

Six miles N. E. of Urbana, Illinois, and four miles east of Thomaston, where brethren may be found, on the 18th of September. J. Barnhart Urbana, Ills, may be addressed.

In the Irvin Creek branch, six miles southwest of Menomonie, the county seat of Dunn county, Wisconsin, on the 9th and 10th of October.

Sept 11th and 12th, at the house of S. A. Honberger, 5½ miles north of Fontenelle, Nebraska.

Sept. 18th and 19th, in the stone meeting-house, 4½ miles N. East of Marshalltown, Iowa.

Sept. 18th and 19th, in the Hudson branch, McLean Co., Ills.

Brother Holsinger: — Enclosed find $1.50 for which send the *Companion* for one year to my father, as he is afflicted and not able to work, and I think he would like very much to read the *Companion*. He is poor, and not able to subscribe for it, and I feel it my duty to help all I can. I love to read it myself, and I think every one should love it, because it is through it we hear from our brethren and sisters.

I remain your sister in the Lord.

Answer to "What is it?"

PAGE 407, CURRENT VOL.

Noah, Adam, North, Comb, Father, Thyme, Myth

Honor thy father and thy mother.

An error pointed out by several.— In the figures that represent one of the names of Abraham, 5 should have been 25 or 13.

Answered by many.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Silver Creek congregation, Ogle Co. Ills., June 8th, our young sister EMMA, wife of friend William THOMAS, and daughter of brother Henry and sister Catharine Butterbaugh; aged 21 years and 1 day. Her disease was dropsy of the heart. Our dear young sister suffered much in her affliction. She was just married late in the winter, and took sick shortly afterwards. About three weeks prior to her death she became alarmed to die in her condition without making any preparation to meet God. So she requested to be baptized. Some of her friends thought it impossible for her to stand it, she being too weak. However her request must be complied with. She was taken to the water and was baptized, and stood it very well, and it seemed to strengthen her weak body, and also relieved her troubled mind. Afterward she wanted to go to a Communion Meeting. So a few of the members met at the house and had a little communion season together. Then she was ready to go, and longed for the time to come. The writer visited her frequently towards her last. She talked much of dying, and warned her young associates not to do as she did, to put off repentance till on a sick bed; but to prepare to meet her in heaven. She called her husband, her father and her mother, her two sisters and her little brother to her bedside, gave them good advice and bade them farewell. She requested brother Henry Martin of Cherry Grove, to preach her funeral, as he had solemnized her marriage. Funeral text, 1st Peter, 1: 24, 25, to an unusual large concourse of sympathising friends and neighbors.

JOHN W. MOATS.

In the Aughwick branch, Huntingdon Co. Pa., July 6th, ELMER E., son of brother George and friend Cynthia SWINE; aged 2 years, 4 months, and 18 days. Services by John Spanogle and John Gluck.

In Meshawaka, St. Joseph Co., Indiana, on the last day of June, of Consumption, Mrs. HARRIET KELLEY. She had been afflicted more or less for the last twenty years. Her father's name was Jacob Barnhart, who once lived near Camden, Ohio.—Funeral services by a Campbellite minister, of which church she was a member

ELIAS BARNHART.

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

AGENTS WANTED

FOR CHAMBERLIN'S LAW BOOK FOR THE PEOPLE!

Containg Full Instructions and Practical Forms, adapted to Every Kind of Business and to all the States of the Union. By Franklin Chamberlin, Of the United States Bar.—"There is no book of the kind which will take rank with it for authenticity, intelligence, and completeness."—*Springfield (Mass.) Republican.* This is the only New Book of the kind published for many years. It is prepared by an able Practical Lawyer, of twenty-five years, experience, and is just what everybody needs for daily use. It is highly recomended by many eminent Judges, including the Chief Justice and other Judges of Massachusetts, and the Chief Justice and entire Bench of connecticut.—Sold only by Subscription. Agents wanted everywhere. Send for circulars. O. D. Case and Co., Publisher, Hartford, Conn.; No. 1 Spruce Street, New York; Cincinnati, Ohio; and Chicago, Ill.

CAUTION.

An old law-book, published many years ago, has just been hastily re-issued as "a new book," without even a suitable revision of its obsolete statements. Do not confound that work with Chamberlin's Law-Book for the people.

Portable Fence.

An improvement which has advantages over all other portable fences that have come to our notice. It may be built by an ordinary mechanic or farmer, during the winter, when out door work is inconvenient, and may be made of the cheapest stock.—For circulars describing and illustrating the sections, and for county, township, and individual rights, address.

H. R. HOLSINGER,
Tyrone Pa.

Good News.

All who want to buy a Rose to make a Plain [illegible] to [illegible] Rose [illegible] Rose [illegible] Rose

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—JESUS. At $1.50 Per Annum

VOLUME V. TYRONE, PA. TUESDAY, AUG. 17, 1869. NUMBER 32.

Selected by A. H. SNOWBERGER.

The Little Boy that Died.

I am all alone in my chamber now,
And the midnight hour is near;
And the fagot's crack, and the clock's dull tick
Are the only sounds I hear;
And over my soul, in its solitude,
Sweet feelings of sadness glide;
For my heart and my eyes are full when I think
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all,
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son—
She kissed me, and while she sighed,
And her head fell on my neck, and she wept
For the little boy that died.

And when I gazed on his innocent face,
As still as he could be lay,
And thought what a lovely child he had been,
And how soon of beauty decay,
"Oh, Death, thou lovest the beautiful."
In the woe of my spirit I cried;
For angels had kissed his eyes, and his forehead was fair
Of the little boy that died.

Again I will go to my father's house—
Go home to the dear ones all—
And sadly I'll open the garden gate,
And softly the door of the hall.
I shall meet my mother but never more
With her welcoming kiss and sigh;
But she will kiss me, and sigh, and weep again
For the little boy that died.

I shall miss him when the flowers come
In the spring-time of the year to be played;
I shall miss him around by the fireside
When the nights have all drawn near;
I shall miss his toys and his empty chair,
And the horse he used to ride,
And they will speak with a silent speech,
Of the little boy that died.

I shall see his little sister again,
With her play-mate about the door;
And I'll watch the children in their sport
As I never did before;
And as in the group I see a child
Of form light and laughing eyed,
I'll look to see if it may not be
The little boy that died.

We shall go home to our father's house—
Home, Father's house in the skies—
Where the hope of our souls shall have no blight,
And our love no broken ties;
We shall roam on the banks of the river of Peace,
And bathe in its blissful tide,
And some of the joys of our heaven shall be
The little boy that died.

And therefore when I am sitting alone
And the midnight hour is near,
When the faggot's crack and the clock's dull tick
Are the only sounds I hear,
Oh, sweet o'er my soul in its solitude,
Are the feelings of sadness that glide:
Though my heart and my eyes are full, when I think
Of the little boy that died.

For the Companion.

False Teachers.

It is plainly apparent to every observant reader of the Holy Scriptures, that teachers of evil are as distinctly classified, their characters as vividly portrayed, their objects, their end, and their future punishment, as clearly set forth, as are the duties, the blessed privileges, and the hope of immortal happiness, of the ministers of the Gospel.

In the Old Testament, we have abundant evidences of this truth; and often do we find that God, through his inspired prophets warned his people Israel, to beware of false Prophets, and dreamers of dreams. Deut. 13: 3; and those who "speak the vision of their own hearts, and not out of the mouth of the Lord." Jer. 23: 16.

Following on, we can clearly trace it along, to where Christ himself depicts their characters, in unmistakable words, and warns his disciples to beware of "false prophets which come to you in sheep's, clothing, but inwardly are ravening wolves." Matt. 7: 15. And again, where the apostle, speaking of this same class of men, makes use of this strong language: "And no marvel, for Satan himself, is transformed into an angel of light; therefore it is no great thing if his ministers be transformed, as the ministers of righteousness." 2 Cor. 11: 14, 15.

Even so to-day, Christ has his servants in the world, battling with falsehood and error, and for the good of immortal souls. So also the ministers of satan are busily engaged in leading into captivity and death thousands of blood-bought souls. We find them in all conditions of life; alike among the rich and poor, the youthful and aged; the high and low, and worst of all, we find them among the professed people of God, "Wearing the livery of heaven to serve the devil in." It is this that makes them doubly dangerous. Preaching truth and error with so much subtlety that many poor unwary souls are deceived. Once the Savior said: "Be wise as serpents and harmless as doves;" and it does require great wisdom with the grace of God, to

circumvent these dangerous enemies. But the man of God is thoroughly furnished with means and tests to detect them. The standard of Truth, the christians test never fails. Thus no matter what a man's standing may be in society, what his profession of godliness, his zeal for good works, his apparent honesty, if he come not up to the standard, if he deny the most simple command of the gospel, mark him! He has the spirit of Anti-Christ. With such an one have no fellowship.

Alas! How many of these false teachers have we among us to-day! Men of professed piety; men who claim that they are serving God, and that they are directing souls to heaven. Yet denying Christ and his precious blood, with which they have been bought. How fearful is the impending doom of the false prophet, wresting the Scriptures to their own sure destruction. "Whose judgment now of a long time lingereth not; and their damnation slumbereth not." 2 Peter, 2: 3.

D. L. MILLER.

Polo, Ills.

For the Companion.

Improve thy Talents.

In the parable of the talents we have our duty to God, and the motives that enforce them, delivered in the plainest and simplest form. The view therein contained of our duty is extensive, impressive, and at the same time suited to the different capacities of men.

We are to consider God as our Lord and Master, the author of every good gift, and our selves as servants, receiving blessing at various instances, and measured unto us as we have need of to act in the various stations and offices appointed unto us by Providence. But these we are to consider as a sacred trust, and that we are held responsible to the doner for them. If we acquit ourselves for this probationary charge, we may expect God's favor and confidence, while if we become careless we may expect his displeasure.

There is a time and how far distant it is, is unknown to us, when God will require us to give an account of every talent entrusted to our care. This time may be at a distance, for it is uncertain when the pale messenger may receive his warrant to end our existence here below.—But we know the time will come and that our eternal happiness depends upon it. These are thoughts that should be written indelibly upon every heart.

We learn from the parable that God has invested men with different talents, and that we who receive but one, need not feel dissatisfied, nor envy those who receive five. The smallest portion that we receive from God is but an unmerited favor. Each one then should be satisfied, and instead of desponding on account of his small portion, get to work and improve that which he has. It should be observed too, that the task is in proportion to that which we receive. Surely then we have no reason to complain, if God sees proper to place in our care smaller responsibilities, especially when our eternal interests do not depend upon them.

By the talents may be understood principally the different mental abilities, with which men are endowed. These are gifts from God, and his design in bestowing them is, that we might glorify his name. This appears to have been the design in our creation, and whatever other use we may make of them will not profit us when he comes to reckon with us. Believing that we are the subjects of Christ's Kingdom, and that we all have a position to fill in that Kingdom, it becomes us to consider whether we are making every effort to fill that positon. Are we doing all we can for the Lord? Are we making use of the gift of God in such a manner as may promote his interests? These are questions that should be considered and answered. And as we have a work to perform for the Lord every day of our life, it should be answered at the close of each day. This can only be done with certainty by comparing our doings with the "infallible guide": for in it are contained the laws and regulations by which we may obtain this usury for the Lord. If we are willing to comply with all the requirements of the Gospel, so far as God may give us the ability, we have reason to believe that we are performing the work of the Lord, and when he comes to reckon with us we will have laid up for ourselves a treasure in Heaven. But it is to be feared that many are exerting their abilities only in obtaining an earthly treasure. The duties which are devolving upon us as christians are neglected, and excuses are made on the plea of not having time. It is true many of us have to labor hard to provide those things which

are honest in the sight of God but were this the only object in view, surely time might be found to attend to our religious duties. An inordinate desire for the acquisition of wealth has caused as many dissenters as any other of the many fiery darts which satan hurls at the human soul. It is one of his acute methods of acquiring unto himself that time and talent which should be devoted to the honor and glory of God. The deceptive language: "All these will I give thee," strike the mind as forcibly to-day as it did in the days of our Savior, and it is to be feared that many who have covenanted to serve the Lord with all their mind, with all their heart, and with all their soul, are now departing from the true faith, and piercing themselves through with many sorrows. Many there are that are so busily employed, that at the close or beginning of the day they have not time to look to God who has so kindly protected and provided for them.—There are others again whose minds are so much inveigled with the things of this life, that even when the Sabbath morn comes no prayer is offered, but instead, especially if in company, different apartments of the farm are visited; the value of the land consulted; how much lime is needed per acre; and when at the house Agricultural Journals and other papers are consulted, while the Bible, and our church periodicals are unnoticed. Surely the highest object is not to serve God; for, "Out of the abundance of the heart the mouth speaketh." This proves conclusively that if our conversation is chiefly on the affairs of this life our hearts are there; and "Where your heart is there your treasure is also." If then the powers of our mind have been exerted only in the acquisition of an earthly treasure, while the work that God has allotted unto us is neglected, will not our condition be an unpleasant one when the Lord comes and requires us to give an account of our stewardship here below. These are thoughts that should surely engage our attention. And while it is so that our responsibilities are great we have the consoling thoughts that we are held responsible only for that which we receive.

JOHN B. BRUMBAUGH.

Tyrone, Pa.

I am not injured when I am told to compassionate the suffering, because those who strive to relieve the afflicted are always made more happy.

For the Companion.

True Happiness.

While busily engaged in attending to the household affairs, I have been made to reflect upon the goodness of God, and the many blessings he daily bestows upon us unworthy creatures, in that he has yet spared our unprofitable lives. We have yet the privilege of making preparation for the solemn change that awaits us all. Then it becomes our duty to reflect upon that that affords us true happiness, and real enjoyment. And who is it, but the Christian alone, that can realize the worth of true happiness! Then how are we to obtain this happiness? By obeying the word of God, and walking in all the ordinances of the Lord, as he has laid them down in his everstanding word of truth. By obeying the word of God we can realize that true happiness which is lasting, and can obtain peace to the soul, of which the world knows nothing. True it is, we are surrounded with many kind friends, with whom we can associate while in this life, and, perhaps, have many things to promote our happiness while living in this unfriendly world,; yet if destitute of that true happiness which affords peace to the soul, we are destitute of that hope that reaches beyond this vale of tears. Then it is religion, and religion alone, that affords us real enjoyment in this life, and in the world to come joy unspeakable, why is it then that we are so careless and unconcerned about choosing that good part, which shall never be taken from us? Is it not worth all our time that we have to live in this vile world of sin, to make our peace, calling and election sure with God, and live a righteous life in this present evil world, that we may have a right to the tree of life, and enter in through the gates into the city. True it is, the Christian has many tribulations to pass through, while in this life; many troubles and trials to encounter, yet if we bear them all patiently, and hold out faithful to the end, we shall come out conquerors through him that hath died for us. And yet with all these troubles, the Christian enjoys peace and true happiness, and may often have a foretaste of heaven. Yet he cannot fully realize the enjoyment that awaits the true believer, when done with life's weary work. As it is written: "eye hath seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9.

Then, dear reader, let us improve the time; let us work while it is called to-day, that when the night of death comes we may say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8. Let us prepare to meet our God in peace, that we may be permitted to meet the loved ones that have gone before us, on the sunny banks of safe deliverance, and there forever bask in the sunshine of God's presence, is the wish and prayer of your weak, and unworthy sister in the Lord.

SUSAN FARNLY.

Parkersburg, Ills.

If I am ordered to live peaceably with all men, hoping at last to reach the land of peace, it would not hurt me if I tried to obey.

Query Answered.

"Verily I say unto you, there be some standing here which shall not taste of death until they see the son of man coming in his kingdom." Matt. 16 : 28.

I notice in the *Companion*, present Vol. No. 26, a query by Jacob T. Myers, asking an explanation on the above text.

It is impossible to understand Scriptural phraseology without we first understand the connection in which it occurs—the circumstances attending it—and the allusion of the speaker who makes use of the expression.

1st. In solving the problem contained in the above "Query," it becomes necessary for us to understand what kingdom the speaker had reference to. We understand the pronoun *his* to refer to the noun *Son* of *man*, or in other words, it is used instead of the name "Son of man."—The pronoun *his* being in the possessive case, shows that the "Son of man" is the owner or possessor of some object in the property sense of the term, and being followed by the *noun* kingdom, we readily perceive that he is the possessor of a kingdom, and hence he is the king of that kingdom in the property sense of the case.

2nd. What kind of kingdom he was speaking of, whether *temporal*, *spiritual*, *or eternal*?—There are three kingdoms spoken of in Scripture, which are called "the kingdom of God."

In Mark 6 : 1, we find these words: "And he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Again, in Luke 9 : 27, we read: "But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God."

I now propose briefly to notice those three kingdoms, of which I have already spoken.

1st. It is a fact well known to all Bible scholars, that the Jews, or Israelites, were the peculiar and highly favored people of God; that he was not only their God, their Creator,—but that he was also their Sovereign—their King.—But in process of time when they became rebellious and idolatrous, they did not like to retain God in their minds; they became tired of serving him as their King, from the fact, probably, that he was invisible; therefore they desired a king from among themselves who was visible, whom they could see; and who was flesh and blood as they were. Therefore, in order to gratify their rebellious spirits, the Lord gave them a king in the person of the wicked Saul. From this time down to the beginning of the new era, the Jews were never without a temporal sovereign, because the Lord had declared by the mouth of the Prophets, that the "scepter should not depart from Judea, nor a law-giver from between his feet until Shiloh come;" hence, at the time of the birth of Jesus Christ, we see that the Jews still had a monarch upon the throne of David, in the person of Herod, "King of the Jews." But we find the kingdom at this time in a very weak and precarious condition; in fact it was only the shadow of its former greatness, only having the name without the substance, it being entirely under the absolute control of Augustus Cæsar, king of the Romans. Therefore, at the time of the birth of Jesus Christ, God really had no kingdom upon earth, and although the Jews still had the name of having a kingdom, yet it was in reality only a name without a substance. The Jews were anxiously looking for the birth of some individual among them who was to be "the king of the Jews," hence when Christ was born in Bethlehem of Judea, the wise men of the East—from certain circumstances attending the occasion—naturally regarded him as that individual. Therefore, when they come to Jerusalem they inquire for him, saying "where is he that is born king of the Jews?"

The Jews—or at least a part of them—seem to have regarded Christ as their temporal king, and therefore they expected him to be their deliverer, to wrest from the hands of their enemies—the Romans—the scepter of their fathers, and to again restore them to their former greatness and power. They seem to have forgotten the predictions of their prophets, that "a bruised reed he would not break, and smoking flax he would not quench, until he send judgment to victory."

Hence, although Christ was in reality a temporal king while here upon earth, yet he did not claim the power to change laws and customs which were established for the government of the nation at the time of his birth. Such a course would have inaugurated a war, and would have brought the nation into the utmost state of confusion and excitement. Hence he

tells his disciples that "my kingdom is not of this world, if it were my servants would fight, but now is my kingdom not from hence." But he tells them to not be discouraged, or faithless, because "I tell you of a truth that there be some standing here which shall not taste of death until they shall see the kingdom of God come with power." When that kingdom DID come with power, we reserve for another article if requested. JESSE CROSSWHITE.

For the Companion.

Lyceums.

BRO HENRY:—I think we ought to labor to use the privilege we have, to the good of ourselves and the church; also for the good of the world around us. Our writing ought to be that and only that which is inseparably connected with the religion of Jesus Christ, with the doctrine that we profess, and of those things that are calculated in their nature to make us better, wiser, and more perfect, and in full readiness to meet Christ at his coming. If we have the fruits of the Spirit within us and about us, which are love, joy, meekness, temperance, &c., we will be made wise unto salvation; and if wise unto salvation we will seldom be found (if ever) unequally yoked together with the world or unbelievers. That is we will not be found to join in with the world, or with sinners in their customs, ways, and manners. If we are to touch not, taste not and handle not the unclean thing, how then shall we live but separate *and apart* from the world. If our life is apostolic, and Christ-like, we will find but little time to attend Lyceums, and much less to participate in them or in any of the amusements of this world.

I refer now to an article in the 48th No. of Volume 3, *Companion*, written by a brother. I presume, dear brother, you will accept of a farther investigation. In the first place, let me say to those young brethren who are desirous of attending such places: study carefully and prayerfully the example of Christ and his disciples, and then think of the self-denying principles that we advocate: the doctrine that we profess; and the covenants we have made. Think of your baptismal vows, and of that only acceptable life and religion in the sight (which is marked with distinction;) and living separate from the world, so much as we can. As but a youth in years, and young in the Church, I would say out of love and good will to you, and feeling the responsible situation that I occupy as a minister, although feeling myself to be very weak, yet as a lover of truth, and of pure and undefiled religion, I would say: let us keep ourselves unspotted from the world. I also say, what is not an institution of Christ and the Apostles we have no right to participate in, and as much as possible shun every appearance of evil. If we would search carefully through history, sacred and profane, the lives, characters, examples and walk of primitive christians, we would find that they never participated in debates, only when the spiritual truth and principles of their doctrine and faith were assailed by the enemy, and then only in extreme cases. For example, see *Paul* in making his defence.

Knowing something of those Lyceums by experience, having been connected with them more or less, from the time I was sixteen until I was twenty-two. Of course six years is not much experience, but it is some. I found that in every society I attended of that kind, the object of each party was to labor to have the question decided in their favor, as well as to gain knowledge. I think the christian rightly seeking for deep and lasting knowledge, will always find it in other places.

My dear brethren; the means used in those Lyceums to accomplish whatever may be had in view, belong to the world, and afford good amusement for the world.—There are not many sinners who expect the christian will participate with them in such things, while a popular religion will say there is no harm in them, or like amusements. The philosophy of your position says, if we have a right to partake of the enjoyments of sinners, or to unite with them in their circles of amusement, we have the same right to invite them to unite with us in our spiritual devotions. The result obtained, however good and much it may be, is nothing like that knowledge we can attain to in the religion of our Master, which will be found in the closet of prayer, amongst brethren at meeting, in the Council of the Church, and often studying the Scriptures, and with a right good application of mind, spirit, soul, and body, accompanied with a living faith, we shall be enabled to assist in the deliberation of everything that concerns us and the welfare of the church

Much wrong is done in private contention, but because there is wrong here it will not make it better to do wrong some other place. Christians can hold, or have christian communication together without debating (which means in almost every case one actually opposing the other—disunion in sentiment.) Suppose for a moment that we attend debates, and you are chosen to speak on or in behalf of Nature, and I in behalf of Art. You say that Nature possesses more beauty than Art. I say that it is not so. This is not right for christians, and it is a foolish difference for *them*. The Apostles were opposed to such work, as you will find in their frequent admonitions to the brethren. Suppose Christ would come and find us laboring with the world in their Lyceums, would we feel as though we were "watching" as he told us? Or suppose death would come upon us suddenly, while we were helping the world in their debate. I fear that we would fail in the performance of our duty, at the end of the race. Writing or speaking are right in their place. What belongs to the world does not belong to the christian. Christ and the Apostles are our better and more perfect judges.

LEMUEL HILLARY.

Urbana, Iowa.

THAT was a beautiful idea in the mind of a little girl, who, on beholding a rose-bush, on the topmost stem of which a rose was fading, whilst below and around it three beautiful crimson buds were just unfolding their charms, at once and earnestly exclaimed to her brother, "See William, these little buds have awakened in time to kiss their mother before she dies."

I never trusted God but I found him faithful, nor my own heart, but I found it false

A Letter to Sister Sarah Major.

Dear Sister; having some leisure time allotted me, I will endeavor to answer, your welcome letter through this medium, and do hope it will be acceptable. Your letter was worthy of an immediate answer, but you know that we cannot always do as we would wish to do, even those who are placed in the most favorable circumstances still have their troubles and trials, both within and without. Here is our warfare in the many little trying things that occur between the daily rising and setting of the sun. But those outward foes are not of much account. They cannot accomplish much when the mind is fired. But those lurking enemies that are constantly watching for an unguarded opening! May God preserve us from these. How troublesome and wearisome! But though our journey is a wearisome one, yet, thank God, here and there we find a cluster of pleasant grapes.

How sweet the words of our Samaritan. "I know that Messias cometh which is called Christ. When he is come he will tell us all things." And receiving the answer, "I that speak unto thee am He." How willing now to leave her waterpot and go call the men of the City to come and see if this were not Christ. And the Samaritans, having heard him themselves, could say, "Now we know that this is indeed the Christ, the Savior of the world." Yes, this was our Savior that had come to redeem a lost and ruined world—"The just to suffer for the unjust that he might bring us to God." O wonderful condescension! And when he had delivered the plan of salvation to a perishing world, he is sold into the hands of wicked men, condemned and crucified. Behold the poor despised Nazerene hanging on the Cross, between, two malefactors! But his friends take him down and lay him in a *rich* man's vault, hewn out of a rock. Thus he made his grave with the wicked and with the rich in his death." But O! how did the brightness of his rising ornament the empty tomb! It was said to those ministering sisters who had come early to the sepulcher to anoint his body: "He is not here: he is risen." Yes, risen indeed, and will soon ascend to the glory of his Father whence he descended, there to sit amid unceasing praises and these to intercede for us until the time appointed by the Father for him to return and gather the first-fruits unto himself.

We look for him to come again; but let us glance just for a moment at ourselves. If we should be so happy as to have part in the first resurrection, or among those that will be changed in a "moment, in the twinkling of an eye," O how changed, how wholly changed! This frail corruption will have put on incorruption, and this weak mortal immortality. No longer shall we bear the stamps of sin and its sad consequences. O think of the ruin of those loving ones the grave has so long severed. But more wonderful to see our dear Redeemer in his glorified body! To gaze on his glory now would be beyond endurance; but then we will have power to look on him and behold him arrayed in all the brightness of his father's glory. Can we read our title clear to such a blessed state?

You tell me not to be proud that my understanding of prophecy should be most correct. Surely not; neither is it right to make merry over those many disappointed ones. But I do hope it will be a lesson that will teach them humility, and bring them down to a level with those whom they classed with the unbelievers. If they only would come down in their own esteem, then, perhaps, they might be raised a few rounds higher on the ladder Jocob saw. But do you not think we are living very near the last times spoken of by the prophets? By all appearance it will not be long ere that man of sin (or anti-christ, which is the same) will make a league with the despised Jews, and cause them to return and take possession of their long-promised land When this once takes place, then look for persecution. But the first fruits must be gathered first and taken to a place of safety, ere the persecution commences. Isaiah, the prophet says: "Come my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." I do not suppose that all the members of the Church will be caught up to meet the Lord in the air. But will it not cause them that are left, when "one shall be taken and the other left," to look well to their standing with God. Surely there will be a stirring up of lukewarmness, and prayers offered up in earnest. I think I am safe in saying that the Church will increase tenfold more than she does now, considering the brief period that will be allotted to her. When we consider that an angel will have the everlasting gospel to preach to them that dwell upon the earth,—not another gospel, but the same that Paul preached,—and that to every kindred, tongue and people; and another Angel follows, warning them not to worship the beast nor his image, nor receive his mark in their forehead, but worship him who made Heaven and Earth. When we consider all this, we are ready to conclude, those members that were left when the first resurrection took place, will have an opportunity to buy oil, but must pay dear for it. The Apostle could well say: "Blessed are they that have part in the first resurrection."

We read of war in Heaven. It appears the old Dragon is contesting some important point, no doubt, concerning the interest of the Church. The angels of God are his opponents: he is overcome and cast down to earth. Therefore, there is great rejoicing in Heaven, "for the accuser of our Brethren is cast down." But "woe to the inhabiters of the earth, for the devil is come down to you having great wrath, because he knoweth he has but a short time," and his time being short, he will not be idle, but put forth all his hellish force against the Church or the remnant of her seed that keep the commandments of God and the faith of Jesus. "Here is the patience of the saints: here are they that keep the commandments of God." This will be the hour of temptation that shall come upon the whole world. No doubt this will be the most trying time the Church ever had to endure; and I think it is quite clear that the whole church will be destroyed by the hand of persecution, or at least all those who will refuse to worship the beast and his image. These are the martyrs that will suffer death after the first-fruits have been gathered home. These may be those who have come out

of great tribulation. And when the earth is cleared of all those that refuse the worship and mark of the beast, the world will be left a wicked world indeed, ready for the tremendous wrath of God. Then will arrive the time of Jacob's trouble: "such as was not since the beginning of the world." And when tribulation shall have done its worst against God's chosen people, the devil will be laid hold on by a certain angel and cast into the pit, prepared for his millennial imprisonment.

But perhaps some one may wonder why I have written thus. Indeed I cannot tell myself why I have written so, unless it is because I love to dwell on these things; and surely I think it is quite suitable to the times we are living in. But if I have written anything contrary to sound doctrine, then, dear brother or sister, please correct me in love; and if it is done in love, I can assure you it will be accepted. Love is a powerful weapon; it casteth out all fear, and more, it will hide a multitude of faults.

MARGARET DEARDORFF.

York Sulphur Springs, Pa.

Hasting to be Rich.

My own observation in mercantile life, of more than half a century, has convinced me: 1. That eagerness to amass property usually robs a man and his family of much rational enjoyment; tempts to doubtful and disreputable acts; enslaves a man to business and corroding care; injures his disposition and temper: makes him selfish, unsocial, mean, tyrannical, bad neighbor and but a nominal Christian.

2. That it destroys the calmness of mind and that sound judgment which are requisite to success in business; that it tempts men to take hazardous risks which often involve themselves and others in perplexity and ruin; that it leads to suretyships, which produce inquietude and often result in bankruptcy.

3. That it leads to neglect of domestic, social and neighborly obligations; neglect of children, neglect of prayer and the Scriptures, and neglect of one's health of body and soul.

4. That men of this description are seldom if ever, spiritual Christians, however talkative they may be on the subject of religion, or however lavish they may be in occasional charities; and, on the other hand,

Men of moderate views, as it respects business, and diligent withal; men of caution, industry, economy, contentment; men who are faithful in all the relations of life, as husbands, fathers and church members; men who seek first and habitually the kingdom of heaven, and give freely and cheerfully to good objects, as the Lord prospers them, in obedience to his commands and in faith in his promises, are the men who have "the promise of the life that now is and of that which is to come."—*Tappan.*

Suggestive Paragraph.

When the soul is surrounded with enemies on all hands, so that there is no way of escape, faith flies above them, and carries up the soul to take refuge in Christ, and is there safe. That is the power of faith; it sets a soul in Christ, and there it looks down upon all temptations as at the bottom of the rock, breaking themselves into foam. When the floods of temptations rise and gather, so great and so many that the soul is even ready to be swallowed up, then by faith it says, "Lord Jesus, Thou art my strength: I look to Thee for deliverance: now appear for my help." And thus it overcomes. The guilt of sin is answered by His blood, the power of sin is conquered by His Spirit; and afflictions that arise are nothing to these; His love and gracious presence make them sweet and easy.—*Robert Leighton.*

The late Stephen Girard, when surrounded by immense wealth, and supposed to be taking supreme delight in its accumulation, wrote thus to a friend:

As to myself, I live like a galley-slave constantly occupied, and often passing the night without sleeping. I am wrapped in a labyrinth of affairs, and worn out with care. I do not value fortune. The love of labor is my highest emotion. When I rise in the morning, my only effort is to labor so hard during the day, that when night comes, I may be enabled to sleep soundly."

Jeer not others upon any occasion; if they be foolish, God has denied them understanding; if they be vicious, you ought to pity, not revile them; if deformed, God formed their bodies, and will you scorn His workmanship? Are you wiser than your Creator?

Let no condition surprise you, and then you can not be afflicted in any. A noble spirit must not vary with his fortune. There is no condition so low that is out of the reach of fears.

It is no wonder if he who reads, converses and meditates, improves in knowledge. By the first, a man converses with the dead, by the second with the living and by the third with himself. So that he appropriates to himself all the knowledge which can be got from those who have lived and those who are now alive.

What language do all mankind understand? Real Christian kindness.

For the Companion.

A few comments on Matt. 13; 24—30.

A "parable" is a narrative under which something else is figured. The parable under consideration is that of "a man which sowed good seed in his field:" &c. We need not enter into an explanation of all the terms used in this parable, as we find them explained by Jesus, in Matt. 13; 37—43. In the onset of this parable we find that Jesus intended to present the "kingdom of heaven" in its true light as it then existed, for says he, "it *is* likened." The "kingdom of heaven" is spoken of in the scriptures variously, in reference to its several aspects. Christ's first sermon was "repent, for the kingdom of heaven is at hand," and we learn from the parable that the "field is the world." So then we find this kingdom in the world. We further find that our Lord explains elsewhere of what this kingdom consisted, as when he spoke of little children and says, "of such is the kingdom of heaven." Having given you to understand that by the term "kingdom of heaven" we understand Jesus to mean, in the parable before us, *little children*, we will then further try to apply the different terms used in the parable to their state. We find that "by one man sin entered into the world, and death by sin," and *outside* of *Christ* all were cursed, fathers as well as children. But Jeremiah prophesied of a time when such should be no more the case, namely, when Christ the mighty Savior would come to redeem us from the curse, then it should no more be said "the fathers have eaten a sour grape, and the children's teeth are set on edge." That is, the children would not be cursed, or die, for the sins of their parents, but "every man that eateth the sour grape, his teeth shall be set on edge;" for "every one shall die for his own iniquities," and "the soul that sineth it shall die." Now as we will not perish for the sins of those who have been before us, but for our own sins, and as it is only said of "him that knoweth to do good, and doeth it not, to him it is sin," we conclude, that as long as children know not good from evil, they are in a saved condition. But while men sleep, the enemy, which is the devil, will be busy sowing "tares" among them. Having thus shown little children to be in a saved condition, and hearing Jesus say that "of such is the kingdom of heaven," we will do as we have promised. Jesus, in explaining the parable to his disciples, says, "he that soweth the good seed is the Son of man," &c. Now as the "field is the world," we conclude that wherever children exist in the world, there the Son of man, by taking away the sin of the world, sowed the good seed, which "are the children of the kingdom." "But while men slept," gives us to understand that the "Son of man" has servants employed to take care of his field, which we believe to be those who have the care of those little children; but while they are asleep, that is, unwatchful and inattentive, and do not "bring them up in the nurture and admonition of the Lord," the devil will be busy in sowing tares. And not until the blade will spring up, and bring forth fruit, will the tares appear also. O! Jesus, thou Son of man! help thy servants to watch over thy field!

We will yet answer a few objections relative to our explanations of this parable. First, we hear it asserted that the only *time* and *place* that this good seed existed by itself in the world, was before the Fall. But that was thousands of years before Jesus said it *is*. Again, we hear persons declare that this *time* and *place* was when the church was in its purity. But when Jesus made use of this language there was already a Judas Iscariot among the number. And farther, we have the parable of the nets and fishes to teach us the condition of the church, and therefore have no need of more. I have tried in my weakness to give a brief explanation of the allimportant parable of the wheat & tares, & would submit the same to the careful investigation of the *readers* of the *Companion*.

NOAH LONGANECKER.

For the Companion.

Prepare for that Great Day.

Continued from page 450.

So we see, God gives us easy conditions whereby we can and will be saved. "To believe on his Son." But this must be a faith united with works, or it will be a dead faith. We hear a good deal about faith in our day, and according to what James says "it is dead faith," because it has not works. We often hear it sung

"Only believe, and ye shall be saved!"

Yet when we look around for works we find none, and of course it must be a dead faith. But the question might arise, what must I believe to be saved? Let God answer this question, and you will have a right answer. So we will turn to Matt. 1: 15. "Believe the Gospel." Here we

have it, not as poor, mortal, sinful man will tell us sometimes. Not only a part of the Gospel, but "the Gospel." Matthew tells us, "All things whatsoever I have commanded you." If he says, "All things," or "the Gospel," we can easily understand what we must believe in order to be saved.

Reader, there is no promise in God's word, that we can be saved by believing only somethings of the Gospel, but all things are necessary. And then if we have believed all, and have made our faith a living faith by obedience to the Gospel, we have done nothing too much. Our salvation is then only a free gift of God. Not long ago I received a letter on religious topics, in which the writer said, that Religion consisted of two things: "The Power and Form of Religion." We never could understand it so. We believe religion means nothing less than serving God. If we serve God, we have religion. If we have religion we will serve God; and if we do not serve God, or boasting of having religion is all vain. Let us be careful that we have a genuine religion.

But more; when we are trying to do what God wants us to do, how various are our temptations. Satan is never idle. He will always get up something whereby he may draw our attention, contrary to God's will. We think we can talk from experience in this matter. What was it young brother and young sister, when God called us at first, when we wanted to follow Christ; we ask what was it that told us "O, you have plenty of time yet; you can enjoy this world's pleasures a little longer, and still serve your God, and at the end will be saved." Must we not all acknowledge that it was Satan?

But more: what was it that told us after we would not stay outside of the Church any longer, that tried to make us believe that we need not be so particular; we still could serve God and Mammon? Was it not Satan? But again, did not some being try to make us believe that if we would follow that Jesus, that we then would make ourselves an object of sport and ridicule to the world? Did not that same spirit tell us, and I ask, does he not tell us now, that we better would stay in rear line of the army, and not go too far in front? Brethren, be not deceived. If he can keep us in the rear, he will do so, because he knows there is more chance to get us in his power again than if we would be in front. How does it come that those old and experienced soldiers are the bravest? Is it not because they keep themselves always near to the Lord, who is always in front, cheering up his army. Therefore let us ourselves always keep near our Lord, so that we can always hear what he has to tell us, and then follow up his orders, and we never will be wrong.

But that spirit will not rest here, yet when he sees that all his efforts are in vain, he yet has a plan; he will next come and tell us, you need not be so particular about this and that; your Lord does not mean so, and by these means will try and mix up our minds, so that we sometimes do not know what to do. Well the best plan which I have found out is: Let us take God's word, and let poor, sinful men say what he will. Man is apt to try and make the word of God suit his own opinion and his standing in the world. God forbid, brethren, that we should ever attempt to do this. Let us always shape our opinion, and let our standing in this world be according to the word of God. We know we cannot do too much for our Master. A friend of mine asked me not long ago in a letter, "Do you think you do more for Christ by belonging to the Brethren than if you would belong to another denomination?" I answered in the affirmative. So Brethren, let us believe God's word to be all necessary for our salvation; let us live up to our profession, and then we can declare boldly what we believe. The whole world may be opposed to the Church of Christ. Let us not be afraid of the consequences! Our Lord says: "The gates of hell shall not prevail against it," and if this is so, what use will it be for poor mortal man to fight against it?

(To be continued.)

For the Companion.

She has Passed Away.

I am alone to-day, and my thoughts are in heaven, with my dear little babe. Yes, my dear little Emma has passed away, never to return. Oh, sad and solemn thought, that we can no more see her lovely little form clothed in mortal flesh. She was a little rose-bud, that doth bloom and flourish for a short time, and then passeth away. Her suffering here no tongue can tell. In vain she struggled hard for breath, but at last calmly closed her little eyes in death. Oh, it is sad and lonely without her here. But why should we weep for our little ones, when we know they have gone to the arms of Jesus. We ought rather weep for ourselves and our children whom we have yet with us, for fear that we shall not be prepared to meet our loved ones that have gone before us to that happy place. We all have to die and come to judgment, and our days on earth are but few and full of trouble. When Christ was here on earth he took little children in his arms and blessed them and said, "of such is the kingdom of heaven." If he so loved them on earth, oh, how much greater shall his love be in heaven! If such composed the kingdom then, I think we can rest assured it is the same yet and will be forever. I ofttimes think of the consoling language of David, when his child was taken away from him. He said, "the child can no more come to me, but I can go to it." Thanks be to God, we all have the same privilege granted to us that David had in his day, and by the help of God, if we do our part, we can go to our little ones, since we know they can no more return to us. I know I have two precious little jewels that are numbered among the heavenly host. Little Emma often reached her little hands to come to me, but, ah! she has passed away, and we now see her no more. But when the same messenger calls for us that has taken her away, we will have to yield to the call, just as she did. O, then, if prepared to cross the dark stream of death, and land safely in the haven of rest, we can then see our little loved ones standing on the blissful shores of eternal felicity, reaching forth their little hands to welcome us home. Then we shall be forever blest.

MARY M. HUTCHISON.

Centre View, Mo.

In ancient days the precept was, "Know thyself." In modern times it has been supplanted by the far more fashionable maxim, "Know thy neighbor, and everything about him."

Sin has a great many tools, but a lie is the handle which fits them all.

MISCELLANEOUS.

They Say.

They say,—ah! well suppose they do;
But can they prove the story true?
Suspicions may arise from nought
But malice, envy, want of thought;
Why count yourself among the "they,"
Who whisper what they dare not say?

They say,—but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

They say,—well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less!
Will it the erring one restore,
Henceforth to "go and sin no more?"

They say,—Oh! pause and look within,
See how thine heart inclines to sin;
Watch, lest in dark temptation's hour,
Thou, too, should'st sink beneath its pow'r;
Pity the frail, weep o'er their fall,
But speak of good or not at all.

The Doctrine of Repentance.

The following is one of the articles from the *Christian Radical* to which we referred "*at* our table" last week. We recommend it to a careful examination, and think it will be found to contain much that is true.

One rarely hears repentance preached now. It is a doctrine of the olden time, and which, it seems by almost unanimous consent, we have no need for in our era. The feeling seems to be that it has had its place and subserved its end, and we, having passed out of old conditions into new, have no further us for it in our economy. However this may be, the Scriptures of the Old and New Testaments speak very plainly of repentance. They insist upon it in all who would live right and have good hope in death. The christian life is made to begin with it, and it is set down as a necessity from which there is no appeal. Men now may have some other way, but God has this, nor knows another.

Let us see first what is the word of the Gospel on the subject in hand. On the very threshold the doctrine meets us. The first preaching is burdened with it. It is announced as the way into the kingdom of heaven. The Baptist, brave, brawny, fearless hero, goes before Christ into the wilderness with these solemn words—"Repent ye, for the kingdom of heaven is at hand." In these simple naked words, nervous with strength, and ringing with divine judgment, he opens his mission and installs the kingdom of Messiah. He undertakes no processes of head-work, indulges in no sinuous reasonings with the intellect, no tilt and wrestle with the understanding, but goes directly to the heart with his appeal, and, coming face to face with the faculty that does the sin and is in it, he grapples it. For at last it is not head-work, but heart-work that gets a man toward God; gets him out of the entanglements of moral ruin and into the range and liberty of a divine life. "Repent ye, for the kingdom of heaven is at hand." Christ is here, the Baptist says, and his very presence and character are the proofs of sin, and, that he may deliver men from the lapse it brings, they must repent of it. We are simply now taking testimony. We have given the Baptist's.

In the Gospel of Mark, 1: 15, Jesus reaches back in his thought, to the words of the Baptist, and thus speaks, "The time is fulfilled, and the kingdom of heaven *is* at hand; *repent* and believe the Gospel." "The kingdom of heaven is at hand." I am here in my mission as Christ and Savior—as Christ to suffer; as Savior to help the people out of sin, and my work begins with a contrite heart. The broken heart, the repentant soul, is ready for the seed of God. There is an open way into it for the tender and helpful Christ. Again, in Mark, 6: 12, it is said of the twelve, that "they went out and preached that men should repent." In Luke we have these distinct and explicit words of Christ, "Except ye repent, ye shall all likewise perish." In the Acts of the Apostles, repentance is preached with great directness, accent and pungency. These primitive preachers insisted on it evermore. In answer to the trembling inquiry on the day of Pentecost, "what must we do?" this simple answer is given, "Repent." And to the people who came to witness his cure of the lame man, Peter thus speaks, "Repent ye, therefore, and be converted, that your sins may be blotted out." This is enough. We have given the testimony of Christ and Apostles. And so is there common consent of prophet, apostle, and Christ upon this matter. And thus we may safely set down the doctrine as Scriptural, whatever else it may or may not be.

For some reason, as we have already said, the doctrine, spite the high testimony in its favor, has practically been dismissed from the domain of christian thought and discussion, and the very word is woven into discourse rather as a relic and remembrancer than as a vital force and essential element of the Gospel. It stands in the religious vocabulary as an obsolete word. An earnest use of it causes a ripple of dislike, a sharp pressing of it, necessary to the healthy and rational christian life, brings against a man tart and haughty criticism, and a cold, imperious contempt. It is work men do not want you to ask them to do. If you insist it must be done, and are antiquated enough in your notions to reiterate the testimony of Jesus, "repent or perish," you will start a tide toward you that will require immense back-bone to stem. The inquiry now is after easier ways, smooth and sunny, and for work that a man need not *humble* himself to do, that can be done by standing straight, without getting into conflict with the old world currents, or enduring "crucifixions with Christ." To see a man now "smite on his breast," and hear him cry out in the broken accent of a soul in distress, "God be merciful to me a sinner," would indeed be something to chronicle

On the one hand Repentance, the necessity of it, is displaced and overcome by education. Education is obtruded into the place of Repentance, Faith, Christ. The modern Reformer, who ignores sin as a fact for which the personal agent is distinctly responsible, sees redemption in education. Develop, educate; educate, develop, these are his Gospel. Sin is not, in his philosophy, an undoing of a man in his centre, an unhinging and unloosing of his unity beyond his power to overcome, the gendering of a chaos in the very joints of his spirit and the marrow of his manhood, the *actual loss and waste of original substance out of his nature and being*, which, from the necessities of the case, he is incompetent to make good, but something that has its necessity in the economy to which he belongs, and therefore has in it no moral element. (And this is the question in dispute before the tribunal of this age. As it is decided Christ goes up or down.) The modern Reformer says all the possibilities of a perfect life are found in the natural man. Man is self-sufficient—equal in himself to respond to

all claims of justice and holiness, all demands of God and the universe. Educate the man, educate the race, and you bring them both into obedience, truth, and, at least, into proximate perfection. For this the race goes up into higher and still higher planes, past imperfections are outgrown, and past experiences light the way onward into broader and clearer wisdom in the future, and men take the proportions of completeness, beauty and power as the interminable process goes on. And the process is for the general consciousness rather than the individual—for the race rather than the person. All this is delightful. It is a method that escapes direct personal obligation to God, escapes the responsibility of each will for its own choices and conclusions, and gets men forward without any confession of sin, any feeling of dependence upon or indebtedness to God in Christ.

On the other hand, the churches have already in great part shifted the necessity of Repentance in the substitution of ritual, catechism, sacrament, creed, liturgy, the "visible church," as organization, and the general refinement and literature that christianity has created. These have so increased, and have been so emphasized, that they dispute the authority with the old doctrines of repentance and conversion, and stand instead of those inner spiritual experiences of the soul, without which man has no joyful communion with God, feels no flow towards himself of the divine life and love. And in consequence, we have no soul-work in the churches—no pitiless and terrible arraignment of sin, no self-loathing, no lofty sense of holiness, no vigorous idea of Jesus, no rational apprehending of the mission of divine love, no mighty outcry for a Christ.

Now we have to say that all this is not christianity. It may call itself, and go for christianity in the common judgment, but we deny that it has any valid title to the name. Christianity will yet have with this very thing its sorest and hottest conflict. Christianity is deeper than this, contemplates quite other results, and has before it a more vital and intrinsic mission. In all this Jesus is mocked as the Jews never mocked him, when they bowed before him, put a reed in his hands and a crown of thorns on his head.

A Word to Women.

There are strifes and inward warfare in many, perhaps in most families, and yet an impartial judge could seldom, if ever, impute the whole offense to either side; indeed there may be no intentional offensive act but simply the friction of inharmonious natures; the greatest sufferer being not necessarily the woman, but the one possessing the most sensitive nervous organization. This is one cause of the early fading out of our American women, —this and the burden of heavy house hold duties, the multitude of family cares. I know it is sad to be young, fresh, and attractive, and in a few years to be old, faded and forlorn, with a weight of care never lifted from aching shoulders, and the duties of six pressing upon one feeble pair of hands. It is sad to see, inexpressible more sad must it be to experience. I recall a dozen, at least of these hopeless women whom I once knew as husband of one of these hastening home from his desk and the long column of vexations figures to take the ailing, fretful child from off the arms of the weary wife and mother.

Sometimes this fading of a woman's beauty is unavoidable. Poverty is hard to bear, but after all, much is the result of placing our standard in dress, and living beyond our means; so much that I have sometimes thought the fixed classes in the old world, with their unalterable customs and costums, really blessed. Oh sisters! when will you learn that a simple dress of inexpensive material neatly fitted, home surroundings suited to your means,—which your neighbors know as well as yourselves,—will do more to win admiration and respect, to say nothing of comfort and happiness, than silks and satins, velvets and laces in which you appear simply out of character and ill at ease? This striving after the unattainable is killing our women; living in houses beyond their means, poorly if at all, supplied with servants; buying the most expensive material, leaving no surplus sum to pay for the making of garments; following the constant changes of fashion, and when some one, with merciful intent provides a sewing-machine, filling the leisuer time it should have given with endless tucking, ruffling, and embroidery, till what was intended as a blessing has become almost a curse. A woman should devote a reasonable amount of both time and thought to her personal appearance. But we destroy our charms in our over efforts to enhance them. A little attention to the blending of colors, to the style prevailing, to the hang of a gartment, as we women say, will do more to preduce the desired effect than any amount of expensive material and trimming alone. *Hearth and home.*

Excitement and Short Life.

The following, by an unknown, writer accords with our observation: The deadliest foe to man's longevity is an unnatural and unreasonable excitement. Every man is born with a certain stock of vitality which cannot be increased, but which may be husbanded or expended as rapidly as he deems best. Within certain limits he has a choice, to live fast or slow, to live abstemiously or intensely, to draw his little amout of life over a large space, or condense it into a narrow one; but when his stock is exhausted he has no more. He who lives abstemiously, who avoids all stimulants, takes light exercise, never overtaskes himself, indulges no exhausting passions, feeds his mind and heart on no exciting material, has no debilitating pleasures, lets nothing ruffle his temper, keeps his 'account with God and man squared up,' is sure barring accidents, to spin out his life to the longest limit which it is impossible to attain; while he who lives intensely, who feeds on high-seasoned food, whether material or mental, fatigues his body or brain by hard labor, exposes himself to inflammatory disease, seeks continual excitement, gives loose rein to his passions, frets at every trouble and enjoys little repose, is burning the candle at both ends, and is sure to shorten his days."

HAPPY MAN.—Happy man, whosoever thou art that can look by an eye of faith at the Gospel as the character of thy liberties; as the condemning law as canceled by the Father's throne; at heaven as the portal of thy Father's house; at all the creatures in heaven and earth, as an heir is want to look at his father's servants, and which are therefore his, so far as he shall need them; according to that, "All are yours, for ye are Christ's and Christ is God's."

Prove all things, and hold fast to that which is good.

Selected by F. Forney.

The Apostle John.

His Life.

St. John the Evangelist is the son of Galilean fisherman, Zebedee, and of his wife Salome who lived probably, in Bethsaida, a village inhabited principally by fishermen, and the home of Peter, Andrew and Philip's parents. His (John's) parents seem to have been in good circumstances, as his father employed hired servants. His mother belonged to that class of women who ministered unto Jesus with their substance, and who prepared spices and ointments to embalm him, and John himself owned a house in Jerusalem, into which he received the Lord's mother after his crucifixion. John was the brother of James the elder, who was beheaded as a martyr in the year 44, under Herod Agrippa.

The first germs of piety were undoubtedly planted into his tender heart by his pious mother. Salome was at this time, in common with all Jews, still under the influence of the hopes for a temporal kingdom and Messiah, as we see in her request that the Lord would grant her sons the two highest positions in his kingdom. Yet she followed Jesus faithfully; left him not even when nailed to the cross. Like all other apostles, with the exception of Paul, John did not receive a scientific education.—But all that he lacked in this respect was afterward to be abundantly supplied by the Holy Spirit, who is the best professor. He was doubtless made familiar in early youth with the Old Testament, which afforded his natural inclination for profound thought, and his tender disposition, far more healthful nourishment than the perplexing pedantry of the Pharisees.

In youth he was a follower of John the Baptist, as he is doubtless the anonymous one of the two disciples of the Baptist, of whom he himself speaks in John 1.: 35. His susceptible disposition, so ardently longing for the hope of Israel, must certainly have recognized this earnest preacher of repentance as a divine messenger, and by him John and Andrew were pointed to the Lamb of God that taketh away the sins of the world. This first acquaintance with the Savior was for the Apostle so wonderful and memorable, that he remembered, even in his old age, the very hour when he first met Jesus. Having spent one day in the presence of the Son of God, and listened to the words of his mouth, he returned with Peter and Andrew to his home and occupation. There the good seed, planted in his heart by Jesus, could be freely developed; and is an evidence of the Lord's great skill as a teacher, that he ever seemed to encourage natural bent of mental and moral development. A short time after, John, James Peter and Andrew were called by Jesus from the midst of their occupations to become his constant followers and apostles. Thus John is the representive of those disciples who were introduced into intercourse with the Savior with out violent inward spiritual struggles and striking outward changes, while Paul is the model of sudden conversion. The former mode is especially adapted to persons of gentle, thoughtful and retiring dispositions, while the latter is more suited to strong, rash and independent, and so, too, to insolent and rude characters.—[From the German.

Selected by Daniel Snowberger.

In the Darkness.

There come seasons of darkness in all our lives. Who has not known them? Times when there are neither sun, nor moon, nor stars in the sky, and we stand still in fear, or grope onward in trembling uncertainty.

A few years ago, there fell upon my life one of these seasons, in which I could see neither to the right hand nor the left. A terror of darkness was upon me.

One night I lay awake, thinking thinking until my brain grew wild with uncertainty. I could not see even a step in advance, and feared to move onwards lest with the next footfall I should plunge into hopeless ruin. Very strongly was I tempted to turn aside from the way in which I was going—a way reason and conscience approved as right: but something held me back. Again and again I took up and considered the difficulties of my situation, looking to the right hand and the left for ways of extrication; now resolving to go in this direction, and now in that; yet always held away from resolve by inner convictions of right and duty, that grew clear at the moment when I was ready to give up my hold on integrity.

So the hours went heavily-footed until past midnight. My little daughter was sleeping in the crib beside my bed. But now she began to move uneasily, and presently her timid voice broke faintly the still air.

Papa! papa!" she called.

"What is it, darling?" I asked.

"Oh, papa! It is dark! Take Nellie's hand."

I reached out my hand and took her tiny one in my own, clasping it firmly. A sigh of relief came up from her little heart. All her loneliness and fear were gone, and in a few moments she was found asleep again.

"Oh, my Father in Heaven!" I cried, in a sudden, almost wild, outburst of feeling. "It is dark, very dark. Take my hand!"

A great peace fell upon me. The terror of darkness was gone, "keep hold of my hand, oh, my Father!" I prayed fervently; "and though I should be called to walk through the valley and the shadow of death, I will fear no evil. Let not my feet wander to the right or to the left."

"Sleep, that knits up the raveled sleeve of care," fell softly on my eyelids, and morning broke with scarce a seeming interval of time.

I felt calm and strong. The day was to be one of severe trial. A dark cloud of uncertainty rested over it. But I was resolved to walk steadily through its trials and its pains, holding tightly the hand of my Father.

Oh! is not the Lord better to us, if we will trust him, than all our fears? There came fierce assaults upon my integrity. I was lured by golden promise—I was threatened with disasters and disgrace, but my hand lay in the firm clasp of One who sticketh closer than a brother, and who is able to save.

In my rectitude I found safety.—Had I swerved, I would have gone down to hopeless ruin. Even my tempters, who had hoped to gain through my defections from honor, bore witness to my integrity. And now, having escaped the perils of this difficult and dangerous pass, a goodly land opened on my view, and I found possessions therein, which are held in peace and honor unto this day. But the highest and dearest of all my possessions is mine integrity, which, but for the hand of my Father, grasped in darkness, I should have lost.

Anecdotes of Hymns.

Magdeburg is memorable in the story of hymns, for it was at the cruel sacking of it by Tilly that the school-children marched across the market-place singing, and so enraged him that he bid them all be slain; and from that day, say the chronicles, fortune departed from him, nor did he smile again. Other hymns were more fortunate, for we read of a certain rough captain who would not bate a crown of the thirty thousand he levied on a captured town, till at last the arch deacon summoned the people together, saying: "Come, my children, we have no more either audience or grace with men; let us plead with God:" and when they had entered the church and sung a hymn, the fine was remitted to the thousand. The same hymn played as merciful a part in another town, which was to be burned for contumacy. When mercy had been asked in vain, the clergyman marched out with twelve boys to the general's tent, and sang here before him, when, to their amazement, he fell upon the pastor's neck and embraced him. He had discovered in him an old student friend, and spared the place, and still the afternoon service at Pegan is commenced with the hymn that saved it. Of another, it is said that a famous robber, having been changed himself, sang it among his men, so that many of them changed also. Rough hearts, indeed, seem often the most susceptible. A major in command of thirty dragoons entered a quiet vicarage, and demanded within three hours more than the vicar could give in a year. To cheer her father, one of his daughters took her guitar and sang to it one of Gerhardt's hymns. Presently the door softly opened; the officer stood at it, and motioned her to continue, and when the hymn was sung, thanked her for the lesson, ordered out the dragoons, and rode off.

Let us help one another

This little sentence should be written on every heart, stamped on every memory. It should be the golden rule practised, not only in every household, but throughout the world. By helping one another we not only remove thorns from the pathway, and anxiety from the mind, but we feel a sense of pleasure in our own hearts, knowing we are doing our duty to a fellow creature.—A helping hand, or an encouraging word, is no loss to us, yet it is a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing when perplexed with some task that is mysterious and burdensome, to feel a gentle hand on the shoulder and to hear a kind voice whispering: "Do not feel discourged—I see your trouble—let me help you." What strength is inspired—what hope created—what sweet gratitude is felt, and the great difficulty is dissolved as dew beneath the sunshine. Yes, let us help one another by endeavoring to strengthen and encourage the weak and lifting the burden of care from the weary and oppressed, that life may glide smoothly on and the fount of bitterness yield sweet waters; and He whose willing hand is ever ready to aid us, will reward our humble endeavors, and every good deed will be as "bread cast upon waters to return after many days," if not to us, to those we love.

The Gospel Sickle.

God's harvest must be gathered with his own implement—a full unadulterated, undiminished Gospel! Human nature may incessantly devise improved implements of labor. Our implement was invented by Omniscience eighteen hundred years ago; it was made perfect, and no room left for skill to alter it!

We hear much nowadays of adapting preaching to the age in which we live. If by that be meant the sterner and more rigid Christian system of by-gone ages, I say let us have it; but if by "adaptation" be meant more philosophy and less Christianity, more mystic spiritualism and less evangelical simplicity, may God, in his great mercy, save us from it! It is treason against truth, and against the God of truth. You may as well attempt to reap a harvest with a lady's scissors, as to save souls by some men's preaching. It may have the polish of eloquence, and all the keenness of wit, but be as nothing after all.

We want men that *labor in the closet*, which must be the spring of all our labor: we should all be better preachers if we were holier men. We must sharpen our sickles on the whetstone of the Bible in our closet!

"Tell it to the Church."—This is the language of the Savior telling his disciples, at a point in the settlement of a difficulty between two of them, how to proceed. There are two opinions about the "it."—Some say tell the difficulty to the Church. Others, that only the fact that they can not settle it, is to be reported. It occurs to us that the real question is not always clearly stated. We are at a loss to see how any good could come of merely relating to the Church the fact that there is a difficulty existing, unless it be with a view of committing the matter into the hands of the Church.—If this be done the Church must know the difficulty. But the question with some seems to be on the propriety of relating the difficulty in the public assembly. This is a question in regard to all matters of discipline, and well deserves consideration.

If you would not fall into sin, do not sit by the door of temptation.

Christian Family Companion

Tyrone City, Pa., Aug. 17, 1869.

Editor's Table.

District Minutes.

The Minutes of the District Meeting, of 1869, for the Eastern District of Pennsylvania, were printed at this office in both the English and German languages, and may be had in either language, of S. R. Zug, Mastersonville, Pa., at 60 cts. per dozen.

The Minutes for the Middle and also for the Western District of Pennsylvania, may be had at this office, at the same price, 60 cts. a dozen.

Correction.

Page 482, 2nd column, 16th line from top, omit "in the sickroom."—Sister Shatto desires this correction, and thinks she had not so written it.

New German Hymn Book.

The committee appointed by the Annual Meeting, to compile a collection of German Hymns to be connected with the new edition of our English Hymn Book, has appointed to meet on the 21st inst., at the house of brother F. P. Loehr, near Bloomingdale, Michigan, and it is confidently hoped that the Book will be speedily brought forth.

Assistant Editor.

Finding the duties of our office too heavy for ourself, we have, for several years been desirous of getting an assistant, who, after having been initiated into the business, and found competent, might become a partner in the enterprise. With this view we have had several in employment, neither of whom, by mutual agreement, appeared to be "the right man in the right place." This week, our young brother JOHN B. BRUMBAUGH has taken up the vacancy, and we hope he may prove himself in every way competent for the position, and an assistant, not only to the office, but to the far therance of the great and good cause of our master.

We have before us for inspection the *Manufacturer* and *Builder* for August. The periodical is just in the eighth month of its first volume. We have hastily glanced over its pages, and if such an examination is worth anything we give it as our opinion that it will be a very useful companion to those for whom it is intended. It pays special attention to practical matters. Price 15 cts. a copy, or $1.50 per annum. *Western & Company*, 37 Park Row, N. Y.

We see it reported that twenty convicts were received at Auburn prison in the month of July. We have no doubt that fifteen of those twenty convicts would now be useful citizens if it were not for the grog-shops of our land. We license, authorize and establish the temptation at every corner of the streets, and then punish men for falling into it; set the trap and then blame the silly prey for being caught by it.

Answers to Correspondents.

H. E. H. Who is H. E. H. The subject is "A vow to God—Self Denial, and Non-conformity to the World," and might be published if we had the Author's name.

POETRY. Please send us no more Poetry until farther notice is given. We have it original, selected, translated, borrowed and stolen, in such quantities, and varieties, that we could not publish it all in a twelvemonth. Give us a chance to catch up, and make a few selections of our own. However if you meet with something that is "too good to be lost," send it along, and we will find room for it somewhere.

DAVID BOSSERMAN, Gettysburg, Pa. The Minutes were sent also. It is pay enough, and if the Minutes do not come to hand we will send again.

JOHN CUSTER, Shade, Pa. We understood *you* very well, but you did not understand *us*. It was the answer to the puzzle at which you were to guess again, not at your address.

J. C. EWING, Congress, O. Your answer is correct, as you will see by No. 31.

DANIEL SNOWBERGER, N. Enterprise, Pa. Selections coming in that way are always acceptable. Brethren and sisters could materially aid us by clipping such articles and items as would appear to them to possess special merit. But when they are transcribed, and very poorly at that, it will be no advantage to us, but often a loss of time, especially when connecting words or parts of sentences are omitted.

Announcement.

LOVE-FEASTS.

Six miles N. E. of Urbana, Illinois, and four miles east of Thomaston, where brethren may be found, on the 18th of Sebtember. J. Barnhart, Urbana, Ills, may be addressed.

In the Irvin Creek branch, six miles southwest of Menomonia, the county seat of Dunn county, Wisconsin, on the 9th and 10th of October.

Sept. 11th and 12th, at the house of S. A. Honberger, 5½ miles north of Fontenelle, Nebraska.

Sept. 18th and 19th, in the stone meeting-house, 4½ miles N. East of Marshalltown, Iowa.

Sept. 18th and 19th, in the Hudson branch, McLean Co., Ills.

Saturday, September 11th, 2 miles North of Plattsburg, Clinton County, Missouri. Those coming from the east will stop off at Lathrop, and from the west at Osborne. A series of meetings will begin one week prior and be continued to the time of the Lovefeast.

At Waterloo, Iowa, September 25th and 26th.

To all the above special invitations are extended, and to many very pressing requests for ministerial aid.

Sept. 15th and 16th, at Daniel Rothrocks, near Hazledell, Ills.

At Claar's Meeting-house, in a branch of the Yellow Creek congregation, Pa., on Saturday evening, September 11th, commencing at 4 o'clock. Meeting next day.

October 15th, Nettle Creek congregation, Wayne county, Indiana.

August 28th, near Bloomingdale, Michigan. Brethren will be met at Paw Paw, Michigan Central R. R., Wednesday 25th, as they will be wanted for extra labor,

Queries.

It will be observed that we have more than our usual number of queries this week. They have been accumulating for months because we felt slow to publish them while there appeared so little disposition on the part of our contributors to answer those that have been published. But thinking that a general raid of this kind might drive out some one, we have called them all up in regular line.

Will some brother or sister give an explanation of the four beasts and the four and twenty Elders spoken of in Revelation the 4th chapter, and say who or what they were, and who those four and twenty elders are.

Jos. LANTRENHISER.

What angels has Paul reference to, in 1 Cor. 11: 10, and why are angels to be a cause that the woman ought to have power on her head?

I sometimes think like the Eunuch, "How can I understand except some man should guide me.

N. LONGANECKER.

Will you or some brother give a proper explanation of 1 Peter, 3: 18, 19: "For Christ also has once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison.

D. L. FISHER.

Burnets Creek, Ind.

Will some one explain Luke 15: 25. Who was the "elder son" here spoken of? S. J. ETTER.

"And he said unto them, with desire I have desired to eat the passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God. Luke 22: 15, 16.

Questions: What passover did Christ eat? And when and where was it fulfilled, or will it be? Will some brother please explain?

C. K. ZUMBRUN.

We would like to see an explanation in the *Companion* upon 2 Cor. 12: 2—4. J. ULERY.

Who was God addressing himself to when he said: "Let us make man in our own image"? An explanation desired A. HEINEY.

Paul says to Timothy, 1 Tim. 2: 1, "I exhort therefore, that, first of all, prayers, intercessions, and giving of thanks be made," &c. Did Paul mean that prayer should be the first exercise when Christians meet for worship?

MOSES FRAME.

We read in Jude 9th verse, that Michael the Archangel, when contending with the devil, he disputed about the body of Moses. Will somebody please explain what they were disputing for. Did they both want the body of Moses; and was it before or after the burial of Moses?

JOEL METZGER.

Is it becoming for our young sisters to engage in prayer with their heads uncovered. If so, is it not just as becoming in our brethren to keep their hats on during prayer. According to the apostle Paul, if one is improper, is not the other equally unbecoming? If I be wrong let some one correct me. INQUIRER.

We should have a glorious conflagration, if all who cannot put fire into their works, would only consent to put their works into the fire.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Geore's Creek congregation, Fayette county Pa., May 16, 1869. brother DAVID NEWCOMER. (Age not given.) Brother Newcomer lived a quiet and peaceable life and was a consistent member of the church.—He left a wife and eight children to mourn their loss.

Funeral services to a large concourse of people from Phil. 1: 21, by the writer.

Jos. I. COVER.

Of Consumption, in the Jonathan's Creek branch of the church, April 12th, SARAH, daughter of brother Benjamin and sister Catharine DUPLER, aged 23 years 9 months and 23 days She leaves father, mother brother and sisters, and many friends to mourn their loss.

Sister Sarah was willing, and not only willing but desirous to go from this world of sorrow, and left in the triumphs of a living faith. Funeral services by the writer, from Rev. 20: 6.

Also April 17th, of a lingering illness, in the Rush Creek branch brother NOAH FRIESNER, aged 55 years, 8 months and 7 days. He leaves a sorrowing widow, six children and many friends to mourn their loss; but we trust their loss is his eternal gain. Text selected by the friends, Rev 14: 12, 13, and spoken from by the writer.

Also, in the same church, April 20th, of old age, sister MARY MAGDALINE HUFFARD, aged 85 years, 3 months and 20 days. Her husband, brother Christian Huffard, preceded her in death about 42 years, during which time she remained a widow, and was a consistent and zealous member of the church for 47 years.

She was the mother of eleven children and seventy grand children. On Lord's day preceding her death, I visited her, being in that congregation to attend the funeral of brother Friesner, and I talked with her about that better country, and with a glowing smile upon her countenance she said she was going up yonder, pointing upward, and said she wanted to go, and though almost in the agonies of death, she said she was happy. We also attended her funeral and addressed the congregation from the words, "There remaineth therefore a rest to the people of God."—Heb. 4: 9.

Also, in the Sciota branch of the church Franklin county, Ohio, May 12th, of Bronchitis, sister HANNAH, wife of brother William Schofield, aged 35 years, 9 months and 22 days. She leaves a kind husband, four children and many friends, to mourn their loss. She was a loving wife, a kind mother and a consistent member of the church. She was brought to our County, (Perry), and buried by the side of her father, Joseph Plank. Funeral by the writer from the words, "We are saved by hope." Rom. 8: 24. W. ARNOLD.

In the Dunning Creek branch Pa. April 8th, sister MARIA ROGER, wife of brother John Rogers; aged 46 years, 6 months, and 10 days. Her disease was of a Chronic nature. Funeral services bL the writer and others.

Also, in the same branch, July the 11th, sister SUSANNAH E. MILLER, Consort of brother John B. Miller; aged 34 years, 5 months, and 28 days. Funeral services by the writer, from Rev. 18:14.

J. S. HOLSINGER.

In the Wolf Creek Branch, Montgomery County, Ohio. July 8th, LIZZIE IRENE BOCK, infant daughter of brother Samuel and sister Catie Bock; aged 10 months, and 12 days. Her disease was Congestion of the Lungs. Her sufferings were great during the last several days of her illness: but Christ has said "Suffer little children to come unto me for of such is the kingdom of heaven." Funeral services by the brethren.

Also in the Bear Creek Branch, Montgomery Co., Ohio, July 30th, brother SAMUEL BOOKWALTER, in the 59th year of his age. Disease Appoplexy. He and his companion retired for the night quite well; having labored all day previous. But in a few minutes after she heard him make a strange noise, as though he was choking. She spoke to him, but received no answer. She quickly lit a candle, but ere she came to speak to him again, his soul had already fled. Such is the uncertainty of life. He was a faithful member of the Church for many years and leaves; a son and a daughter, four grand children and a large concourse of friends to mourn his untimely end. Services by the brethren.

S. W. HOOVER.

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VOLUME V. TYRONE, PA. TUESDAY, AUG. 24, 1869. NUMBER 33.

Selected by HANNAH KNAUFF.

Nearer View.

I long for a nearer view to-day,
A nearer and clearer view
Of the pearly gates and the jasper walls,
And the glory that shineth through.
This earthly house, and these earthly cares—
Controlling, absorbing things!—
Have fettered the body and hindered the soul
That crieth aloud for wings.

I long to fly—for a while at least—
Afar from the thoughts of care,—
Those eagle-talons that seize my hopes,
And follow me everywhere.
Though I fain would sever the veil that hides
Those beautiful heights of bliss,
I fear that a glimpse of a brighter world
Would darken the hue of this.

For, oh! there are times when the heart goes down,
And everything smells of clay,
When the soul has no power to lift the hands,
No power to think or pray;
But if, on the the forehead, a holy touch
Anoints with the holy chrism,
The wand'ring soul to its place returns
In the strength of a new baptism.

And thus when I weary of earthly things,
The forms and the tints of flesh,
I know that my spirit is overcome
And needs not to be stayed afresh.
Though close into shore the ship may ride,
And dream that its rest is sure,
'Twill drift away on the ebbing tide
If the anchor be not secure.

I long for a nearer view—O God!
Is it sinful in me to say
That I long for a nearer view of Christ—
Yes, a nearer view to-day?
If but from mine eyes these scales would fall
That render my sight so dim,
I know I should walk with a firmer step,
For I should be nearer him

Thy daily work and thy daily cares
A promise and hope afford.
For the services rendered unto man
Are rendered unto the Lord.
Thy way to thy Father's house above,
To thy heavenly home pursue,
And at many a station along the road
He'll grant thee a nearer view.

For the Companion.

Who Shall See God?

"Who shall ascend into the hill of the Lord; and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully." Psalms 24: 3.

Will all who are marching for Zion's hill, the holy city, be able to enter into it? Jesus said not all that say unto me, Lord, Lord, shall enter in, but those that do the will of God, they shall enter in. The above text gives us to understand how we may know whether we are of the number that are prepared to enter in.—We must have clean hands. This implies that our hands, with our bodies must be washed in pure water; regenerated and made clean, and kept clean.—With them we must labor in holiness, doing nothing with them only that in which we may glorify God.—Perhaps the number of persons possessing clean hands is a small number. Dear brethren and sisters let us try and have clean hands. How often are we found laboring with our hands, doing things which are more for show than for usefulness. I for one, feel like trying still more to live to the honor and Glory of God.

We must also have a pure heart. A pure heart thinketh no evil, speaks no vanity; no ill of his neighbor, abhors deceitfulness, pride and a lying tongue, filthy conversation and all evil doings. Jesus dwells in the pure heart, the body is his temple. And Oh, what manner of persons must we be to be the habitation of the Son of God. Truly our hearts are deceitfully wicked. When we think they are pure, and that we are pretty good, behold sin manifesting itself before we are aware of it. But let us come in the light that is to illuminate our pathway and give our whole hearts to God, and he will give us Jesus, and if we are willing to accept him wholly, he will lead us through tribulations and trials, even fiery trials. We pass along through this world of temptation, until we have purified our hearts in obeying the truth. Then shall we ascend into the hill of the Lord and see God: "for the pure in heart shall see God."

MARY ROHRER.

Honey Grove. Pa.

THERE is no unkindness in the call, if I am invited to think of a habitation very bright, exceedingly beautiful, where death can never enter, and where the teardrop was never seen. If I am told to lift my eyes towards a world where want was never known, where the song is always singing, and where the lovely, the splendid company may increase, but never will diminish, I am not unwise if I ask, "How am I to get there?"

Answer to "Novice."

Brother Henry: I was much pleased with your editorial notice to your correspondent "Novice," on page 348 of present volume. I have gone, and am still going through the ordeal brother "Novice" fears so much. In order to be a disciple of the Lord Jesus Christ, we must be soldiers, and *very brave ones* at that. I have been pained to see that apparent selfish spirit which manifests itself in some brethren. I am persuaded it is not of God. Some of the old brethren look upon anything advanced by a young brother, as an innovation. The consequence is, that some arms of the Church are not advancing as rapidly as they should in the cause of saving souls. When an election for speakers is to be held, they will confidentially say, "that young brother is too smart. We had better keep him back." Should such things be? I once attended the deliberations of a committee sent by the Yearly Meeting. A young member of the church, although an aged brother, was employed by the Elder of the congregation to prosecute for the church. After the committee had delivered their judgment, they gave the young member a lecture for using so much energy in the prosecution of the case, "as he was a young member in the church." That brother thought it very unkind, as he believed that when he was received into the Church of Christ, he was endowed with all the privileges of a *full* member of the Church. He did not think that *time* in the Church could give him any extra freedom in speech, in council. I hope our old brethren, and I number myself with them, will not draw a line of demarcation between themselves and the young brethren. "Are we not all brethren?" Are we not one in Christ? Can a Church divided against itself stand? Let all the brethren, young and old, lay this subject to heart, and strive to unite as one man, in advancing the cause of the Redeemer

Some of the Brethren, young as well as old, are in the habit of making an apology before commencing to preach. One says, he "did not expect to preach, when he came." Of the truth of the assertion I shall not decide. Another says, "he has nothing on his mind." If so, he had better not have gotten up. Another said "he had a very bad cold and speaking went very hard with him"; yet he occupied the time from one to two hours, with a clear voice. The exertion may have relieved his cold and cleared his voice (?) Another said he thought "the other brethren present were far more able to edify the congregation than he"; when it may be, he thought none as apt in expounding the Word, as himself. And still another said, he "would only say a few words in testimony of the correctness of the words of the brother who preceded him"; and yet detained the congregation for at least an hour. Now the question arises, did those ministering brethren carefully examine the truth of their several apologies before giving expression to them? I fear it is, or is very rapidly becoming a fashion with some of our ministers to apologize before commencing their discourses. Have we any record of the blessed Redeemer, or any of his Apostles, doing so thoughtless and useless a thing? I fear it is one of two things: 1. To ape after the fashion of the time-serving and fashionable speakers, who occupy paid pulpits; or, 2. To lead their hearers to believe that the present effort is not as eloquent as they could do, under more favorable circumstances. I fear pride may be at the bottom in some cases; while others have gradually acquired it by hearing others do it. For the sake of our christianity, do not do it, brethren. When you preach or pray do all to the honor and glory of God, and let men think and say what they choose of the effort. Please God and have a clear conscience.

I trust these hasty thoughts will be received in the same spirit in which they are penned—in love.

Baltimore, Md. L. J. GROVE.

For the Companion.

When was the Church Established?

In current volume of the *Companion*, page 467, under the caption of "Query Answered," and upon the text: "Except a man be born of water and the Spirit he cannot enter into the kingdom of God, (John 3: 5.) will be found the following language: "It is evident that the kingdom of God alluded to here is the visible Church of Christ, visibly established at the day of Pentecost." We take exceptions to the allegation as to the Church of Christ having been established at the day of Pentecost, for the following reason: *Christ established the visible Church himself while here.* This he did First; By calling the twelve Apostles to be with him, that he might send them forth to preach. Mark 3: 4.

Secondly; By appointing seventy others also, whom he sent, two and two, before his face, &c. Luke 10: 1. Here we have eighty-two preachers, sent forth to preach the Gospel of the Kingdom of Christ Jesus. We presume that with that number of well instructed gospel preachers, there ought at least, be a pretty well organized Church, under the inspection, control and management of Christ himself.

Thirdly; The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it. Query: How could every man press into it before it was organized visibly among men? It may be asked how did they press into the kingdom? We answer, by faith, repentance, and baptism in his name, for the remission of sins, as well before as after the day of Pentecost.

Fourthly; By referring to Acts 1: 15, it will be seen that there were about one hundred and twenty disciples together in church capacity, to elect an apostle instead of Judas. A pretty thoroughly organized church visible. Also after his resurrection and before the day of Pentecost he was seen of above five hundred brethren at once. 1 Cor. 15: 6. A sufficiently large number to have a large and well organized Church. This we think should satisfy every thinking mind that the Church visible was established before the day of Pentecost. The Campbellites preach the doctrine of the Church visible being established at the day of Pentecost, for the express purpose of evading Feetwashing as taught by Christ. John 13. They claim if feetwashing was essential, the apostles would have taught it and recorded it in the Acts of the Apostles; but say they, there is no notice of it, hence it is not obligatory. And for this reason I seriously object to our brethren admitting that the church visible was established at the day of Pentecost in order that we may silence this heretical doctrine in reference to one of the plainest commandments found in God's revealed will.

Antioch, Ind. A. LEEDY, JR.

For the Companion.

The Body of Moses.

ANSWER TO QUERY IN NO. 32.

In examining number 32 of the *Companion* I noticed a query, which I shall try to answer, whether satisfactorily or not I shall leave to those who read.

"Michael the archangel when contending with the devil he disputed about the body of Moses." Jude 9.

Of this personage many things are spoken in the Jewish writings; some eminent writers contending that wherever Michael is said to appear the glory of the divine majesty is always to be understood. The word Archangel is never found in the plural number in the sacred writings. Admit this to be the case, there is then but one Archangel, one chief or head of the angelic hosts, subject to the will of God). Nor is the word devil, as applied to the great enemy of mankind, ever found in the plural. There can be but one monarch of all fallen spirits.

When opposed to each other as in Revelations 12: 7, Michael and angels fought against the dragon and his angels. They are the leaders of hosts, as you have seen by the above verse. The word Michael when translated means, "who is like God," and is understood by many to mean the Lord Jesus.

The dispute about the body of Moses, seems by the sacred writings to be a very difficult matter to understand. But by tradition we have many different ideas, which, when compared with the sacred writings of the apostles, will not prove very beneficial in giving light on this difficult subject. We think it best to quote none except those agreeing with divine writ.

"But the prince of the Kingdom of Persia withstood me one and twenty years: but lo, Michael, one of the chief princes, came to help me." "But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince." Daniel 10: 13, 21.

Michael is here spoken of as one of the chief angels who took care of the Israelites as a nation. He may have been the angel of the Lord, spoken of in Zachariah 3: 1, before whom Joshua, the high priest is said to have stood, satan being at his right hand to resist him; namely in the restoration of the Jewish church, and state, called by Jude the body of Moses, just as the christian church is called, by Paul, the body of Christ.

Zachariah 3: 2, adds: "And the Lord (that is the angel of the Lord, as in verse 1st) said unto satan: the Lord rebuke thee, O, satan, even the Lord that hath chosen Jerusalem, rebuke thee." According to the Hebrew "body" is often used for a thing itself. So in Romans 7: 24, the body of sin signifies sin itself. So the body of Moses may signify Moses himself, or that in which he was particularly concerned in his institutions of religion.

I think that I have now shown in this article what body Jude had reference to, when speaking of the body of Moses, proving it by scripture as nearly as can be done. If others hold different views on this subject I shall be pleased to hear their views through the *Companion*, and allow myself to be corrected if my views are not based upon the word of God.

JOHN L. WILLIAMS.

On wearing the Beard.

I have no doubt but that it was the intention or design of our Creator, that men should wear their beards; for it is a remarkable distinction between man and woman.—And why do men cut off their beards? Let us look into this matter a little. While a child is in his infantile state his face is smooth; but when he grows to the years of knowing good from evil, about that time you discover the sign of the sex upon his face. The first thing put in his hand by the enemy of the soul, is a razor to shave off that which was intended for a distinction; so that no deception might take place between man and woman. Thus nature itself will teach a man that he should let his beard grow.

We are often told that there is no command in the Testament that men should wear their beards. Granted. Neither is there any to cut it off. It is there on your face, and you have no right to cut it off without a commandment. You undoubtedly have a right to trim when your hair is too long. Paul says; doth not nature itself teach you, that if a man have long hair, it is a shame unto him." Paul did not say head or chin, but hair; consequently he meant hair whether on the head or face. But let us do all things decently, and in order. We have no right to wear long hair like a woman. Then we must wear short hair; but if we shave there will not be any hair. We know that we are all fallible beings; therefore we ought to give the more earnest heed to the word of God. "Prove all things and hold fast to that whtch is good."

J. G. NEHER

Delphi Ind.

He lives long that lives well.

For the Companion.

A Fragment.

Every soul has a high calling—a call from God. If this is heeded, and we are taken into the embrace of God, turned back into the tide of God's own life, we pledge ourselves to give ear to every call of heaven in the various dispensations of Providence, whatever we must sacrifice, and wherever we must go. The manner of love is to give itself for its object, and hereby we know that we love God, if we are willing to spend and be spent for his glory. Whoever has any part of himself left for other purposes than the consummation of God's end in the incarnation of his Son, is not born from above. Any reserve, even the least, in our consecration to God, leaves the whole man at the mercy of unappeased Justice, which is no mercy at all. "Let this mind be in you, which was also in Christ Jesus." Not more harmoniously does the heart pulsate to the laws of animal life, than every movement of the Son of God was the faithful expression of the mind of Deity. Not a day passes without its divine call; not a day that does not require violence to our inborn propensities in obedience to the voice of God. A Christ-taught soul has so fine an ear, and so refined a sensibility, that the slightest whisper of the Spirit is heard; and so clear a vision that the finger of God is recognized in many things that others refer to second causes. When the throbbings of God's great heart broke into the world, in the form of a helpless babe, he notified the whole world to give heed to the proclamatian of the swaddled Sovereign. Out of this chief call to the race comes every other to the individual.

When Jehovah called unto Adam in Paradise, after he had transgressed the behest of the Creator, the answer came from a guilt-smitten heart from behind the trees of the garden. The solemn, penetrating "where art thou," went like an arrow of fire through his coward heart, because he had already kindled a corroding hell of distrust and condemnation in his bosom. "I was afraid because I was naked." The bitter consciousness of utter destitution wrung his soul, and the galling sense of irreparable loss stung his accusing conscience like an adder. That call had in it terror for the race, and hope as well. "Where art thou," is the heart-searching question that sounds in the ears of every sinner, and sends him naked, trembling, and self-tormented behind any object that he fancies can screen him from the dreadful scrutiny of the great and offended God. Every soul not willing to come to Christ has some refuge to avert the impending wrath of the Almighty. Some seek it in themselves, others in literature or science, some in the felicities of the domestic circle, and others again in wealth or honor. These, and every other, are "refuges of lies." No soul can slink into such distance from God, or be so fortressed by temporal possessions, that the ominous voice, "where art thou," will not vibrate in his sin-dulled ear. How many a soul, perhaps some reader of this paper lies entombed in some mammon cemetery, dead in tresspasses and sins, enjoying the present only by drawing the cloak of forgetfulness over the hated past and dreaded future. How few can be prevailed upon to leave the dark retreats of sin, forsake their hiding-places, and accept the overtures of Infinite mercy! How many of our dear relatives and friends are imperiled by their fearful indifference to their eternal interests, prefering the pleasures of sense, and the empty honors of the world, to the "peace that passeth all understanding," and the honor of crowns and thrones and palms in the Kingdom of Christ, and community of glory with 'the King of Kings.' "Turn ye, turn ye, why will ye die?" If death finds you behind the trees in the garden, there will be neither robe to cover your shame, nor promise to soothe your fainting heart, nor hand to deliver you from going down into the pit. The great hail-storm of God Almighty is brewing, and will soon sweep away every refuge but the Rock of Ages. Where, then, will be all the pleasant things with which you beguiled your soul out Christ and Heaven? Where your broad acres, your ample resources, and the applause that now meets you wherever you go, and which is so precious to your carnal mind that you are willing to barter Eternal Life for it? How can you take comfort in the thought that everybody does you reverence, when the face of God is against you? What matters it how rich a table you spread behind the trees, and what exquisite joys you there taste, when you cannot banish the bitter reflection that you are in covenant with hell, and debarred from the table in the pavilion of glory? We know whereof we affirm. We also served the lusts of the flesh, and of the mind

ad were the children of wrath, even as you. We know the sinner's emotions when God draws igh in the cool of the day, and puts the soul-artling question, "where art thou?" We have elt the awful meaning of the Apostle's words: Our God is a consuming fire." When the blaze f the approaching Deity became too intolerable, e sought shelter behind some other tree. We readed to meet the eye of the offended I Am. Our hearts melted like wax in the midst of our odies when we felt that we were wholly envel-ped in "the terrors of the Lord." The Tree of Life confronted us, but we saw only the threat-ning cherubim and flaming sword; and the fire ve saw gleaming from those mysterious repre-entatives of Jehovah, was but the symbol of a ierce, consuming flame within. But we found ne who voluntarily gave himself to all the ter-ors and agonies that so oppressed us, and to the awful hell of which our sin and misery were but he precursors. "We have found the Messiah, which is, by interpretation, the Christ."

The call of God still is, "where art thou?" But instead of answering from behind the trees, we stand with Abraham on Moriah, by the altar of sacrifice, with our Isaac bound, ready to offer him up as a whole burnt offering. If we are reconciled to God, and the voice of majesty calls to us from Heaven, instead of secreting ourselves, and answering afar off, "I am afraid," we look up with confidence and say, "here am I." Where? Here." This monosyllable has a world of mean-ing in it, and when rightly viewed, will show where the believer ought to be found, namely, in unfaltering obedience, whatever sacrifice or self-denial may be involved. Abraham was call-ed "the friend of God," because he yielded the dearest object of his affections in compliance with what to reason seemed an inconsistent demand. He believed God in the face of the strongest and most positive objections. "Here am I." Oh, what agony and wrestling it cost Abraham be-fore he could utter this response on Mount Mo-riah. When he looked upon Isaac, his only child, in whom the promise of the world's weal was centered, his well-beloved, and thought of slaying him with his own hand, and giving him to the flames to be reduced to crisp and ashes, what heart can conceive the bitterness of his trial. When the seemingly stern and unreason-able voice called, "Abraham, Abraham," with a sorrowful but self-acquitting, God-confiding heart, he could say, "here am I." "Here." At the very place where his feet had never stood but for unwavering faith in God. "Here." This is a word of loyalty and trust. To take in the signifi-cance of it, requires an experience that sweeps the heart as with the besom of destruction, rup-turing the last fibre that binds to earth or earth-ly object. Oh, better never to have seen the light of day, or to have one throb of life, than not to be met by death beside this altar, with the heart swelling and the lips quivering with this brief utterance, "Here." Jehovah seemed to be falsifying his own word to the father of nations. The very seed which he declared should be the instrument of the world's salvation, was now to be sacrificed on the altar of burnt offering. He on whom rested the hope of mankind, was to be given to the flames, thus converting the prom-ises of the Most Holy into ashes. To go on such an errand, for such a purpose, under such cir-cumstances, believing where reason and sense have no footing, oh, this is faith indeed! Where are we? Do we stand by that altar? Does the "here am I," find us where our heart's dearest idols must be sacrificed? Or do we demur at the call, stagger at the promise, and lay some infe-rior offering on the altar? Are we not, or some of us, still skulking behind the trees of the gar-den, instead of beside the altar of the faithful, the trusting, the loving?

C. H. BALSBAUGH.

A Beautiful Idea.—Away among the Alle-ghanies, there is a spring, so small that a single ox, in a summer's day, could drain it dry. It steals its unobtrusive way among the hills, till it spreads out in the beautiful Ohio. Thence it stretches away a thousand miles leaving on its banks more than a hundred villages and cities and many a cultivated farm, and bearing half a thousand steamboats. Then joining the Mis-sissippi, it stretches away and away some twelve hundred miles more, till it falls into the emblem of eternity. It is one of the great tributaries of the ocean, which obedient only to God, shall roll and roar till the angel, with one foot on sea and the other on the land, shall lift up his hand and swear that time shall be no longer.—So with moral influence. It is a rill—a rivulet—a river—an ocean and as boundless and fath-omless as eternity!

For the Companion.

You shall be Free Indeed.

Liberty is a blessing peculiar to all. It contains within itself the pleasing thought, I am free. Either made so by the paying of a ransom, or being free born. The reason why liberty or freedom is so desirable among all God's creatures is because, God created them to enjoy the sweets of liberty. And God, willing to make it still more adaptable to his creatures, made a garden, and called it Eden, in which he placed his creatures, giving them to enjoy Liberty in as unqualified a sense as it can be enjoyed.

Neither can we say that the law, which went forth from the mouth of God, in relation to eating and not eating did discommode them whatever, in enjoying the Liberty that God had intended for them to enjoy. His was the garden, the cattle, and the fruit, so that we may truly say, his was everything. Everything there was calculated to make them happy. Where could man have been placed in which he could have enjoyed Liberty or Freedom more than in that place called Eden. And in this happy place could man have continued, had he not abused his Liberty, and gone beyond God's allowments. This perhaps would not have happened, had it not become the painful duty of the shining retinue to hurl one of their number with his attendants over the battlements of Heaven, giving him over to chains of darkness. This angel—once of light, now of darkness—who it seems was cast over because of his rebellious disposition, now betook himself to uprooting and destroying that union, and harmony, which was existing between God and his creatures. This disturder of the peace and harmony in Heaven, now in darkness, betook himself to this work with all the energy that he and all his fiendish crew could bring to bear upon the hellish enterprise. He was about to undertake a very perilous adventure; so much so that it became highly necessary to equip himself properly, and be ready for every emergency. He did not venture to to appear in his proper person; but selecting the most subtle of the beasts in the garden, and in the subtleness of that animal presented he himself, and commenced the argument. Had the devil appeared in his own proper person he no doubt would have been detected. But when the serpent, one of the animals that the Creator had placed among them, presented the argument no suspicion seemed to have been awakened. Now, in the arguments he presented he never advanced the idea to them, that they were not in the enjoyment of Liberty, of Happiness, Love, Union Peace, and in full fellowship with their Creator; but on the other hand, he tried to make it appear that their joy was not full. Just as soon as this idea had formed its nucleus in the mind of Eve, she no doubt began to enquire, what more can be added to increase our happiness! Ours the garden, the fruit, the beasts, and ours the freedom of enjoying all these things. True: But if you eat of this fruit ye shall become as gods, knowing good from evil. The idea of becoming as gods is a grand idea, and no doubt it was this deceived our fore-fathers.

We notice then that as soon as they had yielded obedience to the fair speech and arguments that were presented to them—though diabolical in their nature—that their eyes were opened, and they, seeing their nakedness, hid themselves, &c. On the other hand, we hear the voice of God saying "Adam, where art thou?" "I heard thy voice in the garden, and was afraid, because I was naked, and I hid myself."

Now behold the goodness of God displayed in the trial of the guilty pair. With all patience and due respect he hears them; but their arguments when finished were found wanting. So God gives each one his sentence, and then when all was heard and said, he ordered them out of the garden, to commence their labors on the earth, that God had said was cursed for their sakes. We notice, then, that instead of adding to their happiness they lost it all. For in place of Liberty, *servitude*; of Happiness, *sorrow*; of Love, *hatred*. Thus we see that *All, All!* was sacrificed and lost by yielding obedience to a strange voice.

Oh the sighs and groans of a people thus fallen, thus cursed, cannot be described by any one. Enough is it to know that it was above what we could bear, and what God could not forbear. Hence God gives them a faint hope, of deliverance, by giving them the promise of a seed, &c. Many of the faithful fathers and mothers of Adam's race, fell asleep in the hope of the promised seed, but did not see it. Notwithstanding, in the fulness of time, God did send forth this seed, born of a woman.—This seed who was in the creation undoubtedly was also in the garden; adding thereunto additional beauty, glory, and holiness, unto the hallowed spot; He was also looking upon man after the fall, beholding the misery that they had brought upon themselves through th

transgression. He now comes and says: I will bear your REPROACHES, your CHASTISEMENTS, your SORROWS, and your SINS. Look upon me. If I make you free you shall be free indeed!

Brethren, if you have tasted of this freedom, be careful. Do not sacrifice it upon Belials altars, for the fair speeches and promises of any of his sons. If they promise us kingdoms with all their glories accept them not.—Give not up the liberty we have again acquired in obeying the truth; neither for gold, Honor, nor Glory. If we do we are no better than Esau was: and with him we shall share the same fate. We may seek it with tears, but may not be able to find it: LOST, FOREVER LOST!

C. G. LINT

Warren Mills.

For the Companion.

"Reprove Rebuke."

The greatest thought the mind of man can conceive is the thought of our individual responsibility to God. We should always bear in mind the responsibilities we are under to him who created us.

As soon as the christian tries to keep pace with the world, his path becomes full of thorns. Here is our undisputed point; the nearer we live to God, the easier it will be to follow him to whom we have promised, to be true and faithful until death. The man or woman who breaks this vow, disgraces him or herself even in the eyes of the worldly class of people; because the world knows that if you betray your Lord, you will also betray your fellow man.

Some of these covenant breakers go out of the church. I am powerfully persuaded, some of them remain in the church. We know (painful as that knowledge is to us) of some who call themselves brethren, who attend church five or six Sundays out of fifty-two, and who never have time to attend a council meeting, but are regular attendants of circuses, picnics, &c., and are slaves to king Alcohol.

We do not like to see such characters assisting in preparing the Lord's supper. They are always on hand at Love feasts coats off, sleeves rolled up, ready for action, which is the first evidence the world has of their being brethren. Such characters are dead weights in the church, drones in the hive; yea nigh unto cursing.

Dishonesty is another bad element among the professors of Christianity. How can a brother go to the Lord's table and participate in the emblems of Christ's broken body and shed blood, when he neglects to pay his honest debts and in some instances refuses or neglects to render any satisfaction whatever? That man's influence is gone; he cannot convert any one who is acquainted with his conduct and actions. I will quote Jude, 12th and 13th verses and stop writing upon this subject, as it is not a pleasant one.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruits withereth, without fruits, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

C. P. L. ROBERTS.

For the Companion.

Love-feasts.

There is a practice (very general I believe) at our love-feasts, upon which I wish to say something. It is that of insisting upon young and unexperienced brethren to speak upon Feet washing, and the Lord's Supper, two subjects upon which we differ with almost the entire professed Christian world, and subjects, too, that require considerable thought and experience to make them plain to the mind of a prejudiced people. At these meetings people will attend who are seldom at our common places of worship; very frequently ministers of other denominations are present, to see how we practice the ordinances of Gods house. In fact these meeting are so prominent that the whole country in the vicinity is generally represented. Consequently we think when we have brethren present who have had experience in the public investigation of these subjects, that they should not insist upon the inexperienced to speak. But this question may arise in the mind of the reader, how are the young to become experienced if not alowed to speak at our love-feasts?—We answer by treating upon them at our common meetings, for worship. We do not understand that the investigation of such important matters as the above should be strictly confined to the time of our love-feasts. But at that time we do think they should be spoken upon by the best speakers we may have present.

If we were called upon to give our views upon these subjects, and our reasons for entertaining the same before an intelligent audience, convened expressly for to hear us upon these things, who would think of calling upon some young or inexperienced minister to perform this duty? We presume no one. Our brethren have wisdom and judition enough to invite some brother well qualified to perform this task satisfactorily. Now our love-feasts are meetings of this kind. We of course would have our ministers to attend these meetings and hear the arguments presented in support of the truth, and store them away in the mind for future use. What we have said has reference to night exercises.

Now for the morning meetings, and we think they should never be dispensed with? At this time we would not have some one to preach a discourse upon any specific subject but let the time be spent in short exhortations. This is the time for our young brethren, and we would say for all. Let it be a social meeting and all exercise who feel impressed to do so, whether they be brethren or sisters, speaker or Deacon or lay members.—Short exhortations do more good generally than long ones.

We now close for this time. What we have written we have done out of respect for our holy religion, and love to the church. Yours in love

DANIEL SMITH.

Hagerstown, Ind.

Christianity has given to truth a dignity independent of time and numbers. It has required that truth should be believed and respected for itself.

Prepare for that Great Day.

Continued.

We have now noticed some of the plans by which Satan tries to deceive mankind; and we have seen the importance of watching. Next, then, we should learn to know ourselves. Many a man gets old in years and never learns to know himself. Reader did you ever study yourself? Dost thou know thy strong as well as thy weak places. Let us learn to know all our weak points The farmer always finds out the weak points of his fence; and why? because he wants to repair it. He wants a good and strong fence around his fields. So let us then find out all our weak places and points, and make them strong by the help of God.

God promises help to the weak, and if we ask him for help he will not refuse us; and then when we have good fence around us, let us watch for fear it might become weak again, through our negligence. Let us always be on our watch, and if we watch well and are well guarded with the word of God who can harm us.

Let us bear in mind that the closer we keep to God the less danger we are exposed to. And farther, God will be always with his people, therefore we must believe if we come too far away from God, that it is our fault.—But next we should watch and consider the chance which we have in order to prepare ourselves for that great day. Here we live in a free country, where we can worship God according as we have light. In other countries man has no such chance. Even in Protestant Germany, where your unworthy writer was raised, it is not so. It is true, they have the same Bible, they are taught to read, and the majority of them have an education so they can read God's word in their language. But then let us consider the disadvantage, under which they labor; that is particularly the poorer class. They are brought up under teachers who are bound to teach nothing contrary to the laws of the land. And what is that law? The best answer we can give is this: Church and State are united. The preacher is prohibited from saying anything which does not suit the taste and feelings of the Government.

Then next we have the school-teacher; he is bound to obey the same rule. There we have no free schools, but preachers and teachers are appointed like our government appointees and of course they must obey accordingly. Every scholar is obliged to read the Bible. We have to read in the Bible from two to four times a week, but is this all? No, the same time they commence to read the Bible, they have to study books or Catechisms suited to their faith, though contrary they may be to the word of God, and this is so impressed in their minds, that they soon get as much faith, if not more, in the Catechism than in Scripture. A certain old lady once said to me, "What have we to do with the Bible? We have the Catechism, and that says so and so." We believe, and we have to say from our experience, that these people are honest, although they are in error; and all that is wanting is the light from above. If they only would have light, we believe they could be easily made to come within the Church of Christ.

But let us take some more of the hindrances into consideration. We next have the amount of labor a man has to perform in order to sustain his natural life and those of his family. Here in our free land a man earns in one day, more than one there in a week; and if he works day and half of the night. Life's necessaries are as high as they are here. Man has to work hard every day, and part of the night which the Creator has given for rest, to sustain life. We must say from our own experience, man has very little time, if any, to read God's word. All he hears, and all he knows, is very near all from the pulpit And as we have seen, the preacher must preach to suit the taste of those set over him, and remember one thing yet, he gets paid for it very well; why should he not.

Now if we take all into consideration do we yet wonder why those people are so strong in their faith. Let me talk from experience, that people are taught that they can go to meeting in the forenoon of the Sabbath day, and in the afternoon may indulge in worldly pleasures; such as drinking, dancing, gambling. Such persons often want to be teachers and preachers—taking part, if not the lead in religious exercises. I ask, do we then wonder why these people, who are nearly all able to read God's word, are still in error. But more than this, a man has to work ten days to buy a Bible. Take this into consideration, and how many Bibles would we have if we would have to buy at such rates.

To be Continued.

Answer to Query.

I find in the present Vol. of the *Companion*, No. 29, a Query over the signature of brother Bahr, and to which he calls the attention of the brethren, and asks for a reply. Now I would not wish, in giving my views upon the Query, to be understood to be speaking on the part of the brethren at large—neither would I by any means prohibit any of them from giving their views upon the subject; but on the contrary would very much like to hear them; but feeling that it is a privilege which we all have in common, of giving our views upon all questions where we have no definite and positive instructions, I therefore purpose giving my views briefly upon the following

QUERY:

"Is baptism essential to salvation?"

In the first place I would remark, that the answer to the above Query depends very much upon the light in which we view the word *essential*, and also the meaning we attach to it, as well as the circumstances attending. WEBSTER defines the word to mean in its ordinary sense, necessary to existence—chief point.

Now according to the system, and arrangement of the idiom, and law of our language, we understand it to be the medium through which we communicate our thoughts to one another. Hence, when we would enquire of any of our fellow-beings for instruction upon any subject of which we are desirous of receiving information, we so shape our interrogatories as to obtain the information desired.

Hence we ask "Is baptism necessary to the existence of salvation? Or, is it the chief point in salvation. All will at once see that if we answer this query in the affirmative, that we make salvation dependent upon baptism for its existence.

Again. Suppose we take the second definition given by Webster, and ask, "Is baptism the chief point in sal-

vation? Again we see that an answer in the affirmative would make baptism paramount to all things else, even the blood of Christ, which the apostle John says "cleanses from all sins." Therefore we see that the circumstances in the case must be taken into consideration before we can give a definite answer.

In the second place I would remark, that anything which is *essential* is indispensable. Now all know that anything which is indispensable is absolutely necessary; hence the query is; "Is baptism absolutely necessary to salvation?" Now I, for one, would not be willing to answer this query in the affirmative, from the fact that if this premise be true, there can be no salvation without it; and therefore every person who has lived upon earth, who is possessed with a soul, since the ordination of this institution by Jesus Christ the great Law-giver,—and who has failed to observe the institution, no matter from what cause or circumstance—infants and idiots, heathens and pagans, are all lost; because, if baptism is absolutely essential, there can be none saved without it.

Now I am perfectly satisfied, according to my understanding of the teaching of God's word, that there is nothing in the economy of grace, *absolutely essential* to salvation, but the death and resurrection of "our Lord Jesus Christ."

Solomon the wise man has said that, "Wisdom hath built her an house, and hath hewn her out seven pillars." I understand this declaration to have reference to the seven fundamental principles in the economy of Jehovah, upon which the superstructure of salvation rest, or in other words, that there are seven fundamental articles in the christian system of religion, all of which are relatively essential to the salvation of mankind under the gospel dispensation.

The first of these is the death and resurrection of Jesus Christ; because "without the shedding of blood there is no remission of sins." "If Christ be not risen ye are yet in your sins, yea, and we are found false witnesses of God."

This first and primary article I regard to be absolutely essential to the salvation of the world, from the fact that there could be no salvation without it. This we will therefore set down as the *root*, or *nucleus* from which all the others are derivatives, and therefore dependent upon it for their existence.

This article alone is sufficient to save all the world of mankind, who are not subjects of positive law. Hence, the salvation of our children—idiots, and heathens, who have no means of knowing the law, or of conforming thereto, are saved by the atonement which Christ made for them, and by it alone.

The second article in this grand superstructure is to hear the Gospel, or in other words, to be able to comprehend it; because they must first hear the gospel before they can believe it; "For how can they believe on him of whom they have not heard." "Hear, Oh heaven, and give ear, Oh earth; hear and your souls shall live."

Here we have promise of life to the soul upon the condition of hearing the gospel. But "without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him."

Therefore we find faith to be the third article in the economy of grace, or the third pillar in "this great salvation." This article we find to be relatively essential to salvation, because Jesus has said, that "Except ye believe that I am he, you shall die in your sins;" for "he that believeth not shall be damned." "Believe on the the Lord Jesus Christ and thou shalt be saved."

Repentance stands in the economy of "Wisdom," in this grand superstructure, as the fourth article. This I regard as relatively essential to salvation, in its proper place; but not *absolutely* so, because Christ has said, "that except ye repent, ye shall all likewise perish."—Therefore it is essential to those to whom it is addressed.

Confession seems to be the next article in order, and is therefore the fifth pillar in this "house of salvation" which Wisdom hath builded, and stands as the fifth round in the ladder in ascending thereto. This like all the others is essential in its proper place; because, "except you confess me before men, neither will I confess you before my Father which is in Heaven."

Baptism stands as the sixth article or pillar, and seems to have its own office to perform in the salvation of the world; but is only relatively essential, as are also all the others, except the first: "Calling upon the name of the Lord."

The reception of the Holy Spirit, is the seventh and crowning article in this grand scheme of salvation. It is now essential to our salvation, that we continue to walk in newness of life. "Be thou faithful until death, and I will give thee a crown of life."

I have herein given a brief synopsis of my views of the above query, hoping to hear from others of the brethren.

JESSE CROSSWHITE.

Cultivate House Flowers.

One day in the early part of May, I took a ramble round the yard, and when I returned to the house the first object which attracted my attention was our sweet little Verbenia, all in bloom. Nothing which I had seen was half so beautiful. It told me that in summer time, and then only, might I look outside for the fair blossom, but at any time I could have the pleasure of their presence within.

The lesson which I learned from its silent, though impressive look, may easily be guessed. We can nourish in our hearts at any time or season beautiful flowers, but very often we may look to the cold world around us for them but look in vain. When success crowns our efforts or when we are living in the sunshine of summer they may be brilliant and plenty enough, but when the cold winds of adversity howl about us, when dark clouds overshadow us, when sorrows, trials and temptations are pouring thick and fast upon us, then, *then*, in the winter season of our lives, when we need loving smiles and truthful looks, vegetation is naked and cold, or what is still worse perhaps covered with a beautiful sheet of snow to hide its real character. Oh then how soul-reviving if we can turn our eyes and behold flowerets blooming fair within our minds. Faith and religious contentment which, though they may be severely tried by the stern blasts without can never be obliterated. No, but they will send forth fresher buds and greener leaves after every frost. Every sorrow patiently endured, every trial borne, and every temptation overcome, only makes us

stronger and more trusting, not in ourselves but in God who dwells in us. Oh, then, let us cultivate these most constant flowers and we will in the winter time be made glad by their gracious presence.

MARY C. PRICE.

Oregon, Ill.

Lukewarm Christians.

In No. 25, page 376, I notice an article headed "Lukewarm Christians," some part of which is very good, and very true. That part to which I wish to refer reads thus: "Some came in through the unwise persuasion of others. It is as dangerous to urge people to join a church as it is to urge people to marry."—Is that according to the revealed will of God—who has no delight in the death of the sinner; but has done so much for the salvation of the human family? Isaiah says: "Cry aloud, spare not; lift thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Paul "ceased not for the space of three years to warn every one, night and day, with tears."—Jude says: "And others save, pulling them out of the fire." One of the Apostles says: "Knowing the terror of the Lord we persuade men." Paul says to Timothy: "preach the word, be instant in season and out of season; reprove, rebuke, exhort, with all long suffering and doctrine".—Matthew says: "go into the highways and hedges and bid them to come in." Luke says: "compel them to come in that my house may be filled." "The spirit and the bride say come, and let him that heareth come." We read somewhere in the Bible that "they who turn many to righteousness shall shine like stars in the firmament." Now all this shows to me that it is the duty of every christian to try to win souls to Jesus—urging and warning them." There is no danger in urging people to join the church of God; but there may be danger in urging people to join *a* church not organized according to the Gospel. Marrying is quite another case. It is not essential to serving God. Paul says: "the unmarried can serve God better than the married;"—and he says: "he that giveth in marriage doeth well, but he that giveth not doeth better, I do not know that marriage is anywhere commanded in the Testament, but in case of a widow becoming wanton. Marrying is only a permit, not a command in the gospel. But to serve the Lord by obeying that form of doctrine once delivered to the saints, is a strict command, and people should be counseled and reasoned with, and warned of the dreadful doom that awaits the disobedient. I think I have quoted the Scriptures correctly. But as I have no Bible concordance, I cannot point out the chapters and verses.

ANNAH KNAUFF.

Sunday Sickness

1. This disease is of the intermitting kind; attacking the patient by violent paroxysms, which return every seventh day. These paroxysms return only on the *Lord's Day*, and hence it is called Sunday sickness.

2. It partakes somewhat of the nature of ague, especially as it is attended with a great degree of *coldness*. This coldness is first apparent early in the morning of the Lord's day' in many cases seiezing the patiaent before he has left his bed.—But it begins in the region of the heart, and is attended with dulness of head, followed by yawniug and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

4. In some cases this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

5. In other cases there has been a great uneasiness in the house of God and a dis-position to complain of the length of the sermon, though they have been known to sit very contentedly in a playhouse for hours at a time.

6. These persons often surprise their neighbors with their great activity and health on Monday, however unfavorable the weather may be.

7. Most of the faculty agree that there is a low, feverish heat technically called *febris mundi*, or fever of the world, which may be detected in these patients, during the intervening days of the week.

8. There also seems to be a loss of appetite for savory food, and want of relish for *paius vitae*, bread of life, which; in this case, is the indispensable remedy for the disease.

9. This disease is also contagious; neighbors receive it from neighbors, and children from parents.

The Measureless Love.

I can measure parental love—how broad, how long, and how strong and deep it is; it is a deep sea which mothers can fathom. But the love displayed on yonder hill and blody cross, where God's own son is perishing for us, nor man, nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planet, these have been determined; but the height, depth, breadth, and length of the love of God passeth knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer calm, or, lashed into fury by the winter's tempest, is thundering on her sands, and when you have numbered the drops of the waves, the sand on her sounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him with the contrition of the prodigal in our hearts, and his confession on our lips—"Father, I have sinned against Heaven and in thy sight." The Spirit of God helping us to go to God, be assured that the father, who, seeing his son afar off ran to meet him, fell on his neck and kissed him, was but an image of him who, not sparing his own son, but giving him up to death that we might live, invites and now awaits your coming.

A rough and ragged man is often found tender and pliant to the touch of a kind heart and hand. Just as in nature we find, on the frozen Alps themselves, "nooks and dells beautiful as fairyland embosomed in its most rugged and gigantic elevations. The rose and myrtle bloom unchilled on the verge of the avalanche.

———:o:———

We all have a direct personal relation towards God, and cannot avoid its responsibility.

YOUTH'S DEPARTMENT.

The Oldest Christian Hymn.

[In *Paed. Lib.* III. of Clement of Alexandria, is given in (Greek) the most ancient hymn of the Primitive Church. It is there (150 years after the Apostles) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit:)

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King!
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art our holy Lord!
The all-subduing word,
Healer of strife!
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art wisdom's High Priest!
Thou hast prepared the feast
Of holy love!
And in our mortal pain
None calls on thee in vain;
Help thou dost not disdain,
Help from above.

Ever be thou our guide,
Our shepherd and our pride,
Our staff and song!
Jesus! thou Christ of God!
By thy perennial word,
Lead us where thou hast trod,
Make our faith strong.

So now and till we die.
Sound we thy praises on high,
And joyful song
Infants and the glad throng,
Who to thy Church belong.
Unite and swell the song
To Christ our king.

To the Young.

My dear young readers: Feeling an interest in your welfare, I shall try to present you a few thoughts relative to the many temptations to which you are exposed. If you will refer to 1 Pet: 5; 8, you will find that it is said, that the "Adversary goeth about like a roaring lion seeking whose soul he may devour."

You are all more or less acquainted with the habits of the lion. The manner in which he attacks his prey, is strongly figurative of the way in which our enemy approaches us. It is said that in the country in which the lion abounds, in the night, he will set up such a hideous howl, that will cause men to fear. But at this time there is no real danger: when all is quiet, then is the time that it is necessary to be on the alert. Just so it is with the enemy of your soul. Sin is at times presented to you in its most hideous forms.

For an example, you hear men swear to such an extent that it causes fearful sensations to pass over your mind. You feel that there is something too horrible about it, for you to engage in; but at other times again the enemy presents himself in quite a different manner. As the lion creeps quietly up when he wishes to seize his prey, so does your enemy approach you, and before you are aware you are within his grasp.

You know how unpleasant you would feel if you were even near a lion. What a great effort you would make to get out of his reach! Just so you should feel when this Spiritual enemy approaches you; and I know he approaches you every day. Every time you feel like concealing the truth, or disobeying your parents, your enemy is near.

How important then that you should be ever on their guard; for it is on account of your not being watchful that you are so often overtaken, and before your are aware you become self-willed, and thus make yourselves, your parents, and all by whom you are surrounded quite unhappy.—I hope you will think of this when you are tempted to do wrong.

J. B. Brumbaugh.

Daniel Webster on Going to Church.

Many years ago when Daniel Webster stood at the summit of the commanding influence, upon a certain Sabbath he entered a small Methodist Church in the vicinity of Washington. The number of persons in attendance was few, and the house and furniture were of a very inferior description. The preacher was a plain, unlettered man, who had never enjoyed any advantages of education, but who did posess a heart warmed by the glow and excellence of the Gospel. At the close of the service, as Mr. Webster was leaving the house a clerk of one of the departments who had been present, accosted Mr. Webster, and expressed regret that a man of his eminence and extensive information should have been compelled to listen to so plain a discourse. "You mistake!" said Mr. Webster; I have been deeply interested and moved by the sermon. As you say, the preacher has no learning from books, but he has evidently been instructed by the highest of teachers—the Spirit of God. We go to Church, sir, not merely to have our mind enlightened, but to have the emotions of our hearts awakened and excited toward divine things. This ignorant man, as we call him, has attained a reach of knowledge which no mere learning can give. He has taught us our duty to God. May we perform it!"—*The Christian Witness.*

Filial Duty and Obedience.

A boy was once tempted by some of his companions to pluck ripe cherries from a tree which his father had forbidden him to touch.

"You need not be afraid," said one of his companions, "for if your father should find out that you have taken them, he is so kind, he would not hurt you."

"That is the very reason," replied the boy, "why I would not touch them. It is true my father would not touch me; yet my disobedience, I know, would hurt my father, and that would be worse to me than anything else."

A boy who grows up with such principles will be a man in the best sense of the word. It shows a regard for rectitude that would render him trustworthy under every trial.

The tares of the wicked abound and every day brings out evilin some "new and improved" form. When evil is restrained in one channel, it overflows in another. High-handed crimes walk in open day. To be sure there are many who pass as good citizens, but the number of those who walk with God is comparatively very small. And will the mild agency of the gospel root up these tares or will they continue to abound until at Christ's coming the angels are sent to "gather out of his kingdom all things which offend and do iniquity."

MISCELLANEOUS.

A Mother's Reverie.

I am thinking, sadly thinking—
Just two years ago to-day,
I beheld three little Cousins,
Happily engaged at play.

I am thinking how I watched them,
From beneath the lattice screen,
Trying thus to catch the musings,
Of those darlings on the green.

Fresh in memory is the echo,
Of their mirthful, joyous glee;
But alas! sage Time has taught me,
Scenes oft lose their euphony.

That which once was radiant sunshine,
Only two short years ago;
Causes tears though unforbidden,
Down the fervent cheek to flow.

Do you ask, whence cometh sorrow,
What has changed such bliss to woe?
Sympathy and friends I'd borrow,
While we to yon grave-yard go.

Softly tread, the mound is sacred,
'Tis my child that sleepeth here;
Precious darling, cherub angel,
Edie—ever, ever, dear!

Vacant is our home without thee,
Sad our hearts devoid thy love;
But we hope again to greet thee,
In the realms of bliss above.

Death may choose our fairest blossoms,
And our brightest hopes ensnare;
But this happy thought elates us,—
'We shall know each other there."

Here consign we all our treasure,
To the cold and silent tomb;
But, thank God, her happy spirit,
Dwells in glory safe at home.

Farewell, farewell! darling Edie,
Thou no more wilt join us here;
But we hope again to greet thee,
In that holy, happy sphere.

SUDIE M. THOMAS.

Philadelphia.

Few Words to the Unconverted.

You who are out of the ark of safe-, who are yet traveling on the bar-n mountains of sin and folly, living thout God in the world, it is unto u that I would attempt to address ew words of warning.

Has your conscience never told you it you are doing wrong? Has not the Savior whispered: "come unto me and I will give thee a crown of life? And have not you spurned that voice by saying, "not yet"? I have not yet had my fill of earthly pleasure! Go thy way for this time, when I have a more convenient season I will call for thee! Did you ever consider that by this you were grieving the Spirit, and that you have no promise of any more convenient season. No promise of to-morrow. The present moment is all that we can call our own. To-morrow we may be in eternity. Then why procrastinate, since procrastination is the thief of time; and delays are dangerous. I once knew a young man who was seriously convicted of sin, righteousness and a judgment to come, who put off the time of seeking an interest in the blood of a crucified Redeemer, to some future period. But through the dispensation of an all-wise Providence that convenient season never came for him. A few short weeks rolled away and he was prostrated upon his death bed. It was then that his conscience was let loose upon him. Then he said to those friends who had advised him to seek the Lord Jesus without delay: "O, if I had only listened to you." O, the agony of this dying youth! His anxiety about his immortal soul pen would fail to describe. And my unconverted friends, be admonished whilst there is time and opportunity, to make your peace, calling and election sure. By and by the night of death will overtake you, when no man can work. Neither is there any device in the grave to which we are all so rapidly hasting. Hear what the wise man says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 8—10. Resolve that you will seek the Lord without delay. The Holy Ghost says: "to-day if you will hear his voice, harden not your hearts."

Young Soldier of the Cross.

Chinese Version of the Parable of the Prodigal Son.

Choy Awah, a young Chinaman, is a scholar at the Five Points House of Industry. He reads the Testament in English, and then gives the sense in a dialect of his own. The following is given in the *Monthly Record* for May. It is the Parable of the Prodigal son:

"A man, he two sons. Son speak he to father; father got money; give some he; father he take it all right. I just now give you half. He give him half; he go long way—live me come China to New York. No be careful of money, use too much; money all gone; he very hungry.—He went to man. He want work, he say; all right; he tell him to feed pigs. He give pigs beans; he eat with pigs himself. He just now talk. My father he rich man—too much money. What for me stay here hungry? I want go back and see my father. I say to him, 'I very bad.—He knows I bad. Emperor (God) see I bad. No be son, me be coolie. He go back; long way, father see him. He take him on the neck. The son say, 'I very bad. I just now no be your son; I coolie.' His father talkey to boy, and say, get handsome coat; give he ring; give he shoes; bring fat cow—kill him; give him to eat. They very glad. He all same dead; just now come back alive; he lost; he get back. Number one son come. He hear music; he tell servant, 'What for they make music?' He say, your brother come back; your father very glad he no sick; he kill fat cow,' Number one son very angry, he no go inside; very angry.—Father he come out; he say, 'No no be angry.' Number one, he say, 'I stay all time by father; never make him angry. My father never kill one fat cow for me. My brother he very bad, he use money too much; he have fat cow and music.' Father say, 'You no understand; he just dead; he now come to life; he lost, he now come back' They make music."

Selected by F. FORNEY.

The Apostle John.

HIS LIFE

John's character was calculated for intimate friendship and fervent love. He became one of the most confidential disciples of the Lord. He and his brother James and Simon Peter constituted, if we may so express it, the most elect of the elect, the sacred trio upon which rested the eye of the God-man with extraordinary satisfaction. These alone were eye-witnesses of the raising from the dead of Jairus' daughter; of the transfiguration of Christ on Mount Tabor, and of his sufferings in Geth-

semane. The cause of this preference we must partly ascribe to the Lord's free choice, and in part to the peculiarities of the three disciples. Of James we know scarcely anything. He appears to have had a quiet, grave and thoughtful disposition. As already remarked, he died a few years after the Ascension, as the coryphæus of the apostolic martyrs. Peter is known to us as a vigorous, energetic man, who always speaks and acts in the name of all the apostles; he was well adapted to represent an entire tendency, and to stand at the head in the establishing of the Christian Church. John does not come forth so much in an outward and public way, yet the more brilliant and warm burns the fire of love in his soul. This deep foundation of love in his character, and the religious genia ity so peculiar to his nature, placed him above the other two, and made him the crown of that trifolium of the delight of Jesus. He alone had the great privilege of resting his head on Jesus' bosom and of hearing his heart-throbs of infinite compassion; hence he could justly be called the disciple whom Jesus loved. In this relationship the Lord has instituted an ideal of holy friendship, which we may imitate without detracting from the universal love to man.

When on the cross Jesus left Mary in the care of his favorite disciple, as he was best suited to fill the place of a child. John received her into his house and staid with her, according to tradition, in Jerusalem, till her death, in the year 48. In the New Testament we find only the following traces of his subsequent life: After Christ's ascension he remained with the other apostles in Jerusalem, and appears, next to Peter, as the chief leader in the Church, without, however, stepping forth as boldly and publicly. Together with Peter he heals the lame man; is sent with him to Samaria there to confirm by the communication of the Holy Spirit the Christians who had been baptized by Philip, though he returns to the Jewish capital. Here Paul meets him when on his second journey to Jerusalem after his conversion. Paul mentions him, together with Peter and James, as pillars of the church. When Paul, in about the year 60 came to Jerusalem for the last time, it seems that James, the Lord's brother, was the only one of the apostles who was still there. For, according to Acts xxi. 16, Paul visited James and conversed at his house with the elders of the church, but he does not mention any other apostle.

That John spent the latter part of his life in Ephesus is beyond doubt, as the accounts of the church fathers all agree in this. In revelation we also see from his addresses to the seven churches in Asia, that he had the management of these churches. At what time he came here cannot be exactly determined. But we can set it down as a fact that he did not come there till a short time before, or perhaps after, the death of Paul. For in the farewell speech which Paul addressed during his final presence at Miletus to the Ephesian Church, he does not at all speak of John; and in his Epistles to the Ephesians and Collossians, which he wrote in the Roman prison, as also in his still later Epistles to Timothy, Paul regards himself as the sole superintendent of the churches of Asia Minor, and makes no mention of John whatever. Perhaps the martyr-death of the great heathen apostle in the year 76, and the ensuing distractions in the churches mentioned, were the very reasons that induced John to go there to take the place of Paul.

Acording to one account he was exiled in the year 67, under reign of Nero, to the island of Patmos in the Ægean Sea; according to another account this occurred somewhat later under the emperor Domitian. On this island he wrote and received his Revelation. After his liberation he lived at Ephesus till the reign of Trajan, who ascended the throne in the year 98. John died a natural death; according to some at the age of 90 according to others at the age of 100 years. While the other apostles all suffered the death of a martyr, John advanced, as it were, in heavenly obscurity through the struggles of the primitive church, and fell gently asleep in love's bosom. From a misunderstanding of the Lord's words, John xxi. 22, originated the saying that John never died really, but that he had only fallen asleep, moving with his breath the mound, in which he awaited the Lords second coming. In his writings he will indeed live on to eternity: and with his creative breath he is ever breathing life and peace into the lifeless bones of men, that they may arise from the tomb of their sins and walk in a new life.—[From the German, by C. G. A. Hullhorst.

Child Troubles.

The disappointments of children are as hard to bear as those of adults. The hopes and plans of a child often refer to what his elders esteem trifles, it is true; still he values his little possessions as highly, and clings to his aims as tenaciously, as older persons do to theirs. But they remember that all human affairs are uncertain, and lay their plans hoping for success, but at the same time more or less apprehensive of failure. The child, on the contrary, sees nothing but sunbeams; and when the sudden darkness comes, he feels even more disappointed than those older, when their important projects come to nought. The child has not learned to reason coolly upon matters and things as men do, and is moved by impulse rather than by deliberate judgment. Children very often suffer real injustice. Sometimes the wrong comes from their playmates, and sometimes from the parent or teacher who does not take time to ascertain facts, reasoning that the thing under consideration is such a trifle that it is not worth inquiry.—Parents and teachers should always remember that the trials which seem trifles to them are often very serious to the little ones in their charge, and in dealing with children, should help them bear their burdens, rather than scold them for being irritated or grieved. One of the most important lessons that can be taught them is, to bear their trials and troubles in a proper way.

Christian Family Companion

Tyrone City, Pa., Aug. 24, 1869.

Our editorial, already in type, has been set aside to make room for our correspondents who have dropped in upon us unexpectedly. Come on brethren and sisters, we will give you our place at any time.

To our Correspondents.

Brethren Jas. A. Sell, D. B. Mentzer, Asa Ward, and perhaps some one else will please take notice, that their letters were dropped from the pocket of the editor while walking out, and lost. Search was made and some of the envelopes and parts of the letters recovered. Brother Mentzer's and brother Sell's contributions are among the missing, except one little scrap from the latter. Sorry for it, for we needed them.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's nam and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. A l communications for publication should be written upon one side of the sheet only.

Announcements.

LOVE-FEASTS.

Six miles N. E. of Urbana, Illinois, and four miles east of Thomaston, where brethren may be found, on the 18th of September. J. Barnhart, Urbana, Ills, may be addressed.

In the Irvin Creek branch, six miles southwest of Menomonia, the county seat of Dunn county, Wisconsin, on the 9th and 10th of October.

Sept. 11th and 12th, at the house of S. A. Honberger, 5½ miles north of Fontenelle, Nebraska.

Sept. 18th and 19th, in the stone meeting-house, 4½ miles N. East of Marshalltown, Iowa.

Sept. 18th and 19th, in the Hudson branch, McLean Co., Ills.

Saturday, September 11th, 2 miles North of Plattsburg, Clinton County, Missouri Those coming from the east will stop off at Lathrop, and from the west at Osborne. A series of meetings will begin one week prior and be continued to the time of the Lovefeast.

At Waterloo, Iowa, September 25th and 26th.

Sept. 15th and 16th, at Daniel Rothrocks, near Hazledell, Ills.

At Claar's Meeting-house, in a branch of the Yellow Creek congregation, Pa., on Saturday evening, September 11th, commencing at 4 o'clock. Meeting next day.

October 15th, Nettle Creek congregation, Wayne county, Indiana.

August 28th, near Bloomingdale, Michigan. Brethren will be met at Paw Paw, Michigan Central R. R., Wednesday 25th, as they will be wanted for extra labor.

In the Jacob's Creek congregation, near Dawson Station, Pa., on the Connellsville R. R., October the 16th, 10 o'clock, P. M.

October the 26th, in the town of Osawkee, in the Grasshopper congregation, Jefferson County, Kansas.

In the Hurricane Creek congregation, Bond county, Ills., September 18th and 19th. Mulberry Grove, on the St. Louis and Terre Haute R. R. is the stopping place, where there will be conveyance on the 17th.

In the Meadow Branch congregation, Carroll Co., Md., on the 16th of October.

September the 24th and 25th, 8 miles south of Delphi, Carroll County Ind. Brethren coming from the East will be at Delphi on Tuesday evening previous to the meeting.—Those from the South and West, will come to Lafayette.

In the Green Mount meeting-house, Rockingham County Va., September 11th, commencing 2 o'clock P. M.

October the 17th, in the meeting-house in Antioch, in the Antioch congregation, Ind.

To all the above special invitations are extended, and to many very pressing requests for ministerial aid.

Church News.

Brother Holsinger: I will give you a little sketch of church news from this part of West Virginia.—The good cause is truly prospering here, and we write with a heart full of thankfulness to God for his mercies and goodness in calling sinners from the error of their ways, and for his manifold blessings toward his children in comforting them in love through the influence of his Holy Spirit.

Quite lately a number have been added to the church by baptism, in this part of God's heritage, and a good portion of them are yet in the bloom of youth. On last Sabbath three, all about the age of sixteen, took up the cross to follow Jesus. Oh! I was made to rejoice to see those of near my own age, and of my female associates, to come out from the world and join in with us to walk the narrow way through the wilderness, that we may together enter the promised land of eternal rest. My brother-in-law, entered into a covenant with God to worship him in a more perfect way.

Our Communion Season has just closed it being on the 10th and 11th of August. Truly we had a feast of good things together, and were made to feel as though we were walking in heavenly places. The ministering brethren from a distance were Peter Crumpacker, from Montgomery county Va., John Brubaker from Roanoke county, Joel Peters from Franklin county, James M. Hutchison from Monroe county, and Wm. Baily from Raliegh county. The meeting was well attended by the surrounding brotherhood, and friends generally; and we have good reason to believe much good was done in the name of our blessed Savior.

At the time of our meeting there was an Election held for one speaker and two Deacons. The choice for speaker fell upon brother Joseph Hutchison, and for Deacons upon G. W. Crouse, and Charles Masters. Our laboring brother J. S. Flory was ordained to the office of Bishop, or Elder. We trust the Lord will give them all the necessary grace to fit and qualify them for the responsible duties that devolve upon them, that the glorious cause may move on and draw in many souls to glorify God's Holy name.

SUSANNAH M. SANGER.

Oak Hill, Wt. Va.,

MARYVILLE, TENN., Aug. 12th, 1869.

Dear Companion:—Permit me to say that we made a tour through the upper counties of E. Tenn., by request of the Brethren, who received us with the utmost kindness, doing all in their power to render us comfortable. We remained with them ten days and contended for the faith. Left the brethren in a cheerful mood and had the pleasure of seeing a number made willing to join in with us. I think the minis-

ters of this part of the state deserve great credit, as they leave their families as long as two weeks at a time to hold meetings. It would be nothing amiss if the members who can stay at home would help their families to do their work at least.

Now permit me to say a few words about that report of the Annual Meeting. In all my travels I find a general dissatisfaction among the Brotherhood with those members of the Standing Committee who assumed the authority of prohibiting the publication of that report—an assumption which seems so foreign to the genius of our church government, which is that every organized body attends to its own business only, and not to the business of any other.

For example: the congregation decides its own queries except such as are too complex or that concern the church at large; the district meetings act in a similar way, and so the Standing Committee has its specific duties. In the latest plan adopted for holding Annual Meetings, I find the duties of the Standing Committee to be simply to receive queries presented and deliver such as are proper to the Annual Council. Here the duty of the Standing Committee ends, and for for it to decide matters in no way connected with that body seems like an unwarranted assumption of power. The report had nothing to do with the Standing Committee, only with the deliberations of the Annual Council; Conversely the Standing Committee had nothing to do with the report, but it logically belongs to the council at large to decide whether its deliberations shall be reported in full or not.—It is due to say that a large portion of the Standing Committee did not like having anything to do with the forbidding of the report, and we presume those who did the deed have ere this sincerely repented the course they took and will long regret it when they reflect that, while they permit persons of means from every class and denomination to hear *all* the deliberations every year, they have denied this boon to the poor of our own brotherhood. Will it not be sad to them to reflect that, from the Atlantic to the Pacific many thousand anxious hearts which once were quickened at Annual Meetings by the sound of eloquence, the voice of love, or the generous flow of friendship, but now debarred from attending by distance, poverty or family circumstances, and, when about to receive the means of awakening fond recollections, have their hopes dashed to the ground.

If those members of the Standing Committee who took this matter in hand, can not understand the feelings of those who were so much disappointed, they might enlighten their minds by staying at home themselves next year. S. Z. SHARP.

Brother Holsinger:—As it appears you are kept in a scant supply of contributions to the *Companion*, I will try to add a mite, if I can. Our Communion Meetings are past for some time; and I can say that we had a season of refreshment to the soul, while listening to the brethren who preached so fervently the truth of the Gospel, as it is in Christ Jesus.

We have had some 14 accessions baptism in our District (Ephrata) by this Summer Although the number is not so great as might be wished for, we see that the Lord is still at work at the hearts of men.

Our ardent wish would be, that many might be called from the death of sin, unto the life of the "Gospel," and live.

It is also our desire that those who have set forth to serve in the army of the Lord, may so live, that we may be "pleasing to our God, and approved of men," and that we may be a cause whereby others may learn to know their Redeemer, and make peace with their Maker before it is forever too late.

The Lord is mindful of us, and has so far cared abundantly for us, in all our wants, both temporally and spiritually. Oh, how thankful should we be! Should we not try to offer up our days to his honor and glory, and to the good of our souls? But Oh! how often must we acknowledge that we do err, at least on our part. Brethren and sisters, let us try to stand firm upon the rock of redemption, until the "time of refreshing shall come from the presence of the Lord," and we shall see all the Holy Ones, and reap pleasures forevermore in the kingdom of our Lord and his Christ, is our desire and prayer.

Lincoln, Pa. LEVI ANDES.

Brother Holsinger: We expect to hold a Communion-meeting on the 16th and 17th of October next, at which time also we hope to be organized into a congregation, and hence we make a special invitation to the elders of the churches to be with us on the occasion. Those coming by Railroad from the east will come to Council Bluffs, Iowa, or St. Joseph, Mo. Thence to Forest City, where they will take the stage for Falls City.

We now number twenty members, and expect ten or twelve more to move here by winter. The *Companion* reaches us regularly. By permission, CHRISTIAN FORNEY.

Falls City, Neb.

DIED.

In the Elklick Branch, Somerset Co., *Penn;* August the 14th, of Dropsy of the chest, brother DANIEL C. LICHTY; Aged 67 years 2 months and 19 days. The subject of this notice was perhaps more widely known among the brotherhood, than any one brother in the above named branch, living as he did so near the Big Meeting-house, in which our annual Love-feasts are held, and in which the Annual Meeting was held in 1859; and he also being one of our most active brethren, and one upon whom all looked, from the least to the greatest, as the main pillar; and his house as an asylum, during our Communion Meetings; on which accasions he would add, from year to year, new names to the list of his many friends and brethren. I have no doubt many of my brethren in the different states will, when they read this notice, remember him, and his family, as a brother with a heart full of love to the brethren, and a fervant zeal for the cause of Christ. The church has lost in him what she may not be able soon to replace. Yet we are confident that our loss is his great gain. While the Church has lost one of its main pillars, so has the sister been bereft of a kind and affectionate husband, and of one who had cared well for his own house. He was an active member of the Church for 36 years.

He was given in marimony, with Rachal Miller, in the year 1828, unto whom were born 10 children, three of whom died while yet quite young, thus leaving seven children, (who are all in the majority but one) to mourn the loss of a father whom they should patronize after.

On the 15th at 2 o'clock his remains were conveyed to the burial ground on his farm, followed by the largest collection of friends and neighbors ever witnessed in this section of country. The occasion was improved by the writer and Elder Jacob Blough, from the 13th and 14th verse of the 4th chapter of 1st Thessalonias.

C. G. LINT.

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VOLUME V. TYRONE, PA. TUESDAY, AUG. 31, 1869. NUMBER 34.

For the Companion.

Prepare for that great Day.

If we consider all these disadvantages of the people in other parts of the world, we must think and say, as one of our American Statesmen said a few years ago, in regard to that great and terrible rebellion. Said he: "it was an easy matter for a man in the North to be a union man during the war, but it was not so easy in the South." It is an easy matter for you, reader, to be a christian, to belong to the true Church of Christ, to obey him in all his commandments, and to prepare yourself for that great day. It was an easy matter for you, young brother, and young sister, to become a christian, when your father and your mother, friends, relatives, and all those who were near and dear to you, said, come, go along. But how is it with those, who, like Abraham of old, must leave their father's house and all their friends; and more than this, must yet overcome a doctrine which had been pressed upon their minds by years of hard labor. It was an easy matter for you, when your parents would keep no books in their library, which would not correspond with the word of God. You had no other way but become a christian when everything around you, not only pointed you toward Christ, but even urged you toward him. Even your sectarian preachers cannot help but point to the Bible, if even their doctrines are in conflict with the teachings of Christ. They know that, without pointing their hearers to the Bible, in such an enlightened land as we live in now, their doctrine would tumble to the ground, and they themselves be the loser. Everything around you gave you light to help you find the true church of Christ. You could have a Bible, for a trifle, and read the will of God. Your preacher is not preaching for money, and therefore he can preach you the pure word of God. He needs not to be afraid that if he does not preach to suit the taste of the government and his flock, he will be turned off, and then lose his salary. He can preach the word of God in its purity, without losing anything.

Then considering all this, we cannot help but ask: have not those people to account for all these privileges? If we are lost, at the great day, whom can we blame? We must say, no one but ourselves. Should we not then be more zealous in the cause of the Master! O, brethren! I am afraid that sometimes we live as though we would rather live a life of sin and pleasure, and be lost forever, than live a pure, righteous, perfect life, and be saved! Not long ago a friend of mine in writing to me said: "we should be careful; heathens who never had the Gospel, might be allowed to rest in the Kingdom of Heaven, while we may be set aside for everlasting punishment." Just so. When God has given us every opportunity to let us know the plan of salvation, and to prepare us for that great day, and we then will be lost, will we have the shadow of an excuse? Heathens will be a thousand times better off than we. I am afraid, brethren, that of things which are little in reality we make big things. Remember what the Savior said: "Where your treasure is, there is your heart also." Does not our treasure consist sometimes of worldly things, and not where it should be? Does it not give us more pleasure sometimes to serve Mammon rather than God? Do we not try to serve two masters at one time? Do we not rather talk of worldly things which shall perish than of things which shall abide forever? And do we not sometimes discourage instead of encourage those who ought to serve, and are bound to serve God, and him only? Let us consider these questions. Do not our works give those outside the Church reason to say that we are only acting the hypocrite? Do we not keep Christ only as a Sunday coat, which we throw aside every Sunday evening? Are we free of the devil, so that we can give him battle where we meet him, and defend the cause of our Master? Or has Satan yet a claim upon us, as his subjects? God forbid. Do we not go to our meeting only as a fashion? We have known brethren to go to meeting, and from their conduct afterwards we had to conclude that this world's affairs lay nearer to their hearts than Christ, because they could not wait until meeting was over before they commenced to talk about making money, &c., &c.

Now let us consider these points, and see whether we are prepared to meet God. We certainly will find that we have to lay aside a good many things to make us proper subjects for that heavenly Kingdom, for nothing impure shall enter therein.

To be continued.

For the Companion.

Death.

Death was introduced into the world through the disobedience of our first parents, by not adhering to the law of God. They were deprived of the peaceful comforts which the Garden of Eden afforded, as well as from a full intercourse with their Creator. The curse that was threatened in consequence of their disobedience was death; and this curse took place as soon as the rights of an offended God were trampled upon. In the self-same day man became dead—dead to the image of loveliness, dead to the peace of a guiltless conscience, and to all the sweet pleasures of Paradise, and happiness which such a life had and could give. Dead to all his former pleasure—robbed of the happy privilege of conversing with God-man become dead—dead in the strongest sense of the term.

Death is only a separation. Man was separated from his God, and from the beautiful scenes of that garden, which was destined to be the home of man. Man dies from all happiness. What happiness can a poor, guilty sinner have when he knows his doom, when the laws of God have been broken, and that his word cannot return void. The law is broken, and the penalty of the law will be received. The law was: "In the day thou eatest

thereof thou shalt surely die." The law was broken and man had to die. This was the penalty, and consequently man became dead. Man did not only die, but his Creator informed him that, "of dust thou art and unto dust thou shalt return." As long as man have the image of God, he could not return to dust. That life and that being which was fashioned after God could not molder away, but must live as long as God lives. When that life and that being which is after God, is lost, it is separated from God, and returns to dust. Dust is of the earth and the earth is to pass away. Then this body must return to dust to become freed of earth. But glory to God, man is not left without hope, and without God in the world. A glimmering promise was given to our parents: "the seed of the woman shall bruise the serpent's head," which was fulfilled in the personage of Jesus Christ; in whom, and by whom, we have the promise of that image and that life which was lost in the Garden of Eden. But here is death again. As Adam became dead to God, and the pleasure he enjoyed through disobedience, so we must become dead to the world and alive to God through obedience. If we have been made alive through obedience to God's word, we shall never see death. The nearer we get to the tomb, the nearer we are to eternal life. We believe the christian never dies. "Whosoever liveth and believeth in me shall never die." Death is not death to those who love the Lord; it is only the putting off of the image of, that we may enter heaven; for "flesh and blood cannot inherit the kingdom of heaven." Death is only to the christian, as the silkworm is to the butterfly. So soon as the worm of earth is dead, the brilliant butterfly comes forth with spread wings and a gay form, clothed anew for higher climes than earth. Then why should we fear the thought of death, when it leads into fairer climes than earth?

SAM. C. BASHOR.

Whiteseille, Mo.

Answer to Queries.

TO JOSEPH LANTSENHISER.

Four Beasts and Twenty-four Elders. Rev. 4th chap.

It is written in the first verse in said chapter: "And I will show thee things which must be hereafter." I am satisfied that if we do our duty in regard to his commandments, that we shall be blessed—have a right to the tree of life, enter in through the gates of the city; and not only understand who the four beasts and twenty-four elders are, but see and *hear* them "give glory, honor, and thanks to him that sitteth on the throne forever and ever."

TO L. LONGANECKER.

Angels. 1 Cor. 11: 10.

I have not found any one yet who ever pretended to know for a certainty who these angels are. But Bishop Pearce says: "And because of this superiority in the man, I conclude that the woman should have on her head a veil, the mark of her husband's power over her; especially in the religious assemblies, where the angels are supposed to be invisibly present." The aim of the apostle was not to inform the Corinthians, who these angels are, but how the woman is to approach the Lord in religious exercises. Some contend that Paul is only speaking of the married. But I think the apostle used the term "women" to those women that wish to take part in the services of the Lord. Otherwise the conclusion must be drawn from the 4th verse, that only the married man is to have his head uncovered in *praying* or *prophesying*. And to the inquirer I would say, that it is just as unbecoming for any sister to be uncovered in religious assemblies, as it is for any brother to have his covered.

TO D. S. FISHER.

1 Peter, 3: 18, 19.

The contents of the 18th verse seems plain, not only by itself, but from numerous other passages in holy writ. Viz: That Christ has once suffered for the sins of the whole world; that he was just, and those for whom he suffered unjust. Suffered all this that he might bring us to God. He was only put to death in the flesh, but quickened by the spirit. Verse 19th seems somewhat obscure. We have to consider the contents of the whole chapter to draw a conclusion. Let us once read that part of scripture without dividing it into verses. "Being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison." This is very plain that the apostle meant that by the same spirit, that Christ was quickened, it was also preached to the spirits in prison; it was by this same spirit that Noah became a preacher of righteousness. Verse 20th shows that this all has reference to the days of Noah. The antedeluvians were convicted and conditionally condemned for disobeying and transgressing the law of God. The same as we frequently find in our courts of justice, persons are convicted and condemned—sentenced, for disobeying and transgressing the laws of the nation—sent to prison conditionally, that is, if they do a certain thing they will be released. The same with these antedeluvians. "My spirit shall not always strive with man, forasmuch as he is flesh; yet his days shall be one hundred and twenty years. A nice time to repent. If any of these spirits—antedeluvians—would have believed the preaching of Noah they would have been saved the same as Noah and family; and the same as we are this day, simply by believing and obeying the word of God. "Jesus Christ the same yesterday, and to-day, and forever. The word was in the beginning and will also be in the end."

TO S. J. ETTER.

Luke 15: 25.

Who was the elder son? The incidents recorded in the 1st and 2nd verses gave rise to the three succeeding parables. The publicans and sinners drew near unto him, and the pharisees and scribes murmured, saying; this man receiveth sinners and eateth with them. This was a reality. About the elder son a parable of the same. Can we not see that by the "lost sheep," "piece of silver," and "younger son," the publicans and sinners are meant: and on the other side those that *murmured*. The pharisees and scribes, as Israelites, always claimed to be at home; serving the father, and the publicans and sinners far away from the same. But now one came from heaven to bring them also home; and then the elder son—pharisees and scribes *murmured*.

TO A. HEINEY.

Who was God addressing himself to when he said

Ward. "In the beginning was the word and the word was with God." &c.

TO J. CLARY

2 Cor. 12 : 2—4.

The person caught up to the third Heaven was Paul, and the place where he was caught to, is, where I am working to get to, —the abode of the blessed. As it was unlawful for Paul to say much about it, perhaps I had better not venture too far.

Yours fraternally, C. BUCHER.

Schaefferstown, Pa.

Is Baptism Essential?

"Except a man be born of water and of the spirit, he cannot enter the Kingdom of God." John 3 : 5.

I am sorry that the brethren have undertaken to discuss the subject: "Is baptism essential to salvation?" I have read the question, and reply, and as far as I understand, both arrive at the conclusion that baptism is not really necessary to salvation. This conclusion can do no one any material good, but may do much harm. Any person not very firm in their belief in baptism, would, after reading those essays, become altogether faithless. Now since our Lord has commanded us to do so, is it not as necessary for us to do it (who have come to years of accountability) as it was for Naman to dip seven times in the river Jordan, in order to be cleansed of his leprosy? No one will argue that it was the water that cured Naman, but his obedience. I can find no place in scripture where the Lord promises us an admittance into his kingdom unless we obey his command.

Brother Crosswhite says: "In the second place I would remark, that anything which is essential is indispensable. Now all know that hence the query is: "Is baptism absolutely necessary to salvation?" Now I, for one, would not be willing to answer this query in the affirmative, from the fact if this premise be true, there can be no salvation without it: and therefore every person who has lived upon earth, who is possessed with a soul, since the ordination of this institution, no matter from what cause or circumstance—infants and idiots, heathens and pagans, are all lost, because, if baptism is absolutely essential, there can be none saved without it." Again brother C. says: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Now I should like to know how brother C. is going to reconcile these two paragraphs in his article. In the first place he gives us to understand that baptism is not essential to salvation, because it would exempt infants, idiots, &c., from being saved. Secondly, he tells us "he that cometh to God must believe that he is." Do infants, idiots, &c., believe that God exists? No; but yet they can be saved.

Can any adult, who is endowed with clear mental faculties, be saved, and become an heir of glory without faith? According to brother C's. argument we would have to conclude they could, for if they could not, faith is essential to salvation, and as infants, do not believe, they could not be saved. God asks no impossibilities, and only requires much from him unto whom much is given. Reason tells us when he gave his commands he addressed those whom he gave power to understand. So I, with others think baptism is necessary to the salvation of us and children and adults, because God has commanded it. "If ye love me keep my commandments: "what does it profit my brethren though a man says he has faith and have not works, can faith save him? Even so faith, if it, has not works, is dead, being alone see James 2 : 18, 26. Brethren let us not be among the "non-essentials," but let us be willing to obey God. Read Hebrews 10 : 22, 24.

FIANNA F. BARR

Lancaster, Pa.

CONTENTMENT: There are a hundred successful men where there is one contented man. I can find a score of handsome faces where I can find one happy face—happy in all weathers, and radiant with the sunshine of the heart. I can even find a score of working, zealous Christians where I can encounter a single Christian who, under the o'er brooding love of God sits as a robin does on its bough, singing and swinging, without one trouble in his heart, or one discord in its minstrelsy. A downright contended Christian is rare, and all the more attractive for his rarity. What did Paul mean when he said, "I have learned in whatsoever state I am, therewith to be contented?" He meant that he was perfectly willing to be just where God placed him, and do just what God told him, and to suffer just what God laid on him, and to work out, through manifold pains and persecutions, his mighty mission to his race. He knew how to be abased and how to abound—how to be full and how to be hungry. He was not content without work, but content with his work.

LIVE FOR GOOD: Thousands of men breathe, move and live, pass off the stage of life, and are heard of no more. Why? They did not a practicle of good in the world, and none were blessed by them as instruments of their redemption: not a word they spoke could be recalled, and so they perished—their light went out in darkness and they were not remembered more than the insects of yesterday. Will you thus live and die, oh, man immortal? Live for something! Do good, and leave behind you a monument of virtue that time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with, year by year, you will never be forgotten. No. Your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven.

KEEP yourself from opportunities, and God will keep you from sins.

Live as long as you may, the first twenty years form the greater part of your life. They appear so when they are passing: they seem to have been so when we look back to them: and they take up more room in our memory than all the years that succeed them.

If this be so, how important that they be passed in planting good principles, cultivating good taste, strengthening good habits, fleeing from all those pleasures which lay up bitterness and sorrow for time to come! Take good care of the first twenty years of your life, and you may hope that the last twenty years will take good care of you.

For the Companion.

Ye are the Light of the World.

BY C. H. BALSBAUGH.

There are vast crowds of witnesses, rising up on all sides testifying in a most unequirocal manner, as matter of personal experience that they are temples of the Holy Ghost, lucifers of the Most High God, while a chasm exists between them and the Word broad and deep as Eternity. Were "true religion" a matter of consciousness only, the verity thereof conveyed to the perception of others by profession, we would have no evidence with which to rebut the testimony of these claimants of the Divine nature. But as it is objective first, facts of the most stupendous import to be received, and becomes subjective by faith through the operation of the Holy Spirit, so it is again issued, in test-form, for the recognition of others, and the evidence of fealty to the Objective Uncreated Word. In every dispensation of Divine Government on earth, the reality of the Spirit's work has been placed upon the outward; not such expression as a heated imagination or misdirected zeal might dictate, but in strictest harmony with the letter which is the only reliable vehicle of God's will to us. The Spirit has no other instrument of regeneration and sanctification than the *word*; and apart from this he has no other mould in conformity with which to shape the new life.—The new-creating power of Jesus has but one Agent to make his atonement effective, namely, the third Person in the Trinity. And this Divine Vicegerent is restricted to one medium of communication, namely, the Word. Any experience, however glowing; any profession, however rapturous; any sacrifice, however costly or painful, that disregards the requisitions of the Gospel; is the veriest sham, the most fatal delusion, conceivable. If God will establish any society or reciprocal feeling with our race, it must be on terms of his Own. The great "sign," "Behold, a Virgin shall conceive &c," puts all human and angelic mind at fault. No creature can redeem creature; and of the possibility of vital, permanent conjunction between the Infinite and finite, no created intelligence could originate the first thought. No one who accepts the authenticity of the Bible would dare to insinuate that he could propose a better scheme of salvation than that achieved in Christ. All protestants who are termed evangelical concur in hymn-like harmony in the *Oneness* of the objective fundamental; but when we come to the objective instrumental, they pay no more regard to Divine authority than a herd of cattle in a stampede. The *manner* of God is as faultless, and his demands therein as inflexible, in the *means*, as in the *ground* whence the means issue. To look unto Jesus as the Author and Finished of our faith, and treat with contempt the Divinely-ordained evidences of faith, is like laying a ban on agricultural implements, and sow ashes instead of grain, in expectation of a harvest. We trust in the *ground* of salvation only by falling in with the provisions which make the Word written and the Word Uncreated a unit. We are no more allowed to break in upon the Divine order in the instrumental than in the fundamental. All would with one voice cry out against any amendment in what Christ has done in his Own Person while on earth; and the same voices would as indignantly denounce any attempt to bring all denominations to the rocognition of the same mode in the observance of the Divine ordinances; as though in the satisfaction of his justice through the sufferings of his Son, God acted with precision and unbending integrity to principle, while in the institutions that represent the august transactions of incarnate Deity, and express our fealty, he is loose and limber and ungodlike enough to accommodate himself to every crotchet, and whim, and invention of man. When God will rise up to vindicate his character, and shut the mouth of every gainsayer, he will be found as stringent with us at the Judgment Throne, as with Christ on the Cross. To prepare a ground of acceptance is not required of us. It is our impotence that necessitates Divine sacrifice.—We will not be judged for doing *nothing* in the direction of atonement; but to modify, alter, or reject any Divine ordinance, contending for insignificance of mode, is to revolt against the authority of Heaven, and convert the liberty of grace into licentiousness.

God has made man the counterpart of himself, in the constitution of mind no less than in character, so that if he apostatizes redemption is still possible; and having sent his only begotten "in the likeness of sinful flesh, and for sin condemned sin in the flesh," we are "to walk

even as he walked." While there is but one way, everything is to remind us of our obligations and keep us in the way. This renders parabolic teaching indispensable in the redemption of man. The objects selected for the conveyance of Divine Truth must be exactly what they are, or the teaching by their means is worse than useless. As with the things existing when Christ came, employed by him for our "instruction in righteousness," so also with what he instituted for our training by symbol. Christ laid nature under contribution as he found it, for it was all the product of his wisdom and power, and in this lies the efficacy of his peculiar style of teaching. No less are we bound to comply with the requirements which *followed* his advent, as the material of his administration *preceded* him. If what he prepared for his available induction into the race, must necessarily be immutable, in order to issue in a code of instruction adapted to all ages and times, the conclusion in inveitable that what proceeds from him, as our rule of life, is as closely configured to eternal, immutable principles, as the truth in his parables to the objects whence they were drawn. "There are, it may be, so many kinds of voices in the world, and none of them is without signification." 1 Cor. 13; 10.—"Even things without life" are often potent preachers, shaking the soul to its centre with a sense of eternal realities, and the solemn responsibilities resting upon us even in the commonest matters of life. When the tympanum of the inner life is so sensitive to the atmosphere of Heaven, that the voice of God is heard in the falling leaf, the descending raindrop, in the sad faces and threadbare garments of the poor, and in the tear-dimmed eye of the sin-burdened, we may know that our sphere of doing good, and our consequent responsibility, are greatly augmented. If we discern indications that the Holy Ghost is at work in bringing sinners to Jesus, we are to regard it as a voice form God calling us to co-operate with his gracious purposes by friendly counsel and faithful admonitions. To be faithful to our baptismal vows, we connot walk in the footsteps of the priests and levite, "passing by on the other side" without imparting of the oil and wine which God so richly bestows on the recipients of his grace. Indifference to those who are "heavy laden" with sin, and struggling to be emancipated from its dominion, is a reproach to christianity. We must ask God for wisdom to act discreetly, so that we cast not our pearl before swine. God "giveth liberally and upbraideth not, and right relation to him will make us all heart to believe, all eye to discern, and all hand to labor. To do good, we must have some acknowledged wedlock with the All-God. If we walk in the light others will see it. The eclipse of the 7th inst. cast a shadow upon the earth, and gave every object a sombre aspect. Everything seems draped in mourning. Millions of eyes were directed to the sun while the moon was passing over his disk. Christians were made to shine. The sun might as well not be, as far as we are concerned, if forever enveloped in sack cloth black as midnight. God does not place his luminaries under a bushel. An eclipsed christian is more frightful than a total eclipse of the king of day. The sun shines as brightly during an eclipse as at any other time; his rays are only intercepted.—When the christian grows dark, the obscuration is in himself. At this figure, and the facts included in it, I have been aiming all through the preceding reflections. Christ is *the* Light.—Every syllable of Divine truth is a ray from him. To walk in the light is to walk in his precepts. The darkness comprehendeth not the light. He that keepeth not his commandments is in darkness even until now. To "stumble at the word" is to "love darkness rather than light." He that goes not with Christ's foot can not take hold with Christ's hand. He is indivisible.—Christ entire or nothing. He made no partial atonement, and he allows no partial obedience. He gave himself and he asks, no less of us.—Take one rung out of the ladder, and hell gapes through the space. Break one link from the chain, and we fall into bottomless perdition. As Christ apprehends us by perfect obedience to his Father's will, so we apprehend him by unreserved concession to his requirements.

"If therefore, the light that is in thee be darkness how great is that darkness!" Matt. 6: 23. If our eye be "single"—sound or heathy—our perception will be clear, and our deportment manifestly unworldly. We will not only be able to direct our own steps, but be both disposed and qualified to guide others. But if our eye be "evil," that is, diseased, and unreliable, the whole body

must necessarily be full of darkness. God hath set every member in the body as it hath pleased him, and has placed in the upper story of the physical structure a small organ which is to supply the entire body with light. If this be injured, no other organ can assume its functions. We may learn how precious and valuable it is, from the inspired utterances that God keeps his saints "as the apple of his eye," and "he that toucheth them toucheth the apple of his eye." Deut. 32: 10. Zech. 2: 8. To the blind the world is a blank. But for the sympathy and kindness of this, how forlorn their condition! His whole body is full of darkness. He stumbles at every turn, and is perpetually in danger of mutilation and death.—Spiritual vision, or the capacity to see the coincidence between revelation and our own wants as immortal intelligences, in the window in the summit of our being, It is like the window in the ark, above. It opens upward. When not voluntarily curtained or blinded by sin, the light streams through it into every nook and corner of our being. This window is large enough to admit "The glory of God in the face of Jesus Christ," and is connected with every fibre of our constitution. It throws the light on every thought and emotion. It sends thee, the pure white light of Heaven into the very springs of of life. The whole body is full of light. How great must be the darkness when the eye of the soul is put out or quenched! What stumbling, what aberrations, what pitiful wanderings in the highways and byways of sin! What gross violations of the will of Heaven, and what grievous substitutions of wrong for right! The closing of the spiritual eye is in all cases more or less retributive, rendering the darkness still more hideous. A grain of sand may dim the sight, or an injury may shortly destroy it, while the unfortunate person has no agency in the sad calamity. But he that loses his perception of the truth as it is in Jesus, must be the devil's accomplice boring out his own eyes. Where sight is lost under such circumstances, and the darkness is coincident with the guilt incurred in the loss, "how great is that darkness! Such an one grinds in the prison house of his depraved nature, shorn of his locks, and forsaken of God. How fearful the import of Heb. 6: 4—6. "One enlightened—"the spiritual eye purged, and filled with pentence is no longer possible. These words are echoes of all that is dire and dismal in the history of the damned. The fearful enunciation, "impossible to anew them to repentance"—how it should sound in every awakened soul like a peal of warning from the Eternal Throne, and like a reverberation from Hell. This dimming of the inner eye is not brought about at once. It may have its origin in what may be regarded as too insignificant for notice, or at least for alarm Attending so-called religious gatherings where the flesh is more served than God, making full meals from stones and scorpions; listening to the perversion of truth and the vilification of those that obey it; and making those dependent on us for religious instruction, drink of the roiled waters of Sodom, may be the first film that gathers over the eye of the soul. When members attend such places, Satan will be almost sure to throw dust into the eyes. When brethren imbibe the spirit of heresy to such an extent, that when their children are brought under conviction they advise them to go to some place of religious revelry where they can have the advantage of the anxious-bench, darkness that may be felt lies on the soul like smoke from the pit." Blindness in part" has certainly happened to not a few of the Brotherhood from their cuminal license in coquetting with their lovers, and some are so totally blinded that they would have the body of Christ remodeled, so as to have the many-colored garb of sectarianism fit at all points.

Perhaps it is the neglect of secret prayer, or family worship, or not keeping alive the flame on the domestic altar when the regular officiating priest is absent. With what weight this consideration may press as many of our dear sisters, God and they only know. I would gladly spare them, but if we would be children of light and glory in the cross, we must not renounce our "royal priesthood." Some mothers, and elder sisters, seem never to think that the altar waits their ministration when providence has set them in the course of the priestly function. This is a sad mistake. Here is gross darkness as to a least one matter of grave import in the christian life. Serious loss must result to the household where such a view obtains. Where light is given, and the heart decerns the line of duty, ye

darkness and confusion must inevitably follow. Whenever conscience, enlightened by the Holy Spirit, is gagged or stifled, or made to serve in the interest of pride, a shadow passes over the soul that augurs ill. Jesus has left his footsteps so luminious, that in following Him we are changed from glory to glory in the effulgence of his ever-presence. To be beacons instead of wreckers, we must "pray without ceasing." To spend whole nights in prayer if need be, as Christ did, is to clothe ourselves with light as with a garment; not put on as from without, but as investing us from within with "the beauty of holiness" and the "light of Life." What is most repugnant to our ease-loving, sin-palliating nature, will most bring the lustre of grace to the notice of others, as well as to our own perception. To "visit the fatherless and widows in their afflictions, and to keep ourselves unspotted from the world," is "pure religion, and undefiled before God." Here is light in dark places, and who walks therein has a single eye, and the whole body is full of light. To take pleasure, for Chris't sake, in tracking the lost and infamous to their haunts of debauchery, is more in character with true religion than straining every muscle and taxing every energy to amass wealth. The man who toils early and late, greets the stars before he leaves his labor, and resumes it before they fall, and after adding house to house, suffers the cause of Christ to languish for lack of funds, hardly amounts to the dimmest rushlight in the house of God. It is to be feared that the light in such is darkness.—When God in his providence calls for the labors of his ambassadors in tones that might soften the marble to sensibility, and the only result is a tightening of the purse-strings of these whom Heaven has most abundantly blessed, we have a sad comment on the words of Christ; "If therefore, the light that is in thee be darkness, how great is the darkness." Suppose we spent as much money in the advancement of the Kingdom of Heaven, as we do for tobacco, showy carriages, gaudy furniture, and dietetic luxuries, would not the darkness have to recede? would there not be more peace upon earth, and good will among men? What snuffing the church of God requires in these days in order to cleanse her of the foul soot she has gathered in the embraces of Mammon. Let us labor as hard to save sinners, as sinners labor to ruin themselves. In what countless forms comes up the self-excusing, half-contemptuous question: "Am I my brother's keeper?" We are verily to blame, and God will lay the loss of many souls at our door. I know whereof I affirm. I blame none save those who have cause to blame themselves. Did we enter into the dignity of sacrifice, and into the solemn responsibilities of our relation to a lost world, our coffers would become springs of blessing to the parched desert of sin, our ministers would go out by seventies, and our magazines would increase their circulation a hundredfold. How can we be "clean as the sun, and terrible as an army with banners," so long as we find it more blessed to recieve than to give? If we are more perplexed when it rains on market day than on the Sabbath; if we can wrangle with a man for an hour in order to sell our grain at five cents a bushel more than he is willing to give, and never spend five minutes in earnest entreaty with sinners for their return to Jesus, it does not look as if we were co-workers with God

Satan has no drones in his hive, and God wants no do-nothings in his Kingdom. The matter is too fearfully momentous to pass over lightly.—The whole world lieth in wickedness, and it is as much our business to reclaim it, as it was Christ; to die for it. To accomplish this, light is needed. To be greedy for filthy lucre is to be of the world—full of darkness. If the eye be turned aside, either from lust to what is forbidden or with aversion to what is enjoined, our vision is impaired. It cannot bear so strong a ray as before. It then turns away more easily—almost of necessity. The light of Heaven becomes painful to the enfeebled member, and the objects of sense daily gather new charms. In shirking an obvious duty, giving the cold shoulder to the Redeemer of the world, we are sure to get within our range of vision many things that tend powerfully to blind us, and make sin venial. The conscience once defiled by any lust consummated in gratification, soon grows callous, the fine sense of moral perception is gone, the eye is dim, and the stupendous concerns of eternity become matter of the intellect only. Between the lover of God and the lover of sin there must be a perfect antithesis. As the unbeliever and hater of God sacrifices his all, the glorious future adapted to his immortality; so the believer, the Christ-lover, can do no less than sacrifice himself for the enthronement of God in his soul, and the conversion of sinners through the light he sheds on the surrounding darkness. Where is our zeal for the honor of God, for the glory of the Messiah in the victory of his cross over the power of satan? "If any man have not the Spirit of Christ, he is none of his."

For the Companion.

Were Children ever responsible for the Conduct of their Parents?

In looking over No. 32, present volume of the *Companion*, we read an article from the pen of Noah Longanecker, which seems to convey the idea that before the coming of the Savior, children were responsible for acts they never committed. If brother N. L. entertains this idea we will have to differ with him. He refers to Jeremiah 31: 29, 30, and tells us this was fulfilled when Christ came; and from that time forth the soul that sinneth shall die. Now we differ from him just this far: we believe God never did hold one man amenable for the conduct of another. Brother L. says, when the Savior came, that "children would not be cursed or die for the sins of their parents," &c. If he will turn to Ezekiel 18: 2, he will find that the prophet takes considerable pains to make this subject plain, and asks this question. "What mean ye that ye use this proverb concerning the land of Israel? The fathers have eaten sour grapes, and the childrens teeth are set on edge" Here the prophet appears to reprove them for holding so inconsistent an idea. Hear him farther in the 3rd verse: "As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel." This was before, about 593 years, and he says they shall have no occasion to use the proverb. The reader will please turn to the chapter in Ezekiel we have been quoting from, and see how he reasons upon individual responsibility. The 19th verse reads as follows: "Yet say ye, why doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live." From this text we plainly see that if the son does right, notwithstanding the wickedness of the parents, he will be saved.

The 20th verse is still plainer. "The soul that sinneth it shall die." "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity"; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Thus we see that God in all ages of the world was willing to be merciful to the children of men.

The question may arise, how could this be before the atonement was made by the death of our Savior, and what were the condition of infants in that age of the world? We will try to answer these questions as satisfactorily as possible.

First; all adults were saved by faith in Christ, and obedience to the laws of God. And all the difference there was between their faith and ours, was, that they believed in him yet to come, while we believe in him as already come. But how could they be saved when the ransom was not paid? We will try to illustrate this so as to bring it plainly to the most common mind. Suppose that A. owes B. one hundred dollars, and is not able to pay it; consequently A. has him imprisoned. He is now in a condition in which he cannot help himself. C. hears of his condition; goes to B. and agrees to pay the debt, in one year from that time. B. knows C. will do what he agrees to do; so he accepts of his promise and relieves B. So you see A. is relieved before the debt is paid. Exactly so in reference to the atonement. Christ assumed our indebtedness soon after the transgression of our first parents. God accepted the restitution, and consequently he was as a lamb slain from the foundation of the world. As regards infants, we believe they were always subjects of salvation, even before the vicarious sufferings of the Savior. But in consequence of those sufferings, all the good men who died before Christ deid so in faith in him. David rejoiced when his child died that he could go where it then was. Salvation is a grand theme for contemplation. All by faith in Christ and obedience to his divine commands. And our children who died in infancy and those who died before the birth of the Savior, are equally entitled to eternal life. Ours because the ransom is paid. Those before, because the ransom *was* promised even to sinners. God said "the seed of woman shall bruise the serpent's head." Our children are subject to sickness and death. So were their's.

Now brethren, the above thoughts we feel like submitting for your serious consideration, hoping that we may exercise saving faith in Christ.

DANIEL SMITH.

Hagerstown, Indiana.

For the Companion.

Christian Liberty.

BY EMANUEL UMBAUGH.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5: 1.

In the above quotation from the language of the eminent apostle, who on account of his own experince, perhaps, was better qualified to talk to his brethren upon this subject than any of the other apostles, we find that liberty is spoken of in connection with bondage. We must be in bondage before we can be made free; for if we are not in bondage we are at liberty. When we are in bondage we are not free, but are slaves.

Let us look for a moment at the history of our free and independent nation. Let the mind go back and look upon the condition of our country just before the Revolution. See how it groans beneath the yoke of bondage! England grapples to hold us with her mighty power, and will not let us free; but ah, she struggles desperately. The victory is won. Look at the long catalogue of her votaries. There before the mind stands that noted man; the Father of his country: George Washington! See how the name rises above all the rest in the memory of the Americans. Yes; but many heart-wounds have been made that cannot be healed. The desolated widow is mourning. The child is bitterly weeping, and the mother will not be comforted, because dear ones have passed from the scene of carnage to the spirit land.

This is a world of sin, and we either are, or have been enslaved by sin. Gen. Washington led Americans to victory by sacrificing the lives of his countrymen; but Christ gained the christian's libetty by giving his own life as a ransom. Among all the apostles and prophets the name of Jesus Christ is first in the heart of the christian. Yes, that glorious name mounts above the rest and stands out in bold relief before the christian. Think, dear friends, of that kind Savior who loved you so dearly, that for you he gave his life. You may love him in return. Ah, yes, the power to love that dear Savior, is christian liberty. Perhaps some kind earthly friend has passed away and caused you to weep. How hard it is to part with our friends on earth. We feel sorry when we re-

member that they are gone; but what are these friends to in comparison with that friend who gave his life for us. Where is the friend who could have done so much? He robbed Death of his sting, and the grave can no longer claim victory. Christ is victor now, and has brought liberty to the christian. He died for all men, but his death will avail nothing unless we "stand fast in the liberty wherewith Christ has made us free;" and that liberty is, to bring our faith to life by obedience in all things commanded by Christ and the apostles, which will bring us out from under the yoke of bondage and make us free. It is true that this is the christian's only liberty, but what more do we need when this alone will make us free. There is no exercise more pleasing than that of singing songs of praise to God, and this is the christian's liberty whether in the family circle, or at the place of worship; whether near by or remote from the minister, we may let our voices mingle with others in songs of praise and devotion. When we are envious, however, on account of the position which a brother or sister occupies, we are taking liberties which neither Christ nor his apostles sanction; and hence are not christian liberties.

For the Companion.

Faith.

And he said unto them, Where is your faith?
Luke 8 : 25.

From the beginning of the world down to the present time, the greatest miseries man has plunged himself into, has arisen from a lack of confidence in the word of God. It was this that caused him to be expelled from the garden of Eden. It was this that caused the water to rise fifteen cubits above the mountain tops, and only eight souls left alive. And it was this, that out of the six hundred thousand besides children that started from Egypt to the land of Canaan, only two got there.

Now all this is written "for our learning upon whom the end of the world are come." "Last days perilous times" in which to live. Oh well; says one, I dont think these are very dangerous times in which to live.—The people are getting wonderfully enlightened. Why the Millennium reign has already commenced. But stop my friend. What means this great cry which I hear in my ears, like the sound of distant thunder? "Lo here is Christ," "Lo He is there," what means this great cry of wolves in sheeps clothing which I hear in my ears saying: let me have your blood, and wool, that is all I care for. "False Christs and false prophets shall rise, and shall show signs, and wonders, to seduce if it were possible, even the elect." I tell you my friend, brother and sister, surroundnd as we are, with these signs, wonders, and cries; we must know where our faith is. And if it is in any thing but the word of God, he will be overwhelmed and lost in the "last days perilous times."—When the master asked his disciples the question, where is your faith? It was no doubt in a perilous time. The little barge in they which were sailing, was not expected to outride the storm by the disciples. They being affrighted, go and awake the loving master, saying: "we perish." The Master tried his disciples on the water as well as on the land. It was obedience and faith upon all sides. It seems that the Lord wants a tried people. And it is only the tried people that "endure unto the end" that is goin to receive the crown. The only way that the word of God is going to have any effect upon us to save us from sinking beneath the frowns of an angry God, is to read it for ourselves, and obey it for ourselves. For saith Jesus, "search the Scriptures for in them ye think ye have eternal life and they are they which testify of me"

Brethren and sisters, we who take the Lord at his word, and expect to be saved alone by it, let us see that the strictest union exists between ourselves, upon all points where there is a difference of opinion. Let us not get to disputing about it. Let us not forget that command which says; "Do all things without murmurings, and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world." Phil. 2: 14, 15.

When a ship is overtaken by a storm, and it is known that breakers are ahead, it is required that every seaman be at his post, and work faithfully and manfully. And in doing this it is not only a benefit to the owners of the ship, but also to himself; for his own life is at stake. It has been our lot to be aboard when with all the exertion of the seamen and officers of the vessel to keep her steadied; to bear up under the pressure of the storm, they were compelled to call to their aid some of the passengers to help them. And in fact, there was not a soul on board but what had more or less to do to secure their own safety and that of others. Even the women, who were some of them running almost wild on deck, were compelled to take to the cabin and the door bolted against them; hence it was to their own benefit and that of others that they were compelled into certain measures.

And now, dear brethren and sisters, if we can make the application we will do so in a spiritual point of view. We are all on board the Gospel ship, and our citizenship is in heaven. The world expects to see us sink, but Jesus lives to save. There is also a possibility of some of us making shipwreck. Paul tells us of some that made shipwreck in his day, and charges Timothy thus: "Holding faith and a good conscience which some having put away concerning faith have made shipwreck." Tim. 1: 19 The old Gospel ship seems now to be sailing in "perilous times." And while the storm is raging high, many are giving up the ship and taking to the crafts of their own make. Upon of opinion, union of sentiment, and a strong faith in God's word made perfect by "good works" will keep us safe on board. We have all got a few things to do. Let us be careful that the key is not turned upon us; for we want to be loosed in heaven. Let us not give up the ship, but let us hold to it with a death grasp; and say with the poet:

We will stand the storm, it wont be long,
We will anchor by and by.

F. G. McNUTT.

Shannon, Illinois.

THERE is notoing purer than honesty, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith.—These, united in one mind, form the purest, the sweetest the richest, the brightest, the holiest, and the most steadfast happiness.

YOUTH'S DEPARTMENT.

The young Christian's Desire.

Daniel's wisdom may I know,
Stephen's faith and spirit show,
John's divine commission feel,
Moses' meekness, Joshua's zeal.
Run like the unwearied Paul,
Win the prize and conquer all.

Mary's love may I possess,
Lydia's tender heartedness,
Peter's ardent, lively zeal,
James' faith by works reveal,
Like young Timothy may I
Every sinful passion fly.

Job's submission may I show,
David's pure devotion know,
Samuel's call, O may I hear,
Lazarus' happy portion share,
Let Isaiah's hallowed fire
All my new-born soul inspire.

Mine be Jacob's wrestling prayer,
Gideon's valiant steadfast care,
Joseph's purity impart,
Isaac's meditative heart,
Abraham's friendship may I prove
Faithful to the "God of love."

Most of all, may I pursue
The bright pattern Jesus drew,
In my life and conduct show,
How he lived and walked below.
Daily by his grace restored,
Strive to imitate my Lord.

Then shall I these worthies meet
And with them worship at his feet,
With them praise redeeming love,
Strike a golden harp above;
With them range the blissful shore,
Meet them all to part no more.

"No, I will not fight."

"Mamma, what text shall I learn this morning?" asked David Leslie on bringing his Bible as usual to his mother just before breakfast time.

"The first verse of the fifteenth chapter of Proverbs, David."

"A soft answer turneth away wrath; but grievous words stir up anger," was quickly read aloud by David, and he sat down on his stool to learn it by heart.

"Mamma," said David, as he was getting ready for school that morning, "I do not think I shall easily forget my text, to-day, it is such a nice easy one, is it not, mamma!

"Yes, my dear boy, and I hope you will not only remember it, but put its precepts into *practice*," said Mrs. Leslie; and David bounded away with his books under his arm, fearful of being too late for school.

David thought of his text and his mother's words all the way; but directly that school began, he forboth, in giving his full attention to his lessons.

David Leslie was a general favorite, not only with his master, but also with his school fellows; for though one of the most attentive and industrious boys in the school, he was a most joyous, merry, good-humored companion in the play-ground.

School duties were soon over, at least so David thought that morning, for he had done every thing well.—The boys rushed from the schoolroom: those who went to their homes to dinner hastened away, while those who dined at school bounded joyously into the play ground. Among these was David Leslie.

It was a bitter cold day, and the snow lay on the ground, so the boys were not long in deciding on leap-frog, to give them what they called a good warming before dinner.

One of the boys, named Gordon, was a very quarrelsome fellow and and though the mischief-loving temper of another, named Fred. Collins, who resolved to have what he termed fun, Gordon was overthrown and tumbled into the snow, when all the rest set up a shout of laughter. mortified by the tumble and their laughter, Gordon flew into a passion, and accused Fred. of doing it on purpose. Fred. denied it, and said it was Gordon's own fault that he should not be so clumsy. Irritated by this reply, Gordon sprang at Collins, who returned his blows as he best could. Gordon being the stronger of the two, Collins was soon beaten; and after he had received what Gordon called a good thrashing, they continued their game.

Gordon was anxious to redeem his lost honor, but at his second leap, which was over David, his foot caught, and both boys rolled over together. Gordon now sprang up, furious with mortification and rage, declaring that he would not be insulted, and began storming at David, at the same time dealing him a blow. David's first impulse was to return the blow, and he put himself into an attitude for doing so, when he remembered his daily text and his mother's words. Putting down his hands quietly, he said in a manly voice, "No Gordon, I will not fight; I am sory for your fall; I could not have been standing properly; I will be more careful in future. Do not be angry with me; come! shake hands, and let us be friends."

Gordon's anger was gone directly; he shook hands, and the boys continued their game, and they did not think any the worse of David for being peaceable.

"Mamma," said David, after telling her all about it that evening, "did not my text come exactly true, for Collins said grievous words to Gordon, and they stirred up his anger, and they fell to fighting; but when I spoke softly to him, it turned away his wrath, and he was not angry any longer. I will always endeavor to remember that 'A soft answer turneth away wrath; but grievous words stir up anger.'"

A Short Sermon.

Be honest; be true; be courteous; be kind; be just; be faithful; be frugal; be industrious; be saving; be watchful; be prudent; be diligent; be determined. Never enter upon a calling unless it accords with your taste, views and feelings.—Never allow yourself to be in debt for little trifles. Always be careful of the company you keep. Never allow yourself to speak evil of others, nor allow others to do so in your presence. Ever have a kind word for the poor, the needy and the afflicted. Take care of your reputation, remembering that "a good name is rather to be chosen than great riches." Whenever you have a spare moment, improve your mind and cultivate the noblest part of man—your heart. And, above all, love God and keep his commandments.—And "as much as lieth in you, live peaceably with all men."

MISCELLANEOUS.

For the Companion.

ADVENT HYMN.

Behold the Lord our God shall come,
And all the saints with Him,
With beaming majesty divine,
And shining Cherubim.

The saints of all past ages then
Shall swell the glorious train,
When Christ revealed in flaming fire,
Descending comes to reign.

His angels with a trumpet sound,
Before him he shall send;
And all the saints that dwell on earth,
His summons shall attend.

They shall be changed who yet remain
On that eventful day,
When, with a crash and horrid noise,
The heavens shall pass away.

A fiery stream before him goes,
Around the lightnings flash!
And louder than creation's boys,
Ten thousand thunders crash!

The anti-Christ must be subdued,
The Beast and lying word;
And all God's army must be foiled,
To make an end of war.

The earth shall also be renewed,
And purged with burning fire,
Until the curse that man has brought,
Shall in the flames expire.

Then shall this earth be that abode,
Where Christ shall have his throne,
And holiness, pain and sorrow be
Forevermore unknown.

JAS. V. HUNTER.

Hallowell, Me.

Four impossible things.

First, to escape trouble by running away from duty. Jonah once made the experiment: but soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

Second, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

Third, to form an independent character except when thrown upon their own resources. The oak in the middle of the forest, which is surrounded on every side by trees that shelter and shade it, runs up tall and sickly; put it away from its protection, and the first blast will overturn it.

But the same tree, growing in the open field, where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

Fourth, to be a growing man when you look to your post for influence, instead of bringing influence to your post. Therefore, prefer rather to climb up hill with difficulty, than to roll down with inglorious ease.

We fade as a Leaf.

As the trials of life thicken, and the dreams of other days fade, one by one, in the deep vista of disappointed hope, the heart grows weary of the struggle, and we begin to realize our insignificance. Those who have climed to the pinnacle of fame or revel in luxury and wealth, go to the grave at last with the poor mendicant who begs pennies by the wayside, and like him are soon forgotten. Generation, after generation says an eloquent modern writer, have felt as we feel, and their fellows were as active in life as ours are now. They passed away as a vapor, while Nature wore the same aspect of beauty as when her creator commanded her to be. And so, likewise, shall it be when we are gone. The heavens will be as bright over our graves as they are now around our path; the world will have the same attraction for her offspring yet unborn that she had once for ourselves, and that she has now for our children. Yet a little while and all this will have happened! Days will continue to move on, and laughter and song will be heard in the very chamber in which we died; and the eye that mourned for us will be dry and will glisten with joy; and even our children will cease to think of us, and will not remember to lisp our name.

Paulicians.

About A. D. 653 the Paulicians appeared and continued to the fifteenth century, so named from their appeals to the writings of Paul. "They are said to have inundated Europe" and to have "become formidable to the east." They went single-handed and single-eyed to the conflict with every grade of character. The Paulicians or Begomillians baptized and rebaptized adults by immersion. It is evident, says Mosheim, they rejected the baptism of infants. Dr. Allix says they were Anabaptists or rejecters of infant baptism. Baptism and the Lord's supper they restricted to believers.

Churches were formed, says Orchard, as much on the plan and model of the apostolic churches as it was in their power to bring them. They held no distinct order of the clergy. Their principal churches and ministers were known by scripture names. This innocent allegory, says Gibbon, revived the memory and example of the first ages.

A Paulician woman prevailed on one Sergius to read Paul's writings. This resulted in his conversion and espousal of their cause, and for thirty-four years he preached with such success that the established clergy of the hierarchy considered him to be the forerunner of Anti-Christ, and that he was producing the great apostacy foretold by Paul.

During the reign of Theodora, 100,000 Paulicians were slaughtered.

Their writings having perished, we only learn of them by their enemies. These confess their excellency. They were the stern opposers of the corruption of the Romish Church. In Italy they were called Paterni and Cathari; in France, chiefly Albigenses.

Mosheim, a candid writer, seems prejudiced in giving the history of this devoted people.

Envy.

Envy is a displeasure for some supposed advantage in another. The object of this passion is sometimes more desirable; and although excellency, precisely considered, cannot occasion dislike, yet excellency misplaced may. The envious believes himself eclipsed by the lustre of his neighbor; that which is good is in itself an evil to him, and makes him wish it either removed or extinguished. Envy like a cold poison, benumbs and stupefies; and thus, as if conscious of its own impotence, it folds its arms in despair, and sits cursing in a corner. When it conquers, it is commonly in the dark by treachery and undetermining, by calumny and detraction. Envy is no less foolish than detestable; it is a vice which, they say keeps no holiday but is always working upon its own disquiet.

The pleasure of doing good is the only one that does not wear out.

Selected by SPENCER BEAVER.

Mother, Home, Heaven.*

The words of sweetest meaning
To erring mortals given,
Of purest, deepest feeling,
Are Mother, Home and Heaven.
The magic name of mother
Revives in every heart,
The feelings first awakened,
On that dear mothers part.
And cold must be the bosom,
Devoid of love the soul,
That is not moved to goodness,
By mother's mild control.

With home we all remember
Some vision of the past,
A may-day in the morning
Too beautiful to last,
When flowers of lowly beauty
Beguile our youth of tears
Concealing mid the roses,
The thorns of riper years ;
Yet when the past is challenged,
Wherever we may roam
The word that is most eloquent
Is that dear one of home.

The Christian to the future
His earnest gaze extends
While in the brightening distance
The bow of promise bends,
His weary feet have trodden
The devious paths below,
But now the glorious heaven
With light is all a glow
His cares are nearly over,
His troubles soon will cease,
For smiles of resignation
Assure us of his peace.

Of these three words of beauty
I know not which is best
They speak of love and happiness,
And one of future rest.
I feel that Heaven is dearest—
And yet I cannot tell—
For Mother fills the heart with love,
And home has charms as well.
Then let the three united be,
Nor shall the tie be riven,
For words of thrilling melody
Are Mother, Home, and Heaven.

* We have already published two eulogies upon these words, but none that enters so deeply into the subject, and comes out of it with such beautiful thoughts. O, that every reader,—and especially the young—would appreciate them, and imbibe their sentiments. —EDITOR.

The Moral Man.

There are men who have a sense of superior and sometimes of supreme excellence. All the preaching in the world seems only to make them pity other folks. There are men who sit quiescent, and pleased and smiling to hear the denunciation of the law, and who think as they listen, "These sinners are being faithfully dealt, with." Men there are who, when the truth is brought home to them, and even, for the moment, pierces the covering of their self-esteem, feel, "It is probably in the way of professional duty that the minister does it ; he thinks that he ought to do it ; and as I am a reputable man in the congregation I ought not to take offense. He says these things to me because he has to say them to me in order to say them to other people. I simply take my share for the benefit of other folks." Are there not men that sit in this congregation who have had this insane vanity, this inordinate conceit which seems to have been wrought into the very fiber of their being ? They look upon all arguments and appeals with a kind of speculative interest, but it never reaches to the core of matters, and never brings them down on their knees before God, and causes them to say, "God be merciful to me a sinner ?" They have been lifted up by joy, they have been melted by pity they have been pleased and instructed by arguments, they have known various experiences, they have had various emotions in their soul ; but none of these things have led them to feel, "I am, from the crown of my head to the sole of my foot, sinful ; I am bruised and sick ; I am needy ; my case is desperate ; and nothing can help me out of my trouble but the infinite love and sovereign power of God." That impression they never had in their lives. And yet, these are men whose shoes are never soiled, and whose hands are never uncleanly. They are men who never wipe their lips who boast of their civilty ; who stand high ; who are excellent men—excellent for the uses of this life. But oh, for the other life ! For we are to this life what the seed corn is to next summer. Corn that may be very good for horses' food to-day may not be good to sprout and come up and make new corn for the summer that is following. And the character that may be good for society purposes here, may not have in it that element which shall carry a man into the grave, and through the grave, and into the presence of God, and make him a fit companion for God's angel in the heavenly land. And though I would not charge you who have an overweening, inordinate estimation of your own excellence, and your own safety therein, though I would not charge you with drunkenness, nor with lechery, nor with fraud, nor with lying, though I would say that you are better in many respects than persons who are guilty of these great vices, yet, so far as the uncovering of the soul bofore God and God's Spirit is concerned, the publicans and the harlots shall go into the kingdom of heaven before you.—They believe that they are sinners ; they know it ; and, by and by, there may come an hour in which they will cry out in anguish and despair, "God save me !" But you do not believe that you are a sinner. You have never known the time when you had a consciousness of the want of divine help ; you have never known the moment when you lifted up hands strained with desire, and said, "O God, change this heart of mine ! And your pride will be your destruction.—*Plymouth Pulpit.*

Some Facts.

"A council at Ravenna, in 1311, declared immersion and pouring indifferent." "In Scotland sprinkling was never used in ordinary cases until after the Reformation, and in England, even in the reign of Edward the sixth, immersion was commonly observed, and the records of royalty testify that both Edward the Sixth and Elizabeth were immersed. *Hinton's History, page* 194.

1. *Baptisma* was used for fifteen hundred years by the Greeks as meaning immersion. The idea of sprinkling or pouring infants or grown people never was the meaning of *baptisma* among the Greeks.

2. The earliest translations of the New Testament, made by the Christians previous to the corruptions introduced by Popery in the fourth and fifth centuries, uniformly translated the Greek word *baptisma* by words meaning immersion.

3. Translations of the Greek New Testament and critical editions of the same, made for scholars, give immersion as the primitive meaning of *baptisma.*

4. Commentators of all denominations concede that immersion is the primary meaning of *baptisma*, and

that immersion was the practice of the earliest Christians.

5. Dictionaries of the Greek language, for the last three hundred years, by Pedobaptist scholars, thus define the Greek word *baptizo*:

Walderus (1587), Immergo, immerse.

Stephens (1572), Immerse, submerge, bury in water, wash, bathe.

Scapula (1579), Immerse, submerge, bury in water, wash, bathe.

Pasor (1637), Baptize, merge, bathe.

Suicer (1659), Immerse, wash.

Schervelius (1667), Baptize merge, bathe.

Leusden (1671), Baptize, merge, bathe.

Herdericus (1672), Merge, immerse, bury in water, wash, bathe, baptize.

Bretschneider (1829), Dip, or bathe frequently, bathe, wash, immerse, submerge.

Donagan, Immerse repeatedly in a liquid, submerge, soak, saturate.

Passow, 1. Immerse often, submerge; hence moisten, wet. 2.—Draw water, 3. Baptize, wash.

Liddell and Scott, 1. Dip repeatedly, sink, bathe. 2. Draw water. 3. Baptize, wash.

Greenfield, Immerse, immerge, submerge, sink, wash, cleanse, baptize.

Robinson, Immerse, sink, wash cleanse by washing, wash one's self, bathe, baptize.

Observe that not one of these Pedobaptist authors and lexicographers gives sprinkle or pour as a definition of *baptizo*. Note the overwhelming fact that all unite in the rendering of immerse as its primary meaning. Any other definition given by these Pedobaptist scholars is in harmony with immersion.

Jeer not others upon any occasion; if they be foolish, God has denied them understanding; if they be vicious, you ought to pity, not revile them; if deformed, God formed their bodies, and will you scorn His workmanship? Are you wiser than your Creator?

Negative Preaching.

There are several ways of preaching which come so far short of the intention of the work, and come so near casting their influence, if they have any at all, on the opposite side, that we can call them by no more significant name than negative preaching. One of these styles may be regarded as apologetic preaching. Apologetic, in the sense we now use it, means defensive or excusative. It refers to that manner of preaching which treats of the doctrine of our faith as an open question, and gives to religious teaching an air of uncertainty, which ought to be carefully avoided, as we think it is calculated to weaken its influence. It consists in bringing up in order all the objections to the truth and answering them with the speakers uncontrovertable logic. We object to this form, first, because it introduces to the congregation many of the scepticisms of the age, which otherwise would never tempt the majority of them. They need reproof for their faults, comfort for their sorrows, and strength for their conflicts with temptations. And for their minister to be ever bringing before them, for refutation, the infidelity which he has met with, is very much like feeding them with stones when they need bread.

We have read of a young man who stole into the meeting-house during the sermon. The first words noticed were: "We now come to the thirty-second objection to this doctrine." He at once thought to himself: "What an objectionable doctrine it must be?" We fear there are too many such sermons, which create doubts where it never existed before. The people are dragged through the wilderness of modern infidelity, merely for the pleasure of showing them the way out, while there is much danger that many will be left behind.

Another objection to this style of preaching, is appropriately given by one of our exchanges, and consists in the fact "that the class for whom it is intended are seldom convinced or satisfied with it. When the preacher supposes himself to be in conflict with a skeptical adversary, he generally imagines one who is weaker than himself. He puts into the mouth of his opponent only those objections and arguments which he knows he can refute. He makes him speak or be silent, just as it suits his purpose, and, as a matter of course, gains an easy and complete victory over him. By this means he may obtain some applause from the less thoughtful portion of his audience, but if there should happen to be a real living unbeliever present, he thinks himself treated unfairly. He only wishes that the proprieties of the time and place permitted him to speak out in answer to the preacher- mounted upon "coward's castle," who has it all his own way, and attacks a man when his hands are tied."

Another habit of preaching which might be called the *comparative* style, we do not think edifying. It consists in arranging the various systems of religious belief for contrast with our own holy religion It most unfortunately occurs, by the time the speaker has delineated the phases of Hindooism, Boodhism, Lamaism, and Mohammedism, with a sprinkling of other superstitions, that his full allowance of time has been exhausted, and the very faith that he was to preach is left untaught, or hastily referred to.

Such a case occurred in one of our own meetings, not two years ago. Not less than three brethren spoke, (all Elders) each having more or less to say about the heathen religion, and after about three hours had been exhausted the meeting was concluded without giving Christ equal time with Mohammed. A brother presentremarked if it had not been so very late, it would have afforded him much pleasure to preach Jesus.

Brethren, such preaching ought not to be among us. Let Infidels, Mahommedans, and Pagans preach their

own superstitions, but we will preach the truth—"Jesus and him crucified." If you need a case for illustration, let it be such a one, and let it be so presented that it will cast a balance on the side of truth.

That Dun.

Some time ago we intimated that many agents as well as subscribers were inarrears, and that we would wait until after harvest as during harvest most every body will get money, but if by that time the amounts will not have been paid, we fear we would be compelled to publish a dun, much as we dislike eto do it. And now the time appointed having arrived, & as the bills are still unpaid, a precious few having given any attention to our appeal, the matter is squarely before us. But our aversion to publishing duns has brought our suggestive powers into action, and we have determined not to disgrace our patrons with such a thing We have resolved what to do. We will make out bills and send them direct to the parties concerned, and not trouble those who have long ago paid their subscriptions with such unnecessary and senseless reading.—So brother delinquent look out for your bill, and be sure to look out tor the money to pay it.

We are encouraged by the liberal responses of our contributors to our querists' department. We think every querist deserves an answer. If he thirsts for knowledge and information he ought to have it. If he is impertinent he needs correcting, and he is at the disposal of those who will give him justice. Come brethren and sisters, let us labor together for one another's advancement in knowledge, temperance, patience, godliness, and charity, that none of us may be barren or unfruitful in the knowledge of our Lord Jesus Christ.

Parental Sociability.

We heartily recommend the following remarks by the *Public Ledger*, (Phila.) to the serious consideration of every parent who reads our paper. If parents would preserve the familiarity and affection that exists between themselves and their children when quite small, we would not hear of so much disobedience to parents. But when they are driven away from them by angry looks or scolding words, no wonder they had rather be anywhere else than at home.

"Parents little know how much they lose by refusing companionship to their children. Of all affections, one of the most enduring and grateful is that of the child, who, having arrived at maturity, turns fondly back to the authors of his existence and happiness, and strives to repay them for their love and care, by blessing and honoring their old age. Such blessings and honors, however, are only given to those who have secured the confidence of their children in early life. Naturally every little child comes to his parent anxious to share with him his joys and sorrows, his hopes and fears. If he is met with sympathy and consideration, his love and faith are unreservedly bestowed, but if he be coldly repulsed or carelessly slighted, his heart recoils in sullen disappointment, and he seeks and soon finds other and less suitable channels for his sympathies. Every parent who values his child's best welfare, or who hopes to reap an affectionate gratitude in after life, should bestow upon him at once, and always, the kindly consideration, the loving sympathy, and the confidential intercourse which will bind them together in ties that no distance, no changes, and not even death itself can sunder.

Announcements.

LOVE-FEASTS.

Six miles N. E. of Urbana, Illinois, and four miles east of Thomaston, where brethren may be found, on the 18th of September. J. Barnhart, Urbana, Ills, may be addressed.

In the Irvin Creek branch, six miles southwest of Menomonia, the county seat of Dunn county, Wisconsin, on the 9th and 10th of October.

Sept. 11th and 12th, at the house of S. A. Honberger, 5½ miles north of Fontenelle, Nebraska.

Sept. 18th and 19th, in the stone meeting-house, 4½ miles N. East of Marshalltown, Iowa.

Sept. 18th and 19th, in the Hudson branch, McLean Co., Ills.

Saturday, September 11th, 2 miles North of Plattsburg, Clinton County, Missouri. Those coming from the east will stop off at Lathrop, and from the west at Osborne. A series of meetings will begin one week prior and be continued to the time of the Lovefeast.

At Waterloo, Iowa, September 25th and 26th.

Sept. 15th and 16th, at Daniel Rothrocks, near Hazledell, Ills.

At Claar's Meeting-house, in a branch of the Yellow Creek congregation, Pa., on Saturday evening, September 11th, commencing at 4 o'clock. Meeting next day.

October 15th, Nettle Creek congregation, Wayne county, Indiana.

August 28th, near Bloomingdale, Michigan. Brethren will be met at Paw Paw, Michigan Central R. R., Wednesday 25th, as they will be wanted for extra labor.

In the Jacob's Creek congregation, near Dawson Station, Pa., on the Connellsville R. R., October the 16th, 10 o'clock, P. M.

October the 26th, in the town of Osawkee, in the Grasshopper congregation, Jefferson County, Kansas.

In the Hurricane Creek congregation, Bond county, Ills., September 18th and 19th. Mulberry Grove, on the St. Louis and Terre Haute R. R. is the stopping place, where there will be conveyance on the 17th.

In the Meadow Branch congregation, Carroll Co., Md., on the 16th of October.

September the 24th and 25th, 8 miles south of Delphi, Carroll County Ind. Brethren coming from the East will be at Delphi on Tuesday evening previous to the meeting.—Those from the South and West, wil come to Lafayette.

In the Green Mount meeting-house, Rockingham County Va., September 11th, commencing 2 o'clock P. M.

October the 17th, in the meeting-house in Antioch, in the Antioch congregation, Ind.

In the Buffalo valley congregation, Union county Pa, October 12th, commencing one o'clock P. M.

Near falls City, Richardson county Nebraska, on the 16th and 17th, of October. See correspondence from C. Forney in No. 33.

October the 9th and 10th, 4 miles south of Springfield Mo., at the house of brother Henry Clay.

In the Yellow Creek congregation,

Bedford county, Pa. October the 19th, commencing 4 o'clock P. M.

October the 21st, in the Clover Creek congregation, Blair county Pa. 4 o'clock P. M.

To all the above special invitations are extended, and to many very pressing requests for ministerial aid.

THE PHRENOLOGICAL JOURNAL for September contains the portraits and biographies of John Rogers, the designer and modeler of the well known "Rogers' Groups;" Jos. A. Wright, ex-governor of Indiana, and late Minister to Prussia; Von Baer, the Russian Naturalist; Vinnie Ream, the Washington Sculptress; besides interesting articles illustrated and otherwise, on Heads large and small; Personal Beauty; St. Mark's Cathedral at Venice; Apoplexy, or the Philosophy of Sudden Death; the Rhinoceros; Controversy, its Uses and Abuses; Life Saving Apparatus; True Relation of the Sexes; A Visit to a Cloister, or the Ape men, by Carl Vogt; Presentiments, ect. Price 30 cents, or $3 a year. S. R. Wells, Published 389 Broadway, New York.

Who is the Author.

We have in our possession, and how we come to it we cannot tell, a pamphlet of 22 pages, entitled: "A Defense of Christian Baptism by Trine Immersion, by a Lover of the truth as it is in Jesus." It is dated Mansfield, Ohio, 1854. If any of our readers know who the author is—or if they are acquainted with the work, and have a well founded surmise, we should be pleased to have information regarding it.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written on one side of the sheet only

Proposed Visits.

Brother Holsinger: I wish to inform the brethren at Red Bank, Conemaugh, and Plumcreek, the Lord willing, I will attend their communion meeting according to request. Meeting to commence at Red Bank the 7th of October. Elder Byers and brother Mountz, will accompany me to those meetings.

I received a letter from brother John Shriver to-day, stating that brother Grabill Myers intended to visit Goshen, Indiana, on the 27th proximo. He says: "we are anxious to have him come to us, and hold at least 3 or 4 meetings, or as many as he sees proper. The brethren desire to hear him. Now brother Grabill, perhaps you can change your time, say from Ashland to Pierceton, then to Goshen. South of this place is Pierceton, where those brethren live. They will fetch you from Pierceton at any time. If you can change your time address John Shriver, Pierceton, Kosciusco Co., Indiana. I thought this would be the best method of informing brother Myers, supposing he will see the *Companion* every week.

JOHN NICHOLSON.

Brother Holsinger: By request of brother John Kniseley, I write to inform the Brotherhood generally, that the little band of Brethren organized last Spring, under the name of Mound Church, design to hold their first love feast on the 18th and 19th of September next. A general invitation to brethren, especially laboring Brethren. We are 25 miles from the Pacific Rail Road. (Pleasant Hill.) If Brethren from a distance wish to visit us by Rail Road it will be necessary to inform brother Kniseley previous to the time if they wish conveyance from the Rail Road to place of meeting.

C. P. MUNDELL.

Crescent Hill, Mo.

Query.

Will some brother give an explanation on 1 Cor. 11: 17, which reads as follows: "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." The query is: in what way would he be guilty of the body and blood of the Lord; and also state, if this sin can be pardoned.

DAVID H. BARRICK.

"To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out." Who is the porter?

KEYLON HECKMAN.

SCRIPTURAL ENIGMA.

1. The name that the King of Babylon gave to his father's brother.
2. The king of Gath.
3. The son of Remaliah.
4. The son of Beeri.
5. King of Babylon.
6. A river of Damascus.
7. One of the twelve who would not believe except he saw the prints, &c.
8. *Heath*, spoken of in the Bible.
9. The Isle, in which John was when he wrote the Revelations.
10. The first keeper of sheep spoken of in the Bible.
11. Was among the herdmen of Tekoa, in the days of Uzziah.
12. Was a mighty man of valor, but was a leper.
13. Was fed by ravens.
14. The largest books in the new testament.
15. Zahariah's grand-son.

To Solve the enigma, you must find the above names; then take the initials in order, you will now have a long name. Please tell us to whom it was given, and by whom.

GEO. W. BURGHART.

"SCRIPTUAL ENIGMA."

I am composed of 23 letters.
My 1, 22, 17, 3, 6, 18, is what all saints shall Inherit.
My 2, 7, 23, 19, 18, was one called of God.
My 5, 23, 4, 17, 8, 21, 9, 23, was the title of
My 11, 16, 2, 16, who lived in ancient days.
My 13, 21, 14, 20, 12, is what the saints robe shall be.
My 5, 12, 15, 4, 23, was the name of an Apostle.
My whole is a very beautiful Command found in saint Mark's Gospel. L. M. KOB.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Ashland District, Ashland Co., Ohio, July 3rd, our beloved aged brother GEORGE FRANTZ; Aged 87 years, and 6 months. He was in his usual health in the morning, but sometime in the forepart of the day he took a pain through his arm to the heart, yet was up and down through the day, ate dinner with the family, (of his son with whom he lived) but about 5 o'clock, while his son was getting medicine for him he fell from his chair and expired almost instantly. He became a member of the Church only some five years ago. He moved to this place from Lancaster Co., Pa., about seven years ago. He leaves behind him six children, and a number of grand and great-grand children, some here and some in Eastern Pennsylvania. Funeral services by brother Moses Weaver and the writer from the 130th Psalm, 5th and 6th verses, which text was selected by our brother sometime before his sudden death. DAVID M. WITMER.

In the Libertyville district, Jefferson county Iowa, Jan. 15th of hemorrhage, HANNAH SMITH, consort of D. G. W. SMITH, and daughter of brother Samuel, and sister Frances Brown; aged 39 years, 3 months and 29 days. Funeral discourse by brother Stephen Yoder, from 1st. cor. 15: 22.

In the same district, May the 20th, FREDERICK SPEES, son of brother David B. and sister Margaret Teeter; aged 12 years, 11 months, and 14 days. Funeral discourse by brother S. Yoder, from Job, 14: 10.

D. H. GARBER

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VOLUME V. TYRONE, PA. TUESDAY, SEP. 7, 1869. NUMBER 35.

"Flowers by the Wayside."

BY THE "POET OF THE WILDWOOD."

There is no love on earth so pure, so mild,
As that which binds a mother to her child—
Each flower that oped its petals to the dew—
Each birdling song that once we knew
Is hushed, and flowers lie dead
Beneath the winter robes that o'er them spread;
But spring-time with its sun and rain,
Will call their sweetness back again—
To chase the righteous thought away,
Will rob the heart of one bright ray—
'Tis beautiful to weep when loved ones die,
For life at most is but a sigh;
And oft we join our hearts with those who pass away,
And sigh to meet them at some future day.
There is no artist on the scroll of art
That e'er could paint a throbbing heart;
The outlines may be there so beautiful and neat,
But no finished touch can make it beat—
There is no sunshine but is darkened by a shade;
And brightest dreams the soonest pass us by,
The fairest flowers, alas! the soonest fade;
For beauty lives alone to die.
We view the sunshine in the morn,
And see the lines of beauty there—
The sweetest tints of nature born—
And wonder we how grand—how fair.
But ere the shades of evening comes
A cloud will dim the brightest hue.
Lost are the hopes we built upon,
And sunny hours that once we knew.

Temperance Vindicator.

For the Companion.

Gleaning after the Reapers.

When the Savior sent out the twelve to preach to the "lost sheep of the house of Isreal;" they no doubt would rather have staid by his side; rather have heard him preach than preach themselves. They would have preferred to journey with him through the beautiful country and pleasant villages of India. Or have reclined along the green bands, of the sea of Galilee; while he talked with them; and at night have rested with him in Bethany, or on the mount of Olives. It must have been a severe trial to the loving John, to be called so soon to leave the presence of his master, and go out among the perverse multitude.

These twelve were the first Christian reapers sent into the great harvest field of the world. They continued to labor therein until death snatched the sickle from the hand of each one. So it is now, the Church sends out reapers, and bid them labor: "for the harvest truly is plenteous:" but many are loath to go, and some go forth weeping. Can not such be comforted by that beautiful verse, in the one hundred and twenty-sixth Psalm? "He that goeth forth and weepeth, bearing precious seed, she doubtless come again with rejoicing, bringing his sheaves with him." You, cast down reaper, shall return to the Lord of the harvest, ladened with sheaves. How kindly Jesus received the twelve when they returned. "Come ye apart and rest awhile." So he will say to you, Come "enter into the joy of your Lord."

After the twelve had gone forth, the "Lord sent forth other seventy also." These seventy, with the twelve may have constituted the whole number of baptized believers; for after his ascension, they only numbered a hundred and twenty. The seventy went, two by two, gleaning after the twelve. They must also have brought sheaves; for the word says "The seventy returned again with *joy*." There is no reason why, the whole Church, should not now, glean after her reapers. All may not reap, but all can glean, and in the harvest-home each one can bring a sheaf. In the closing chapter of Revelations, the last words of words of God to man, occurs this very important sentence: "Let him that hears say: Come." What a weight of responsibility that command, throws on every believer. There is no distinction: "Let *him that heareth* say: Come." That word "Come"—come to Jesus, should be continually sounded through out the world. Let the reapers cry it aloud in public; and the gleaners echo it in private; until all shall hear, the gracious invitation. "Come unto me all ye that labor, and are heavy laden." "Come for all things are now ready." "Whosoever will may come." Although woman is by nature unfitted, and forbidden by the Apostle, to speak in the puplic assembly; yet surely she can glean the corner of the field, and along the hedge rows. And though the reapers may not be as kind, as the reapers of Boas was to Ruth—"Let some fall of purpose for her;" if she is diligent, she can still gather a few ears, and in the evening she may be able to bring a sheaf. The Savior entrusted his first message, after his resurrection to a woman: a private message to be delivered to his disciples. She still has the privlege of carrying the glad tidings of the resurrection of her Lord. It is a very wide harvest field, into which Jesus told his disciples to pray that the Lord of the harvest would send forth laborers. There is room enough for the old and young to work. It may sometimes happen, that the reapers on a Sunday morning, neglect to sharpen their sickles as they should; in that case the wheat will only be bruised, and bent over. Then is the time the gleaners should keep close by the reapers; that they may gather the wounded stalks, before the adversary, has time to prop them up again.—Sometimes hearts are convinced, and convicted, by the preaching of the word, but have not courage, and strength to turn from the broad into the narrow path. All that such need is a word of encouragement from a friend.—Gleaner, be careful, less you trample the ripe ears under your feet.

E. WILLIAMS.

Funkstown, Md.

For the Companion.

Perseverance.

The righteous shall hold on his way.—Job.

There is no leave of absence from the way of the righteous. No one can perform an unrighteous act without being accountable for it. A strict judgment awaits him that doeth wrong.—God is righteous, and he is perfect in righteousness; hence, he will not and cannot permit a departure from the way of Right without judgment and reproof. He that doeth wrong insults the righteousness of God, and brings upon himself the just displeasure of him who created and ordained all things right. The Lord will not remain where sin is not prohibited. In Exodus (33; 3.) we read that the Lord was in the host of Israel until their unrighteous doings necessitated his withdrawal. They persevered not in the right way: they did what was not only reprehensible in the eyes of the Lord, but utterly intolerable in his presence—they did *wrong*. If all Israel would have had persevering faith, the Lord would have remained among them, and glorious indeed would have been their journey from Egypt to Canan's land. But they doubted and murmured, and great was their trouble and suffering.

There are many to-day who make a profession of the religion of Jesus, but not being his disciples indeed, they will not continue long.—Perseverance is wanting. An entire dedication to the service of God has not taken place.—Prayer is neglected. Public worship is not attended. They are yet in part "conformed to the world." And how can it be that the love of many shall not wax cold in pursuing such a course? "The righteous shall hold on his way," and that way is narrow. "Strait is the gate and narrow is the way," and those who enter that gate must press forward on the way, with Christian perseverance, cutting loose every earth-bound tie, if they would gain the home of the redeemed. Not a moment's time can be given to jest and trifle with the sinful pleasures of "a world lying in wickedness." The faithful Christian will be engaged in "redeeming the time, because the days are evil."

There are those too who follow the Savior afar off, thus making a profession but denying the power of Godliness. True perseverance will bring true disciples near to the Savior. And being near to him, he will lead them into the rich, verdant pastures of his love, and will give them to drink of the waters of life. So sang the Psalmist of Israel: "The Lord is my Shepherd; * * * * he leadeth me in the paths of righteousness for his Name's sake." All truly righteous persons are sensible that they have no wisdom, righteousness, nor sanctification, but what they have in Christ. 1 Cor. 1: 30.—And having Christ as their chief object of affection, every such an one will "hold on his way." Dangers will present themselves, and the Enemy of mankind may suggest that it were useless to proceed; but the Christian will not *stand* deliberating whether he shall proceed or not.—"Get thee behind me, Satan," says he to the enemy, and onward he goes, believing that the Lord is the only true Leader, and that "He will keep the feet of his saints." This is perseverance.

Christian brother, does your way seem difficult? Lift up your head and pass forward, for you seek "a better country." Christian sister, have you many besetments, and does the wayside invite you? Suspect the danger, and haste after the voice of Jesus: "Follow me." The prize is nearly in view. Persevere, and be faithful.

D. B. MENTZER.

Waynesboro, Pa.

For the Companion.

Good Nature of Women.

How much is written and published in the journals of the present day about the good nature of women. The smile of women is the theme of many an article, and the reading of such articles has often made me think, why don't they say something about the good nature of men?

In the 21st No. of the *Companion* I saw an article which made me determine to say something on that subject. I fully believe the happiness of home does, in a great measure, depend on the good nature of women. Husband and children are more apt to love home better, if they are treated with smiles and pleasant words instead of frowns and cross ones. But, does not the good nature of woman depend a great deal on how she is treated by her husband? In the 5th chapter Ephesians and 25th verse, husbands are recommended to love their wives, "even as Christ loved the Church & gave himself for it." The woman who could not smile under such love as that, is not worthy of a good husband. But if the husband come home at evening wearied with the toils of the day, and expects a cheerful smile from his wife, does it never occur to him that probably she has worked hard too; and had her patience tried a great many times with the care of children, or the fretfulness of an infant? Women who are industrious not only work as hard according to their

strength as men, but have many more anxieties and trials to bear. A woman that has little children often works with and for them, in a great deal of pain. Mothers are obliged to work as long as they can go, for babies must be taken care of. If men do not feel well they can rest without the anxiety and pressing care of children. They could not be hired to bear the pain and suffering that women have to endure. There are many mencalled good citizens, and who are in good standing in church; have plenty of this world's goods to make them comfortable, whose wives are perfect slaves to household work and cares, and to their husband's passions. Some men are selfish and exacting and don't know it. They think a wife must be punctual to her duty, and it makes no difference to her whether they are or not; it is their pleasure to command and her duty to obey. She will practice the closest economy, and manage every way that she can, deny herself ease and comfort for the sake of adding a few more dollars to the property; and then, probably, when she should be in her prime, she will die and leave it for him to enjoy with some one else. Such cases are not rare. Men's business often calls them away from home, to town or elsewhere, and they get a little rest from their work, and it is some recreation for them. Some men will promise to be at home at a certain time, and are so slack and careless, they forget their promise and stay much longer. Such men are pretty apt not to leave firewood enough prepared to keep their family comfortable, or cook their meals, and the wife has to cut the wood herself. Can such a man expect a smile from his wife on his return, especially when she knows it was not his business as much as pleasure that kept him? Some men have a fashion of coming home, and about the first greeting their wives receive from them is, finding fault about something that has gone wrong in their absence; which happened through their own carelessness, or neglect. I heard a woman say once "How could I meet him with a smile, when my heart was in my mouth the moment I saw him coming, for fear he would find fault and scold about something.

There is another passage which may be found in the 3rd chapter of Colossians, 19th verse, and reads thus: "Husbands, love your wives, and be not bitter against them." If husbands would practice a little more of this love, mixed with a little self-denial, they would have less reason to complain of their wives. And especially should those that profess to be followers of Christ practice this love. How can we believe they are christians when we see them pay very little regard to the feelings of their wives; treat them with neglect, and sometimes abuse them. Can they expect their wives to love and reverence them? I think not. According to 1st Peter, 3rd chapter and 7th verse, their prayers would be hindered. The husband is the head of the family, as Christ is the head of the Church, and he should set an example of love and kindness, and show to his family that he is not only anxious about his own salvation, but has the salvation of wife and children at heart also.

I would advise young women to be very careful upon whom they bestow their smiles. Be sure the object of their smiles and affections is worthy of them; that their habits and principles are not such that in after years they may bring misery and ruin. Refuse the attentions of young men who spend as fast, or faster than they earn; who are not kind to their mothers and sisters, and pretend to have no faith in the virtue of women. Such men are not calculated to make good husbands. Women have it in their power to better their own condition, and society too, if they would frown upon every habit, principle, and opinion expressed by young men, which is calculated to mar the peace of a family. They would soon begin to mend their ways, and make themselves worthy of a good wife, and after they have her, they would study to keep the smile on her face and the bloom on her cheek.

L. WEAVER.

For the Companion.

Non-essentials.

I was glad when No. 34 of *Companion* came to hand containing a rebut to answer to query about the essentiality of baptism. I will not pretend to follow brother Crosswhite in his arguments, but will notice one thing that I very much object to brethren doing; that is speaking of Christs blood cleansing from all sin, without naming the conditions. In brother Crosswhite's article occurs the following; "an answer in the affirmative would make baptism paramount to all things else, even the blood of Christ, which John says cleanses from all sins." John says "if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ his son cleanses us from all sin." Is not the word that light; the bright candle of the Lord, which lighteth every man that cometh into the world?" If so it is by walking in it—keeping the commands that are therein contained that the blood will cleanse. And is not baptism one of the commands? Christ's blood is very efficatious, but will not cleanse without applying it according to directions. His commandments were so dear to him, that he sealed them with his blood, and every time we obey his commandments through faith we make an application of his blood. So then baptism is one of the means through which we are cleansed. Then why make a question of it being essential to salvation? In the plan of salvation it is placed among the first principles of the doctrine, so if it is not *the* chief point, it is *a* chief point.

Brother Crosswhite has referred us to the words of Solomon, "wisdom has builded her a house &c." This may apply here, and it may not. Why not refer to men who spake directly to the point, when they were inquired of what would secure salvation—men who were well qualified to give an answer.

JAMES A. SELL.

McAleveys Fort, Pa.

To Brother P. R. Wrightsman.

We notice in *Companion* No. 29, current volume, page 440, over your signature, that at a Communion-meeting held June 19th, at Portage Prairie, Ind., that an Elder brother remarked, that they had obtained permission from Annual Meeting to examine the applicants for baptism, before, or in the presence of the congregation, &c. Now if this is found on the Minutes of the Annual Meeting, let us know where, that we may all see alike; as we are at a loss to know where to find said permission. Please answer through the *Companion*.

D. BROWER.

For the Companion.

A Wicked Proposition.

A LETTER TO AN EX-BROTHER.

"The soul is mortal, or God is a liar." This is the creed to which you would convert the human race—the epitome of doctrine which crystalizes the all of revelation. To the promulgation of such a view you are pledged as to a direct and positive call from Heaven. To the extension and supremacy of this Hell-begotten tenet, you are determined to devote your energies henceforth. The irresistible constraint of of this God-dishonoring fallacy has impelled you to give me a broadside for my unhallowed converse with the Devil, and the advancement of his kingdom. Oh! oh!! You might have spared yourself the trouble of writing and me of reading so lame an argument, so pitiful a jumble of nonsense. You are under no obligation whatever to the Truth, or the Head of the Church, to raise your voice or use your pen in support of a doctrine that belies every sentiment and apprehension in human nature that calls for a revelation from God. Had you been on the alert when Satan offered you the first bait of the "damnable heresy" of the soul's extinction, your life would not present the melancholy record it does this day. Your letter to me is an autobiography of fearful error and bitter hostility to the Truth. That your ignorance of the principles involved, and their logical issues, will modify your guilt, I sincerely hope. A man is known by the company he keeps, but need not be as wicked as the company to which he belongs. Your efforts to knock the cornerstone out of the fabric of grace, whatever your motives, is no trivial sin.

If the soul is not immortal, the whole world may be challenged to show how the incarnation of Christ could have been possible conformably to the essential and acknowledged principles of the human mind. The capacity of the human soul *to enshrine God* for the restoration of holy character, demands immortality, as certainly as the soul demands an animal life for its manifestations in the body. Man, as unredeemed, not only craves a good which the Uncreated alone can give, but has in the element that craves the quality of being that must supply the God-man with a proper human soul as a condition essential to atonement. The same element that Christ laid hold of in human nature for redemptive purposes, is the ground on which the Holy Spirit conducts all his operations. Suppose the incarnation had failed in all points to square with the deeply conscious wants of our natures *as under sin*? Would not this compromit the first truths of the intelligence, and *compel* us to reject it? Suppose again that man as a sinner had not the power of apprehending "God manifest in the flesh" in his relation as Judge and Savior, what benefit could accrue from his provision for us? That man can *thus* apprehend *God*, even *outside* of that *character* and *relation* which are in the Bible termed "Eternal Life," will not be denied by any person in his right mind. This can be predicated only of a nature that is endowed with power to take in the stupendous interests of the world to come. As soon as annihilationists show that such endowments are possible where the only basis of their existence is wanting, they will gain the day; but they will at the same time show that the Bible is a forgery, and the hopes and aspirations of the human heart a delusion. This foray on immortality, and the revelation of it in the word of God, is worse than idle. It is employing the sanity of human reason to prove that man is insane. But for immortality, our discussion were as impossible as for my pen to write a book on theology, or preach a sermon, with no living hand to touch it.

To my question, "what is the distingushing attribute of human nature," you reply, "FALLIBILITY." The manner in which you put it evinces your estimate of its validity and conclusiveness. Not only is this not the distinguishing attribute, but is no attribute at all. Has man *any* thing in common with God? He has, or redemption by incarnation could not be. What is it? REASON. There is is that in man, in his unregenerate state, which makes him approachable by the Eternal, and in such a way that God-head need deduct nothing from his essential fullness. What is it? "Fallibility"? No: it is the essence of eternal being—reason. This, then is the distinguishing attribute of our nature. If you are an honest man, and open to conviction, you are forced to the conclusion that there is a point in man *as a sinner*, which is sufficiently identical with the *being* of God to serve as a basis for the communication and development of a Divine *character*. To deny this is to ignore facts that thrust themselves perpetually on our notice.

What is this identity? Is it "fallibility"? What absurdity to take the *lowest* aspect of human nature and vauntingly proclaim it as its distinguishing quality. And all this to prove that we are devoid of immortality! Why not at once descend to the inevitable issues of such logic, and acknowledge our affiliation with toads and snakes!

That which is deepest and most fundamental in man remains the same after regeneration and must remain the same forever. Reason is not any more reason in God and holy angels, than in sinners and devils. The history of Job demonstrates the power of Satanic logic. I mean that reason is the same in its *generic qualities* throughout the universe, whether in the Supreme Being, or in the intelligences that owe their existence to his fiat. And herein lies the inextinguishable immortality of the soul. This point you never touch upon. All writers in support of annihilation wince when driven to this position, which they are beginning to see is the only one on which the controversy really hinges. The identity of reason is the propesition that underlies the whole subject. An analysis of this point leaves the soul immortal by virtue of its inherent essence, or compels the conclusion that God is a being of unreason. Essential Truth—conceptions of the Infinite—is presented to the mind of sinners. Revelation is an appeal to a fallen being. It is mind communicating with mind. It is Divine Reason urging the claim of holiness on finite reason. Character may be lost, and is, but not the moral ground which makes its restoration possible—and this is immortality, the capacity to receive God. The inwelling of God gives not being, adds no generic constituent to our moral constitution, but *reverses* all the processes of mind, pervading every part with a life that becomes the motive and object and impulsion of ours. This is *Eternal Life*—community of being *as it is in God*. All life outside of this sphere is but death, and is yet not the less life as a matter of fact. Without reason faith is impossible, and without faith salvation is impossible, and reason in man is identical with reason in God; hence, without immortality man is no more susceptible of divine influence, or capable of being impressed by motives that relate to Eternity, than a stump or a stone. Without immortality man could not fight against God. Where there is no law transgression is impossible. Where there is no reason there can be no law. Where immortality is wanting reason is not predicable. Revelation, for the purpose of salvation from sin, must be made *to the principles of truth inherent in the mind*, and be taken up by the reason and conscience in order to be of any use; and the more that annihilationists see the impregnability of this position, the more do they labor to make irrelevant points central in their arguments.

What is comprehended in an eternity past and to come is to be received by beings who are alienated from the life of God. Notwithstanding their destitution in this respect they are addressed on the same grounds of being *as he would give his behests to unfallen angels*. The want of this life then does not touch the *deathlessness* of man. Deprive him of the sovereignty of reason, and you destroy his personal intelligence, and cast him beneath the plane of responsibility. Immortality alone can result from God, because it is kindred with God in the intrinsic elements of being, and in the power of voluntary responsible action. To war against the doctrine is like employing the alphabet to prove that all literature is a myth.

C. H. BALSBAUGH.

John Elijah and Saul Paul.

Brother Holsinger; I have understood that Brother Jesse Crosswhite wants me and that other brother, whom he has forgotten, to tell him whether Saul of Tarsus and the apostle Paul were both in heaven. Now all I have to say is this, there is a great difference between substance and shadow. Saul is in the Hebrew tongue and Paul is in the Greek tongue, and signifies the same thing. Now what does this amount to in answering the query he was asked. Saul and Paul is only a name of a person, and not two persons. Paul was only born of a woman once, and only lived one life on earth, and only had one body and one soul. I wonder if brother Jesse thinks that we believe that the name of a person has a soul, or why did he ask the question. We might ask him with the same propriety if Jesse and Crosswhite will both get to heaven. But enough of such simple talk. As I did not get the No. that contained his query I therefore had to answer it by hearsay, I am also told that he wanted the matter to rest with his question, but I thought I would answer his query first and now it may rest on my part.

A. J. CORRELL.

Romeo Tenn.

You have decided never to become a thief: then never pilfer.

Elder D. Fisher's Query.

On page 510, of present volume will be found an answer to said query by brother C. Bucher, which does not meet our views entirely. The question under consideration is, what is meant by 1 Peter 3 18. 19, 20, which reads as follows : "For Christ has also once suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he went and preached to the Spirits in prison ; which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing." First, Christ having suffered for our sins, the just for the unjust, I unstand to mean, his atonement for Adam's lost and ruined family for which he suffered the ignominious death of the cross, being put to death in the flesh ; which flesh was buried in Joseph's new tomb.

Seconly Quickened by the Spirit, by which Spirit he went and preached to those Spirits in prison." Here I understand Peter to mean, that while his body laid lifeless in the tomb, his Spirit was quickened, and preached to those Antediluvians, "which sometimes were disobedient, when once the long ufferings of God waited in the days of Noah, while the ark was a preparing."—And if history be true there were eighty thousand millions of inhabitants destroyed by the waters of the flood to whom Christ went to preach; not in the person of Noah, but by his own Spirit, after his burial, and before his resurrection. But it may be said by some that those Antediluvians died in their sins : and why did Christ go there to preach for them ? We shall let the apostle Peter answer this question. He says for this cause was the gospel also preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit, 1 Peter 4 : 6 :

Thirdly ; if those departed Antediluvians have to be judged as men in the flesh, by the gospel, it is evidently necessary that they should know something of the gospel.

A. LEEDY, Jr.

Antioch, Ind.

For the Companion.

Answer to Query.

"For Christ also has once suffered for sins, the just for the un just, that he might bring us to God ; being put to death in the flesh, but quickened by the spirit ; by which also he went and preached unto the spirits in prison."

The former part of the text has reference to the vicarious sufferings of our Savior; but the most difficult part to understand appears to be when the apostle speaks of the spirit that raised up Christ from the dead, preaching to the spirits in prison. We understand this spirit which raised him from the dead to be the spirit of Christ. The same spirit that Peter says in the 11th verse of the 1st chapter, was in the prophets. Christ said he had power to lay down his life and to take it up again, and this spirit we believe to be the spirit of God. When was this preaching done? The reader will notice that the apostle does not say they were in prison when the preaching was done, but they were at the time of his writing. And again; it is not said that they were disembodied spirits; for we read that those same spirits were disobedient, at one time, when we know they were in the body.

The very fact of their disobedience carries with it the idea that the preaching was done at the time of that disobedience, else what did they disobey? The apostle says they were disobedient in the days of Noah; so we conclude that the preaching, by the spirit to those disobedient spirits, was done by Noah, and their disobedience consisted in not observing what he preached. Again, this same apostle calls Noah a preacher of righteousness. Now if he be such, he evidently preached through the influence of the spirit that raised Christ from the dead; which spirit was in all the prophets and good men of old.

The Gospel was even preached in Abraham's time; so we conclude that all the preaching ever done in the world was the preaching of Christ. Those who preached before his birth spoke of him as yet to come; and faith in that preaching saved them. Those who preach since speak of him as already come, and this faith now saves us.

If our answer is not satisfactory we hope some brother will try and do better.

DANIEL SMITH.

Hagerstown, Md,

For the Companion.

Christian Advancement.

The world is advancing in knowledge. Education to some has become a wonderful success. Whereever the eye is directed it encounters the ingenuity of man displayed in art as well as the wonderful works of Nature's God. But is the world advancing in christianity, is a question that is worthy of our sincere attention. Christ has established his church upon earth, and has had his work continued by his servants, but has not Satan also? Has he ceased to sow tares among the wheat? Men of high talent, men of learning tell us that the works of Satan are already decreasing and that Christianity is increasing. They want to make it appear that education is doing much to enlighten the minds of the people. Books are being published that afford a warning to a great many evils, but there are many that are not hinted at, and even if they were men who heed not the council of God will also let *them* slip." The idea that education will reform the world to such a degree that it will destroy the works of Satan is a mistaken idea. God is the christians pattern and if we would advance in a christian life we must study to know ourselves; Eradicate every evil thought, every wicked desire, and inclination, and study to know the whole will of God and obey the same. There are a great many who profess christianity, but there are but few advanced christians. The fact is that too many put too much dependence upon regeneration. Regeneration fits the sinner for a christian and it is a work that the Lord must do. Come unto me and I will give you rest, is a promise that Jesus gave to the weary and heavy ladened sinner, if he will give his heart to Jesus and let him regenerate it. And where is the man or woman who has become regenerated—"born again, not of corruptible seed but by the will of God," who has not experienced a rest to the soul. But is that all the rest the Christian needs? If it is why does Paul speak of an other rest. "There remaineth therefore a rest to

the people of God." Heb. 4: 9. Paul has reference to a rest beyond this vale of tears, which is clearly proven in the next two verses.

To advance in a christian life, the christian has an important work to do. He must not be idle. Idleness is a great sin. The cross of Christ is easy to bear, if that is the only burden to carry. "Ye cannot serve God and mammon." But Satan would like to have the christian carry part of his burden also. He is not satisfied with the service of the sinner alone. But he is continually trying to put part of his burden upon the people of God also. No sooner does the sinner quit the service of Satan and engage with the people of God to work for his Redeemer than he tries to usurp authority over him: tries to deceive him as he tried to deceive our Savior after his baptism.

But if he who professes to follow the Redeemer is willing to obey the whole will of God, resist every temptation of the evil one, there is no danger of him falling a prey to the adversary of his soul. No person can advance in a christian life without a knowledge of himself. He has passions that are hard to control, and we must not expect to control these evil passions by merely guarding against them. Some people who have pretended to serve the Lord for a number of years, say that the first few years of their christian life were more in harmony to the will of God than the latter part.—The cause for such an effect is not hard to be understood. The fact is that men sometimes become weary in well doing. Being too much involved with the perishable objects of life, seeking pleasure that affords nothing but momentary enjoyment, and many other things that have a tendency to cause men to neglect the great salvation, are too often indulged in, causing a forgetfulness of God, and thus lose all desire to advance in a christian life. But the Savior says: "Blessed are they that hunger and thirst after righteousness for they shall be filled." Then when the soul is filled with righteousness; when God has entire control of the heart, then the christian is prepared to go on in the good work of the Lord. We sometimes think that we are not making much progression in a christian life, but that is no reason that we should despair. If we are making but little progression, it is no reason that we should not make more. If we improve our talents, if they are ever so small, our efforts will not be in vain. If our circumstances are such that we have but little time for the study of God's word and other useful books, let us improve what time we have. Let us attend church whenever we have an opportunity. Let us not have an excuse to miss one sermon within reach unless we can hear a good one, and by so doing we will make at least some advancement in a christian life. Dear reader; are you doing all you can for your Redeemer, or have you not commenced serving the Lord yet. If you have not, begin now, and you will be well rewarded for your labor. The Lord will not leave you alone in such a noble cause, but he will instruct you, as says the Psalmist: "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." Ps. 32: 8.

F. M. SNYDER.

DeGraff, Ohio.

Words.

Large numbers must be set down as *hasty*. How few are innocent of words inconsiderately spoken under strong excitement of passion or of surprise! In such utterance, "there wanteth not sin." Men and women of great excellence in other respects, lose self-control, and speak from the impulse of the moment what in their reflective moods they bitterly regret. Thus they diminish their own self-respect, decline in the estimation of others, and not unfrequently inflict wounds not easily healed. As what they do, so what they say, when much excited, is very likely to be wrong. The Psalmist confessed, "I said *in my haste*, 'All men are liars.'" He had found some to be such, and he reasoned perversely from the few to the many, from the part to the whole. Hasty judgments are generally rash, unrighteous judgments. Solomon said, "Seest thou a man that is hasty in his words, there is more hope of a fool than of him." For those who are impetuous and precipitate in expressing first thoughts, the old rule is a good one—"Think twice before you speak once." The "sober second thought" may be, that it is better not to speak even once. "Silence is golden." Who does not admire the great Sufferer, who, under the most aggravating treatment, "opened not his mouth"? Roscommon gives a very suggestive lesson:

"What you keep by you, you may change or mend;
But words, once spoken, can never be recalled."

A fiery temper that opens the mouth for delivreance both increases its own violence and throws burning flakes into other minds. He who promises without reflection has to repent with deliberation. He who censures hastily has to retract leisurely. He who flings out bitter words in a passion has sooner or later to gather them up and eat them.

———:o:———

Everything may be mimicked by hypocrisy but humility and love united. The humblest star twinkles most in the darkest night. The more rare humility and love united, the more radiant when they meet.

You cannot dream yourself into character; you must hammer and forge yourself one.

For the Companion.

Prepare for that Great Day.

(*Continued.*)

There is one sin which, I believe, keeps more people from becoming true christians than any other. What is it? Is it intemperance? No. The Church of Christ does not allow any of its members to be drunkards. Is it cursing and swearing? No; because a profane person can not, and will not be counted a christian, by the world. We might call in question numbers of the prevailing evils and vices of the present day, and arrive at the same conclusion. But we take up *Pride* and we will easily see, that it not only exists and has its dwelling place in the heart of the ungodly, the sinner and the moral man; but even we find its existence in the church. It is one of Satan's plans to injure our prospects for the Kingdom of God Brother and sister, let us examine ourselves carefully, and if we find that no pride exists at all within us, then I believe we can consider ourselves prepared for that great day. But I fear that pride will be sticking in some corner of our hearts. It is much easier for us to detect pride in other people than in ourselves. We can easily say, that brother and that sister is proud, but when we are asked ourselves, we are ready to deny the fact.

I have ofttimes thought, that it is a mistake for the Church, to pick at some sisters in regard to their apparrel, when we see that the majority of the brethren are guilty of pride. We might name a number of signs of pride, such as are often brought before the Church, and we might name a number which are never brought before Church council. What is the cause of this? Well, in the one case the minority is guilty, while in the other case the majority is guilty. This is all the difference. We know brethren who hardly look or speak to a poor brother, when a wealthy one is to be seen. And we might ask the question, whether this does not more injury to the cause of Christ, than if a brother or sister wear a cheap, but fashionable apparel. Let us be careful. If wearing fashionable apparel is pride, then let us be careful how we deal with such members for fear we might press pride back in their hearts. I have ofttimes thought the best way we could do would be, to convince every member that Christ was humble, and that all his followers must be humble. If we could convince every member of this, not much trouble in regard to pride would exist. We are now living in an age where a man must be proud, or else he is not regarded—is nothing thought about. "Rather be out of the world than out of fashion" is the saying of the worldly man Will the christian agree to this? God forbid. But rather be out of the world than out of Christ's promises. The world with all its pleasure will perish one day. Rather be humble, lowly and meek, and live for God, than live in pride, and live the ways of the sinner, and finally be lost. Pride is an abomination before God. although it may be a big thing in the sight of the world. One thing is certain, we can not be proud, and also humble at the same time; and as the christian must be humble as his Master was, so let us then watch our actions and our hearts closely, and if we find that pride is within us, then let us ask God for help, to get rid of it; and be prepared for that great and solemn day.

:o:

Cheerfulness casts its radiance all around.

Reply to sister Deardorff.

Dear sister; Considering thy solitude and my indebtedness to thy dear family in years past, I now respond to thy last letter which came to me in this place, through the *Companion.* I feel very unworthy that my poor name should be seen in public print, yet in the dear Cause of Salvation let us glory everywhere, and if we can be among the "helps," our beloved brother Paul speaks of, 1 Cor. 12: 28, let us so be. Truly sister, we are all subjects of warfare, and in so many different ways are we powerfully assailed; yet how weak are our sympathies one for another, hence rash words—accusing looks, (or no looks at all,) fault finding; back biting and casting off, throwing away. Ah me, had my pure, perfect Redeemer so done, where had we been? where had I been?

The disappointed ones; yes sister, we are truly living in the time of the "midnight cry, which finds many "foolish virgins, deep in sleep, their lamps going out,—their vessels empty:—And "wise virgins,"—many sleeping in Jesus sweetly, others starting at a doze, and sick at heart, very weary of contending with human nature,—Rouse from slumber, chide their drooping, heavy eyelids, wash their eyes with tears, and as they trim their lamps and renew their Oil, try to wake up all around, and pray for the watchful power.

When the midnight cry was made in the beautiful metaphor Jesus used, there was no doubt a state of things much like ours. Among those "wise virgins," likely some were more experienced than others, (as our dispositions and circumstances all differ,) but they all believed the Heralds, that announced his coming; yet quite probably in their nice preparations, they conversed as we, some saying he will come at such a "watch," others, he will be heard again at such an hour,—or at the "Cock crowing or even not till morning." However they might differ in judgment concerning time, they must continue in patient waiting for their Lord, and one sacred united effort to be ready to go in with him to the marriage.

Far be it from those wise virgins to quarrel and fight out their differences. If virgins do these things, it must be those who are in the dark, empty of oil, sound asleep, walking on dangerous places talking their dreams, as ready to fight a friend as a foe. Charity, sweet, innocent, inoffensive "Charity covers a multitude of sins." O that all were God's people and worthy of invitation: "Come my people, enter thou into thy chambers, and shut thy doors about thee." Awful, dreadful state, to come knocking praying; "Lord open to us," but the door is shut forever. O dear dear sinner, turn and live.

S. R. MAJOR.

Philadelphin, Pa.

The Body of Moses.

A querist in No. 32, wishes some one to explain why the devil was disputing about the body of Moses. In last *Companion* we are furnished with some good and very reasonable explanations; but it always appeared to me that the devil was disputing with the angel about the real, lifeless body of Moses. And the querist wishes to know what for. No doubt, or at least I think so, the dispute was, who had the best right to the body. As the angel had the soul in his case, the devil wanted the

body, knowing that if he had succeeded in getting it, it would be the means whereby he could lead thousands of the Children of Israel astray. And had he succeeded in getting the body he would have had its likeness taken, and an image erected. And how natural would it have been for the Israelites to worship their leader that brought them through the Red Sea from the land of bondage! What would have been more likely than for them to worship him? Being their leader and counselor through all the wilderness, and that for forty years, no doubt they would have taken the image with them in all their battles, the priest holding up his hands as in the battle of the Amalekites. The devil knows all this. But God prevented them from this idolatry, for he buried the body where no man knows of his sepulchre unto this day.—And the devil not succeeding in his first plan he tried another, in which he too well succeeded, inducing Jeraboum to put up two golden calves telling the people these be thy God's, that brought you out of the land of Egypt.

MARGARET DEARDORFF.

York Springs, Pa.

For the Companion.

Answer to S. J. Etter's Query.

The sister asks: Who was the elder son spoken of Luke 15:25?

Answer. He was nothing more nor less than the hard hearted, unloving brother of the prodigal son.

Christ often taught by parables or similitudes, and his sole object in doing this was to inculcate and illustrate a spiritual truth by some historical or temporal fact. And the narrative by which he illustrated any doctrine, must necessarily have been strictly true; else it might be said the Son of God taught by fables—a monstrous and blasphemous assumption.

There is nothing dark or mysterious about this teaching by similitudes to those, who, having "eyes to see," and "ears to hear," always keep in mind the truths which the Savior is thereby illustrating. Men, it is true, may mystify, and put out of sight almost altogether, his true object by amplifying it with their own opinions; but this practice is wrong, and is strictly forbidden in that word of truth, which it adulterates.

Now let us examine what circumstances called forth the parable of the prodigal son, and what were the points which Christ elucidated by it; and we will very likely arrive at the conclusion that the answer given above to sister Etter's query is correct.

At the time when this parable was uttered, many publicans and sinners had drawn near to hear the Savior teach. This greatly offended the Scribes and Pharisees, and they murmured, saying, "this man receiveth sinners and eateth with them."

Under such circumstances, and considering the character and mission of the Savior, we may suppose he would rebuke the proud and haughty Scribes and Pharisees; reassure the publicans and sinners, and teach all men the glorious truths of God's boundless love for mankind, and his great willingness to receive and welcome home his returning prodigal children.

These things he *did* most effectually, by the three parables contained in the 15th chapter of Luke, concluding with that of the prodigal son.

He rebuked the Scribes and Pharisees by showing them that in murmuring against his receiving publicans and sinners, they were like the hard hearted, unloving brother of the prodigal. He reassured the publicans and sinners by teaching them that, although they, like the prodigal son, had gone far away from their heavenly Father's house, prostituting his precious gifts to sin and wickedness; yet notwithstanding that heavenly Father was willing to receive them with outstretched arms, if they would but humbly and penitently return.

He also taught in these parables the marvelous fact that there is great joy in heaven, in the presence of the angels, over every sinner that repenteth.

The foregoing are the only points of similitude we can apply, in the parable of the prodigal son, without introducing our own opinions, and thus doing violence to the truth.

The unbrotherly and hard hearted conduct of the prodigal's elder brother, partook so much of the spirit which the Scribes and Pharisees had just manifested, that no doubt they took the rebuke home, and that was all the Savior intended.

Thus the infinite and comprehensive mind of our blessed Master, could at once apply the history of a family in real life, to the spiritual condition of all the characters in his audience; and also illustrate by it, the great truths he taught, in so glorious a light, that it still has the same effect, under similar circumstances, as it no doubt had, when coming fresh from his holy lips. Who has not felt his heart melt under an inspiring influence, while reading this parable? Or, who has not seen the eyes of a congregation suffused with tears, when, with a few pathetic words, the minister of the Gospel has applied its teaching to his hearers? The humble christian weeps for joy under its influence; and with a full heart thanks his heavenly Father for his great love and mercy. The sinner is made to feel how very far he has wandered away from his spiritual rest and home. He comprehends the deplorably famishing condition of his soul, and often, as a reciprocating love to his God arises within him, with an humble and contrite spirit, makes the resolve: "I will arise and go to my Father."

Oh beloved ministering brother, whoever thou art, never philosophize upon the life-giving word of the Redeemer, but apply it in the same spirit, and for the same purpose as he did, and thou wilt have souls for they hire.

SILAS THOMAS.

Philadelphia, Pa.

:o:

Work for All.

There is not a single member of a single church, male or female, young or old, rich or poor, but should be engaged in *personal efforts* for the conversion of souls. Our army may as rationally leave the battle to be fought by the officers alone, as the church leave the conversion of the world to the ministers of the gospel. Indeed, it is a fundamental error to consider it a mere ministerial work. The work of saving souls is as truly and as legitimately within the reach of the pious pauper in the poor-house, or the religious servant in a family, as within the grasp of the most eminent preacher. The church in its entire membership is the "royal priesthood" proclaiming salvation to the lost world, and winning back souls to the bosom of redeeming love.

YOUTH'S DEPARTMENT.

For the Companion.

Will God answer Children's prayers?

Yes he will, if they are offered in true faith, and with an understanding heart. God's promise to give to whomsoever asketh of him aught, is not confined to adults, but all, though it be but a child, that ask of him, believing shall be answered, provided such things are asked for that he has promised, or that will be for our good. God is good, and he knows what kind of blessings to bestow upon all those that are good. So dear children, readers of the *Companion*, you must try and be good, by obeying your parents, avoiding the paths of wickedness; keep yourselves from the company of the idle and vicious; love God with your tender hearts, and pray to him fervently and he will bless you.

Does any one say I can't pray? Let me tell you what is prayer. It is just asking God to supply your wants. First learn to know what God has for you or for others, that you may pray for, and if you feel you, or they need any of those things, ask him in childish simplicity, with relying faith, and because of his kind love and mercy he will give. Just as your kind parents give to you the things you need or will be good for you, after asking them to do so.—Knowing what your parents have to give, and feeling your need of any of those things, you know how to ask for them. In like manner know how to ask of God.

Once, years ago, I knew a boy whose kind father went off to a far country to stay awhile. His children loved him much, although he, like so many people, loved to drink intoxicating liquors. Sometimes he would drink too much. Now this boy knew that there was much drunkenness going on in that country where his father had gone to, consequently he was uneasy about him whom he loved. One day while thinking in sadness about him he asked God in few words to remember his dear father, and to put it in his heart to quit that dangerous habit of tampering with liquor. It was only a few words of sincere, childish prayers. Did God hear it? A few months afterward a letter came home from him telling his family to have no uneasiness about him in that respect, as he had taken a vow with himself to no more drink of the abominable poison, and that he had *not touched it for several months*. He is now a grayheaded old father, and has lived up to that vow, I believe. Now this is a true story, and does it not look like if God heard that child's prayer. Oh, children; if your parents have bad habits, go to God and pray for them, or for your brothers, or sisters, or associates, that he will put it in their hearts to break from those sinful habits. And above all pray for yourselves, that you may not love sin; that you may seek the path of virtue and religion, and walk therein all the days of your life, yes, that the tender affections of your hearts may be dedicated to Jesus, who so dearly loves good children, and has blessed them, and would have them come to him, that he may give them a crown of glory, and make them angels with him in heaven.

J. S. FLORY.

Fayetteville, Wt. Va

Words of Advice.

Learn one verse of the Bible every day. This will make three hundred and sixty-five verses in the year, or about one-third of the book of Matthew. What little reader will try it? Go into your room, or some secret place, every day, for a little while, and ask yourself this question: Where will my soul be in eternity? Do not forget that God sees and remembers all you do.

It is not until the flower has fallen off that the fruit begins to ripen. So in life it is when the romance is past that the practical usefulness begins.

TALKATIVE men seldom read.—This is among the few truths which appear the more strange the more we reflect upon them. For what is reading but silent conversation?—

Christian Family Companion

Tyrone City, Pa., Sept. 7, 1869.

Bishop Clark's Sermon.

On last Sunday evening Bishop Clarke preached in the Methodist meeting-house in this place. As it had been announced that a Bishop was to preach, we went to hear him. He took his text from Acts 1: 8. "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." After some introductory remarks, in which he referred to the history contained in the former part of the chapter, and the question from the disciples that drew forth the words of the text from the Savior, the word Power became *the* subject. He asked what that power was, and answered that it must have been something more than the power of working miracles, as it was only to be given to the disciples. It was not physical power, it was not intellectual power, it was not moral power. He thus gave us to understand what it *was not*, but failed to tell us what it really was, although he himself professed to be in possession of it, and remembered very clearly the "night" when he received it. It had such an effect upon him that he made a spring, that (some who were there told him) his head nearly touched the ceiling.

Now it may not be episcopal to criticise a Bishop, but it did appear to us that it must have been *physical* power which the Bishop received, and that that power must have been in proportion to the height of the ceiling. And if the ceiling was very high, and his informants told him the truth in regard to the extent of his leap, we think it was "miraculous physical power." Herein we thought the Bishop's sermon was deficient.

He then asked the question how this Power could be received, which question he failed to answer accord-

ing to scripture. He did quote: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give the Holy Ghost to them that ask Him," which quotation we thought at the time was somewhat doubtful, and are now quite sure it was not correct. We think he might have suffered Peter to answer how we may have the promise.

The discourse continued just 40 minutes, and was delivered in a plain manner, and without manuscript, which were its most distinctive points.

Mrs. McQuade, wife of James McQuade, of this vicinity, was knocked down and run over by a freight train, a short distance below Tyrone station, two weeks ago to-day. Both her legs were cut off below the knees. She died about seven hours afterwards. She was walking on the track, which she had done many times before. She had given two tracks to the passing trains, and was killed by the third which approached from behind her, and could not be felt or heard for the commotion of the others.—She had been in town in quest of her husband who it appears remained from home beyond the expected time, and as she heard nothing of him, was no doubt going home with a heavy heart. He arrived a few minutes after her spirit had taken its departure.

We beg pardon of the Brethren of the Monticello congregation for placing the announcement of their meeting among the obituaries. It will also be found in its proper place.

At the fall Lovefeasts will be a good time to make an extra effort for circulating the *Companion*. A few hundred cash subscribers would be very acceptable about this time of the year.

It appears we made the appointment for the Lovefeast in the Buffalo branch one day to soon. It is too be on the 13th and 14th instead of 12th.

The meeting of the committee on German Hymn Book has been deferred to the 13th inst.

Corrections.

On page 450, is an article headed "Prepare for that Great Day," and signed J. S. Flory, which is an error. It should have been Michael Hady, by whom the article is still being continued. How the error occurred is a mystery to us. We make this correction at the request of brother Flory.

Page 482, line 12from top, read: the mind is *fixed*, instead of "find."

Same column, line 5 from bottom read: O think of the *reunion*, instead of "ruin."

Answers to Correspondents

M. Hady, Stony Creek, Pa. We will try your package by way of Johnstown, and see whether it will do better. I am sory, you are so much disappointed, but cannot assume the fault. If you say what Nos. are missing we will supply them if in our power to do so.

J. M. Massenmore, Three Springs Pa. 45 cents will pay your subscription till the end of the year.

John H. Stager, sends us three dollars; subscription for Mary Stager, and Jacob Kline, and says address same as before. Now how little trouble it would have been for brother Stager just to have told us what the postoffices of those two persons are, and saved us the trouble of guessing, trying, & hunting over a list of hundreds of names, as well as hours of time. His letter is dated "Coventry," and his postmarked "Pottstown," and we can find his name at neither of those two places. So we do not know where to receipt his letter to. Always date your letter by the name of your Post-office, no matter what the township, town, or church may be called. And give business matters in full no matter how intimate you may be with the editor or the office. We have a good memory, but then "too much is too much."

MISCELLANEOUS.

Selected by Kate Boyer.

The Bible.

Glance not with careless eye
The sacred pages o'er,
Nor lightly lay, the volume by
To think of it no more.

Ungrateful, pause and think,
Nor madly throw aside,
The passport to eternal life,
The sure and only guide,

Be not content to hear
What others say, but go
Like the Bereans and daily search,
Whether these things be so.

Surely tis our higest end,
Eternal life to gain;
Search then the scriptures they alone
The marks of life contain.

Lewa Ills.

Selected by B. S. Whitten.

Soul Anxiety.

Ah! if one could go through all his soul, hall by hall, chamber by chamber, story by story, and see how vast the mansion is, how it gets out of repair on every side, and how many vermin are perpetually seeking to make lodgement in it, he, methinks might afford to have as much anxiety for that soul as a house-wife has for her house, whose work begins and never ends; and who with brush and broom, and with servant following, incessantly searches, searches, searches. And yet some shingle is off, some paint is gone, some glass is broken, rats and mice are in the walls, and partitions, here and there are webs with their victims on them, and dust and dirt are everywhere. You cannot keep even a house in order; and when that house is this wondrous house of the soul, with trooping thought and feelings that no army ever equaled for numbers, is there no apprehension on account of that? And every work that a man is called to as a disciple of Christ, is one that should keep him waked up not by vulgar fear, but that salutary apprehension which goes by loves.

Humility

Humility is not meanness. It is not disagreeable; but it is lovely.—It is considering ourselves just as we are, and a desire to have others think and treat us so. It is a willingness to act in the place in which we are placed.

James A. Sell.

Selected by FANNIE HARSHBERGER.

Our Lord's Ascension into Heaven.

Upon the morn that Jesus rose
He first of all was seen,
Beside his holy Sepulchre,
By Mary Magdalene.

And then he showed himself at last
To all the blest eleven,
As they were sitting at their meat
The self same day at even.

For forty days with those he loved,
Our blessed Lord remain'd,
And taught them all the wondrous things
That to his Church pertained.

Then led them out to Bethany
And after he had given
His choicest blessings to them all,
Ascended up to Heaven.

And there at the right hand of God
With angel hosts around,
Our Savior Christ in glory sits
Until the trump shall sound,

That awful trumpet that will fill
The sinners heart with dread,
When Jesus Christ shall come again
To judge the quick and dead.

Now glory be unto the Lamb
For our salvation slain;
All glory to the Son of God
Who died and rose again.

To Father, Son and Holy Ghost
Be highest glory given,
From all the Church throughout the world
And all the saints in heaven.

Life and Religion.

It is too common a feeling that religion's chief value is in preparing us to die. It is fervently urged upon the attention of men for the reason that it will fit them to die well? But ought they not be prepared to live well

Religion is not for death, but for life. It is a means of living aright, not of dying aright. Godliness has "the promise of the life that now is, and of that which is to come."

We must not degrade religion to the position as a mere passport to heaven. It is to be lived. It is men's hearts and lives that need reforming, not their death beds. It is how to live that the Bible seeks to teach us not simply how to die.—Religion is designated to lead us to better thoughts, and deeds; to purer wishes; to nobler enjoyments, both in time and eternity.

The religion that makes us live aright here, will make us live aright hereafter.

Our life is never to end. Shall it be a life of love to Christ and of obedience to his commands? If so, death will only remove us to a more perfect realization of this for Christ.

Remember, that if you would have religion, this signifies "denying yourself, taking up the cross and following Christ," not merely denying in peace. The latter is an effect produced by true religion itself, not the sole object of religion.

Take Him With You.

Christ at the counting desk, as you meet that trembling debtor whom you are about to deliver over to the dogs of the law, to say to you, Forgive seventy times seven.

Christ at the pen, to indite that article, to turn that brilliant sentiment to his glory. Christ at the fireside, to give example to childhood of the walk and conversation that befits you. Christ at the polls, to tell you to love your country, to accord to your neighbor the love you would that he should have for you.

Christ in the pulpit instead of self, the sophistry of your own sermon, or the deductions of your own rhetoric. Christ in the pew, to practice what you hear, and to take all to yourself.

Christ on Monday morning, giving light and love to your own countenance, and causing your face to shine in gladness.

Christ at the bedside, to point the sufferer to Him who suffered for all.

Christ at the mast-head, to bear his life and teachings, when out of sight of men, unto all climes and nations.

Christ in the dungeon, to justify, solace and save from crime, and restore to citizenship again. Christ with the lost one, as she struggles with the demon of poverty and the wiles of her seducer.

Christ with the statesman, to bid him in the fear of God to do all things, knowing all government is from him. Christ at the cradle, to bend the pliant twig, and give it purpose and beauty forever.

Christ everywhere. No matter where.

The Exact truth.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than the other.

His companion advised him to throw it out. It will make your wall untrue, Ben, said he.

Pooh! answered Ben, what difference will such a trifle make? You're too particular.

My mother replied his companion, taught me that truth is truth, and even so little an untruth is a lie, and a lie is no trifle.

Oh! said Ben, that's all very well; but I am not lying, and have no intention of doing so.

Very true; but you make your wall tell a lie; and I have somewhere read that a lie in one's work, is like a lie in his character, will show itself, sooner or later, and bring harm, if not ruin.

I'll risk it in this case, answered Ben; and carrying the wall up higher, till the close of the day, when they quit work and went home.

The next morning they went to resume their work, when behold, the lie had wrought out the result of all lies! The wall getting a little bent from the untrue brick, had become more and more untrue as it got higher, and at last, in the night, had toppled over, obliging the masons to do all their work over again.

Just so with ever so little an untruth in your character—it grows more and more untrue, if you permit it to remain, till it brings sorrow and ruin.

Tell, act, and live the exact truth always.

Higher.

"HIGHER," cries the impatient bulb, as the earth arises and opens for its entrance into this fair bright world above.

"Higher," says clambering vine, as it strives to throw one more tendril around its supporter. How gracefully link after link is twined around till the summit is reached; and tenaciously it clings, as if not to lose its hold or position which it has gained.

"Higher," laughs the gay, gorgeous butterfly, as it seeks to warm itself in to life in the sun's genial rays. And "Higher," responds the sportive insect, as it wings its way through the ether blue.

"Higher," sings the lark in his morning song, as he sails through the fleecy cloud to his airy home.

"Higher says the youth, when he first beholds the broad fields of intellectual greatness spread out before him, and finds there is a work for him to perform which none other can do.

And "Higher," my friends, is a noble word, a glorious incentive to action.

The Christian, too, feels, and owns its influences. Show me a Christian whose motto is not "Higher and purer," one that minds the earthly more than the heavenly, and I will show an unhappy being, though they may strive to look the reverse. Behold the soul may strive to look the reverse. Behold the soul whose aspirations are heavenward, whose mind is stayed on God; although earthly love may vanish like the morning dew, clouds may arise, winds may howl, storms may beat against our frail bark, but the soul of the Christian is not checked in its upward career.

"Higher, Higher," cries the soul, after tossing on life's rough sea, earnestly desiring to behold the beauties, the glories, that await the faithful, tempest-tossed pilgrim.—*Guide to Holiness.*

Faith, Hope, Charity.

A distinguished orator once beautifully remarked: "Faith is the substance of things hoped for, the evidence of things not seen." In faith nearly every thing pertaining to the duties and responsibilities of life is begun and carried on.

The farmer plows and plants in faith. The mechanic, the artist and the tradesman, all labor in faith. It is the golden chain that binds us to the future, and thrills us with "joy unspeakable and full of glory." It enables us to climb in the dark, assured that we shall see the glory of the future world in all its splendor. It goes with us beyond sight and lays hold of the very throne of God, and when all else is dark, it helps us to cling alone to the cross.

"Hope" says an elegant writer, "is an anchor of the soul, sure and steadfast." It is grand to contemplate the calm soul amid the raging billows of death quietly resting on the arm of hope. But for the courage and fortitude hope inspires, life would be shorn of its sweetness.

Charity or love is the sweetest element in a loving heart. She spreads a mantle over the faults of others, or, as one of old expresses, it "hides a multitude of sins." She rejoices in the "truth" and speaks with a sweet "voice" to all those in error, and with her gentle pursuasiveness seeks to woo them away from wrong, while she points to the path of truth. Faith, Hope, Charity, the motto of the Good Templar, teaches him to have faith in God, hope in a blessed immortality, and love for all the poor, distressed and suffering ones of earth. We can but urge all the members of the order to exemplify in their lives the noble principles involved in Faith, Hope, Charity.

Curiosity is one of the permanent and certain characteristics of a vigorous intellect. Every advance into knowledge opens new prospects, and produces new incitements to further progress. The more we read and study, the more we think; and as thought engenders thought, so will one idea lead to another. Place one idea on paper, another will follow it, and still another, until you have written a page. It is impossible to fathom the mind; there is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If we neglect to think ourselves, and employ other people's thoughts, giving them utterance only, we would never know what we were capable of saying and doing. At first our thoughts or ideas may come out in lumps, homely and shapeless; but no matter, time and perseverance will arrange and refine them. Learn to think, and you will learn to write; and the more you think, the better you will express your ideas.

The Blessings of Poverty.—If there is anything in the world that a young man should be more grateful for than another, it is the poverty which necessitates starting life under very great disadvantages. Poverty is one of the best tests of human quality in existence. It demonstrates stuff and stamina. It is a certificate of worthy labor faithfully performed. A young man who cannot stand this test is not good for anything. He can never rise above a drudge or a pauper. A young man who cannot feel his will harden as the yoke of poverty presses upon him, and his pluck rise with every difficulty that poverty throws in his way, may as well retire into some corner, and hide himself. Poverty saves a thousand times more than it ruins, for it only ruins those who are not particularly worth saving, while it saves multitudes of those whom wealth would have ruined.

Loving And Hating.—If you love, love more. If you hate, hate less. Life is too short to spend in hating any one. Why war against a mortal who is going the same road with us? Why not expand the flower of life and happiness by learning to love, by teaching those who are near and dear the beautiful lesson? Your hands may be hard, but your heart need not be. Your form may be bent or ugly, but do you not know that the most beautiful flowers grow in the most rugged, unsheltered places? The palace for care, the cottage for love. Not that there is no love in the mansion; but some how, if we are not very careful, business will crowd all there is of beauty out of the heart. This is why God has given us the Sabbaths and Saturday nights, that we may leave business in the office and have a heart-cleaning.

It is our privilege that we are not wholly understood by others. It is the blessed gift of God, that we have within a secret citadel open only to himself and his Son. We can better teach ourselves and help others, by the aid of the reserved and hidden power. The mysteries in our breast are a force to us; they help us to be courageous and strong. Thank God, we all have a profession which cannot be revealed, but which makes us full of manliness, if we will only truly and sincerely cherish it.

Benefit your friends that they may love you still more dearly; benefit your enemies that they may become your friends.

As waters in motion are purest, so saints in affliction are holiest.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's nam and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Dear Brother ; You will hardly accept an apology for not redeeming my promise to contribute an "occasional," before this time. Nothing of special or general interest transpiring here it was needless to encumber your paper. But seeing you are apprehensive of a "drought" I thought I would look up something that might interest a part if not all the readers of the "*Companion.*" I regret to see that you receive so little aid from the brotherhood during the summer season. I have observed this ever since I have been a reader of our periodicals. But you will not censure us when you consider that the church is mostly composed of agriculturists, the duties of which are very pressing at that season, and allows no cessation from toil. Another reason is, most of the contributors are engaged in the ministry, and all their Sabbaths are, or ought to be devoted to study and the ministry of the word. This suggests the propriety and necessity of our beloved sisters, the Tryphenas and Tryphosas of the church, relieving their brethren, who are engaged in other fields. I am glad to see some of them appreciate the situation, coming up to the work with willing hands and pious hearts.—Thanks to sister M. M. Hutchinson of Missourri, for her reflections on the death of her "little Emma." It awakenned responsive echoes in thousands of mother's and father's hearts; for how few of the parents of Christendom have not burried their Emmas, their Marys, their Anna's, their Edwards, their Johns, their Josephs, &c.

Many of our sisters, I *know*, have the gift to communicate, and a little encouragement is all that is wanted to induce them to take up the work. I happen to remember, just now, some in our district here who are eminently qualified to contribute to your, or rather *our* paper, and let me hint to you sisters, you are as accountable as others for the disposition you make of your "*talents.*" You can discharge vast and important duties, that your brethren cannot, from obvious reasons, possibly perform. You that guide the helm of house-holds, occupy a position enabling you to accomplish more than the most devoted could think to realize. The work of "*bringing up children,*" moulding minds and hearts for eternity, preparing future generations for happiness or misery, even in this life, much more the world to come, and fitting them for their respective stations, is largely committed to you, and cannot you speak through our papers to the thousands of our "young women who yearly asume matromonial engagements, words of caution, of advice, of admonition, of encouragement, and of instruction. I believe it would be attended with the happiest results.

Tell them by what process of training you succed in gaining the *confidence and obedience of your little ones.* Tell them how you secured them from the snares and corruptions of *fashion,* and instilled into their hearts a love for meekness and piety. Tell them how you gained the love of your husbands, and how it grows with your growth and strengthens with your strength. But I did not mean to dictate to you, yet I hope you will be moved to pounder my imperfect suggestions.

I wanted to tell you, brother Henry, what we have been doing in this part of the Lord's heritege, but my letter assumed a different character, probably for the better, therefore I will lesve that for next week. I have contemplated writing you a connected series of letters comprising the geography of our district, the history of the churches or congregations that compose it, their preseut condition, and the character of opinions that prevail here on the subject of religion, but I do not know if I can succeed.—Praying for your success in your several important vocations, I yet remain and hope to continue, your fellow-Laborer.

D. C. MOOMAW.

Clover Dale, Va.

Brother Holsinger : In looking over the *Companion* to-day, I find I made a mistake in the article I wrote the other day, and feel in duty bound to correct it. I there said I read brother Crosswhite's and also brother Bahr's article on "Is baptism necessary to salvation;" and thought both arrived at the one conclusion that it was not. I really thought I read something to that effect written by brother Bahr but in looking over the paper to-day I find that he merely asks the question, and inquires for the meaning of scripture bearing on the subject. Hoping you will pardon the error I remain

Your sister in the Lord.

FIANNA F BARR.

The error is a pardonable one, we think. We had ourself inferred from the asking of the Query by brother Bahr, that he entertained the negative view of the question, but upon a second reading we think it will hardly suffer it. Brother Bahr no doubt will define his views more clearly.—EDITOR.

Brother Holsinger: Last mail I sent you a letter containing Church news, relative to this arm of the Church, in which I made an omission. I stated that G. W. Crouse and Charles Masters were chosen to the office of Deacon at our lovefeast meeting, the 10th and 11th of August. There were *three* chosen, the two above named and also brother Samuel Riner. Please correct and oblige.

SUSANNAH M. SANGER.

Oak Hill, W. Va.

To Brother Elias Caylor.

Will you be so kind as to write to me, and state more fully about your visit to Harrison county: I wish to know how many members are living there, and who has been chosen for a teacher, and a deacon ?—

I would have written directly to you, but, you did not give your address, in your *Report,* as published in the *Companion.* Yours in love.

Address, PHILIP BOYLE.

New Windsor, Md.

To the Brethren.

I wish to procure a *German* copy of Brother Peter Nead's first book on "Primitive Christianity" It was translated into the German Language about 35 years ago, by Elder John Winebrenner, of the Church of God.

Any Brother or person who may have a copy of the same, and would be willing to spare it, will please write me, and I will pay the cost of

the book, if the binding is still good, I wish to get a copy for a German friend in *California*.

PHILIP BOYLE.

New Windsor, MD.

To the Brethren in the West.

No providential interference I expect to visit Iowa, Kansas, and Missouri, sometime in October. I will stop in Harrison county Iowa first, and from there to Kansas and back through Mo. I think of locating in the west. I would love to hear from brethren in western Iowa, and those other named, states. I will start so as to be able to make out a suitable route.

DANIEL SMITH.

Hagerstown, Ind.

Announcements.

LOVE-FEASTS.

Six miles N. E. of Urbana, Illinois, and four miles east of Thomastown where brethren may be found, on the, 18th of September. J. Barnhart, Urbana, Ills, may be addressed.

In the Irvin Creek branch, six miles southwst of Menomonia, the county seat of Dunn county, Wisconsin, on the 9th and 10th of October.

Sept. 11th and 12th, at the house of S. A. Honberger, 5½ miles north of Fontenelle, Nebraska.

Sept. 18th and 19th, in the stone meeting-house, 4½ miles N. East of Marshalltown, Iowa.

Sept. 18th and 19th, in the Hudson branch, McLean Co., Ills.

Saturday, September 11th, 2 miles North of Plattsburg, Clinton County, Missouri. Those coming from the east will stop off at Lathrop, and from the west at Osborne. A series of meetings will begin one week prior and be continued to the time of the Love-feast.

At Waterloo, Iowa, September 25th and 26th.

Sept. 15th and 16th, at Daniel Rothrocks near Hackedell, Ills.

At Clear's Meeting-house, in a branch of the Yellow Creek congregation, Pa., on Saturday evening, September 11th, commencing at 4 o'clock. Meeting next day.

October 15th, Nettle Creek congregation, Wayne county, Indiana.

In the Jacob's Creek congregation, near Dawson Station, Pa., on the Connellsville R. R., October the 16th, 10 o'clock, P. M.

October the 26th, in the town of Osawkee, in the Grasshopper congregation, Jefferson County, Kansas.

In the Hurricane Creek congregation, Bond county, Ills., September 18th and 19th. Mulberry Grove, on the St. Louis and Terre Haute R. R. is the stopping place, where there will be conveyance on the 17th.

In the Meadow Branch congregation, Carroll Co., Md., on the 16th of October.

September the 24th and 25th, 8 miles south of Delphi, Carroll County Ind. Brethren coming from the East will be at Delphi on Tuesday evening previous to the meeting.—Those from the South and West, wil come to Lafayette.

In the Green Mount meeting-house, Rockingham County Va., September 11th, commencing 2 o'clock P. M.

October the 17th, in the meeting-house in Antioch, in the Antioch congregation, Ind.

In the Buffalo valley congregation, Union county Pa, October 13 and 14, commencing one o'clock P. M.

Near falls City, Richardson county Nebraska, on the 16th and 17th, of October. See correspondence from C. Forney in No. 33.

October the 9th and 10th, 4 miles south of Springfield Mo., at the house of brother Henry Clay.

In the Yellow Creek congregation, Bedford county, Pa. October the 19th, commencing 4 o'clock P. M.

October the 21st, in the Clover Creek congregation, Blair county Pa, 4 o'clock P. M.

In the Log Creek congregation, Caldwell Co., Mo., at the house of brother David Hardman, Sept. 18th and 19th.

In the Monticello congregation, White Co., Indiana, September 24th commencing 4 P. M., and meeting over Sunday. Railroad station, Monticello.

In the Coon River arm Sep. 18 and 19 near Panora Guthrie Co., Iowa. By R. R. stop off at Dexter or the C., R. and P. R. R. or at Jefferson or the C. and N. W. R. R. Address, J. D. Haughtelin, Panora Iowa.

To all the above special invitations are extended, and to many very pressing requests for ministerial aid.

Query.

Will some brother, through the *Companion* please answer the following: Is the mode of conducting *Revivals*, as practiced by the popular denominations at the present age, in accordance with the Gospel of Christ? And is the "Public Mourner's Bench" the institution of the Almighty Father? If not, is it the proper place to seek the pardon of sins?

B. S. WHITTEN.

Liberty, Va.

LIST OF MONEYS received, for subscription, books, &c.,

H. Clay, Springfield, Mo.	1.00
Mrs. John N. Slinghuff, Fairview Pa.	.75
Jeremiah Beeghly, Accident, Md.	8.75
Mrs. M. A. Sullivan, Peru, Ind.	.70
Jocob Miller, Little York, Ohio.	1.50
Isaac Hutchison, Lindside W. Va.	1.50
S.P. Brumbaugh, James Creek Pa.	1.00
John H. Stager, address not given.	300
Henry Keller, Nevada, Ohio.	8.50
J. F. Neher, Rossville, Ind.	1.50
Eunice Holsinger, Altoona, Iowa.	1.00
Miss Sidney Correll, Connellsville Pa.	25
B. Gnagh, Ashton, Ill.	3.00

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Erratism.

An error occurred in the obituary notice of sister Lydia Neher, No. 29. The number of the hymn selected should have been 598, Asleep in Jesus &c.

In the Pleasant Valley Congregation sister ANNIE GARBER; aged 80 years, 5 months and one day. She was a Member of the Church about 50 years. She was taken ill on the 7th of May, and bore her affliction with christian patience. Funeral services by brother Jesse Crosswhite and the writer, from John 5 : 28, and 29 : Visitor please copy.

F. W. DOVE.

In the Antietam congregation, Pa., August 28th. JOSHIA E., son of brother Daniel A. and sister Rebecca Fahrney; aged one year, and four months, less three days. Funeral services by Henry Koutz and A. Golly

In the Aughwhic congregation, Huntingdon, Co., Pa., Aug. 24th, friend KATE S. MYERS, wife of Seth F. Myers and daughter of bother and sister Catharine Spanogle; aged 23 years, 9 months, and 11 days, leaving no children but a sorrowing husband, father and mother, brothers and sisters to mourn their loss with whom we tearfully sympathize. May her husband who is still without the pale of the church militant seek comfort for his sore and trying situation by complying with one of her last requests to prepared to meet her in heaven. On examining the condition of her mind she seemed to entertain a hope of Eternal rest, and fully resigned to her lot, and when the "King of terrors" approached and her husband and friends stood weeping around her she would say: "Dont, fret for me," and bidding all a last farewell she took her leave for the Celestial world.—Although her separation from her husband and friends no doubt has caused much sorrow to them we hope the separation will not be a final one, but trust we will all be prepared to meet in heaven, to be parted from each other no more

The funeral was attended by a lare concourse of people and the occasion improved by brother A. L. Funk and the writer, from Job. 14 : 1.

JAMES R. LANE.

In the Monticello congregation, White Co., Indiana, September 24th commencing 4 P. M., and meeting over Sunday. Railroad station, Monticello.

In the Bottetourt congregation, Virginia 10, sister ELIZABETH NOFFSINGER; aged 82 years, 2 months, and 7 days. In her praise, we are glad we can say. She was eminent for her practical piety, and exemplified the sublime beauties of the christian religion by her unwearied devotion to her duties to the Church, to her neighbors, and also to her family. She goes peacefully to rest, a sheaf fully ripe, and having walked in all the ordinances and commandments of her Lord blameless, her friends and brethren rejoice in the hope of her felicity in the eternal world.

The funeral services were permormed by brethren J. C. Moomaw and Jonas Grabill.—Subject, the advantage of a holy life. Rev. 14 : 13.

D. C. MOOMAW.

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VOLUME V. TYRONE, PA. TUESDAY, SEP. 14, 1869. NUMBER 36.

Tha Beauty of Holiness.

In the delicate evanescence that blooms on the rose,
As its loveliness petals to day light disclose—
In the pure white lily with cowl of white,
As its snowflake vase is opened to sight,
There is beauty, but none in these flowers can find
A beauty like that of the holy mind.

In the lark that at dawning of morning upsprings,
And gayly soars upward on quivering wings,
And pours out and raises a rapturous strain,
That echoes far over the woodland and plain,
There is beauty, but who in creation can find
A beauty surpassing the holy mind.

In the [illegible] glow,
[illegible]
[illegible]
[illegible]
[illegible]
A beauty [illegible] mind.

W. F.

For the Companion.

Prepare for that Great Day.

But we should always have a reason for doing certain acts. Now have we a reason for preparing for the great day, and what is it? We have a reason in this: because our eternal life depends on this preparation, as we have said we will either be saved or be damned. If we do God's will here, and are prepared to meet our God, then we will be saved, and our salvation shall be an everlasting one. On the other hand, we will be damned and our condemnation will be an everlasting one also. Now should this be a reason enough for every one of the human family to prepare himself. But we have another reason also. We should bear in mind that we have to meet an all-knowing and all-searching God. One who not only knows the outward christian, but who knows each and every sin which we have committed. The hypocrite may deceive man, but not God. Just think of it christian reader, that God's word proclaims before men to be a christian, who at the same time that they honored God with their lips, their heart is far from Him. Remember God knows all thy thoughts, good or evil. What will you have to say when you stand before God, and be in his right-eous presence shall you not then be a hypocrite? But more, we may be careful not to do anything wrong in the presence of a christian, but when we are among the world, how often do we indulge in sinful ways; such as vain and idle talking, jesting, &c. &c. Just think of it, and remember that God knows all.

How many then might [illegible]
Were [illegible] great [illegible].

[illegible] watch all our movements, and see if they are in the right direction?

But considering these points, should not the true christian have cause to rejoice, when he looks forward and sees the glorious, the joyful day nearing itself when he will be delivered of all his trials and his troubles here. Oh, christian, take courage, and live up to thy profession; follow thy Savior in his footsteps. If God knows all the sins which are committed here on earth, will he not also know the troubles and trials which thou hast passed in this vale of tears? But more, he will also know and remember the wrongs which thou hast suffered, and, of course, will reward thee accordingly. Remember then thy enemies will be where they will not disturb thee any longer.

Therefore, let me entreat thee, brother and sister, take fresh aim, donot lose sight of thy mark, but keep it ever in view. Here we are surrounded by temptations, troubles and trials, more than we are sometimes able to bear, but think then all shall be at an end. God wants us to be saved. Christ came to open a way for us, whereby we can be saved. The Holy Spirit will lead us on that place where we all can help to praise Father, Son, and Holy Ghost, in a world without end. May God, then, press the importance of preparing ourselves, into our hearts, so that none will be lost, but be fully prepared when the Lord cometh, and then be saved with an everlasting salvation, should be the desire and prayer of every christian.

MARY

Stony Creek, Pa.

For the Companion.

The Heavenly Image.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly."

The Apostle Paul informs his Corinthian brethren that as they have borne the image of a corrupted nature, they should also bear the image of an incorrupted, or heavenly nature. Our first parents were created in the image and in the likeness of God, after the heavenly principle, which is love to God and one another. But through disobedience to the law of God, they fell from that exalted state of purity, and were forced to leave that garden, so beautiful, and to wander as guilty rebels, in a world of sorrow and pain; to till the ground that was cursed for his sake, until he should return to the same, from whence he was taken. Adam is now an earthly being, subject to all the miseries of a guilty conscience, misfortunes and uncertainties of a fallen and fallible nature. Here our first parents were left in their lost condition, but not by themselves. Their children imbibed the same nature; all bear the same image which is earthy. This is the nature the Apostle informs his brethren they have borne. We have all received our part, and we will venture to say that from Adam to Christ, there was not a single one in possession of this heavenly nature; for there was no means whereby men could be made perfect. "There was none good, no not one." The law that was given by Moses could not make the comers thereunto perfect; for it was not possible that the blood of bulls and of goats could take away sins. I have no delight in such sacrifices and

offerings, saith the Lord. Those offerings and sacrifices only pointed to Christ, our true sacrifice, and the law was only a "shadow of good things to come"; which had its fulfilment when our Savior bled upon the cross. Then, and not until then was the redemption of man completed. Our Savior was the Lord from heaven. The first man is of the earth earthy; into whose image the world has been modeled and fashioned, and made after his corrupted body. The "second man is the Lord from heaven," into whose death every regenerated man and woman has been baptized, and have put him on, that they might walk in newness of life. They have put on the "heavenly image," in imitating the Lord Jesus Christ, by adhering to his examples and obedient to his laws. As we have borne the image of the earthy we shall also bear the image of the heavenly." We all know the trials and sorrows that we have to undergo while we follow the dictates of our own rebellious nature; we know that there is no peace nor comfort to be found in the world; there is nothing here that is perfect nor endurable; all must decay, fail and perish. But thank God, Brethren, our divine Master has come and redeemed us from the law of sin and death; has promised us that we shall never see death, if we "crucify the flesh with the lust thereof"; if we understand the law of heaven, the life and commandments of our divine Master, we then can imitate him, and we are bearing his image. But if otherwise we are still bearing the image of the earthy, and need the new birth.

SAM. C. BASHOR.

Whitesville, Missouri.

For the Companion.

Sin.

BY EMMANUEL UMBAUGH.

"In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape his teeth are set on edge." Jer. 31: 29, 30.

The above words were spoken by that great Being who created all things and now guides and governs the Universe. He revealed by this language the great truth that under the administration of our blessed Savior, which was to come and under which we now live, the sins which were committed by the parents would not be imputed to the children as was the case under the Law, but every man should give an account for his own actions. The condition of the world at the time in which God used the above language was truly pitiful; and it was the act of disobedience perpetrated in the garden of Eden that brought thme into this miserable condition. They were prohibited from partaking of the tree of life on account of the sin in the garden.—Even their own purity did not promise them the power to reach forth and partake and live forever. Ah, yes, their condition was hopeless i deed! There is no wonder that God began pity them, and promise them that there was time coming in which each one should set h own teeth on edge by eating the sour grape.- Thanks be to the Lord, he has kept his word.- Christ has made us free. He has brought within reach of the tree of life. We can no reach forth and grasp its life-giving fruit no withstanding the fall in Eden. Jesus has b come the first fruits of them that slept, and h now brought life and immortality to light. H arose from the grave, and thus robbed it of i power. He plucked the sting from Death. A though many have slept in the grave thousand of years they will one day come forth. W must all be laid in the silent tomb, otherwi God's sentence upon the world would not b fulfilled: yet Christ has interceded and will b brought forth to life. The Lord gave the pe ple knowledge of the fact, under the new cov nant, he would not remember the sins of h people, but would pass by their transgressions- Jer. 31: 34. Also Micah 7: 18.

"There is, therefore, now no condemnatio to them which are in Christ Jesus, who wal not after the flesh but after the Spirit." Ro 8: 1. Consoling thought! The transgressio of our progenitors no longer stand open again us, the wrongs which we now commit are pa doned through the atoning merits of our Redeem er; and we are in possession of the means which we can gain a glorious heirship with t sanctified, who have gone before us. We shou be very careful, however, for while in the wo we are not exempt from the possibility of bei condemned as some suppose. (Heb. 10: 26) all sins cannot be pardoned inasmuch there no such provision in the Economy of grace. Heb. 6: 4.

For the Companio

Close Communion.

Why do not the Brethren commune with o er denominations?

I am living a distance from our regular m ting places, and I am surrounded with other nominations. I frequently get into conversati with them about religious matters, and I asked questions about different subjects among them is the above: Why we do not co mune with them? They say it is not their s

per, but the Lord's; and some told me already that we do wrong when we keep our communion, that we do not extend an invitation to other denominations, or to all Christian professors. Some again told me that they could go along with us and take the Supper, and have their feet washed, &c., but we would think ourselves too good to do so, and consequently we did wrong.

Now to those that say they could commune with us, I would say, they are invited to come; and as soon as they are willing to come as we learn the doctrine of our Lord, they are welcome to do so. We find that a certain man made a supper and bade many, and when the time came they made excuses. Just so with regard to the Communion. The Savior said: "I am the door," &c. And also "he that climeth up some other way is a thief and a robber."—According to my estimation they are not willing to stoop so low to come in at the door that our Savior opened for us.

Now for an illustration. suppose a man would prepare a Supper, and bid his friends and neighbors to come into his house and partake of the supper, and they would come, and some would enter the door of the good man, but others would come only to the house and would not be willing to enter in at the door, but desire of the good man to hand their portion outside that they may eat. Do you suppose he would have a right to do so? I say nay. And just so as regards the Lord's supper. As long as they are not willing to come they have no right to commune with us.

NOAH B. BLOUGH.

St. Chairsville, Pa.

For the Companion.

Ruling Capacity.

If a man is capable of governing others; it will be plainly manifested by the economy in which he rules the private territory and members assigned to his care. If the private territory and members, which naturally belong to him, are rightly governed, then we may come to the conclusion that he is worthy of extended ruling powers. Positions of responsibility should be alloted to no one until he has proven himself faithful in things of less value. Those who are "faithful over a few things," will be made rulers over many things.

It may easily be perceived by the works of God that he did not deem it proper that man should occupy a position on earth without some grand responsibility resting upon him. To occupy his time and attention—he has given to his care much surface upon his body, which he may regard as the territory of his kingdom, over which he is under much obligation to keep a careful watch and use his powers to expel from his empire every enemy that may dare to intrude upon his just rights. He has given him many members, which he may consider the subjects of his kingdom, and it is his duty to see that each is kept at its proper place and engaged in the work properly assigned to it. He has likewise given him many faculties to serve as tributary governments, for his kingdom, and he should be careful that he exacts nothing from them that is unjust.

A man that is capable of properly governing such a vast kingdom is eminently better capacitated to rule an empire, than one who is altogether unable to govern his own body: hence those who desire to be placed over others should look at their own kingdom and see if all things are properly regulated. If you desire to be a teacher of God's word see if you have taught and convinced your members of the truth, and persuaded them to adopt it. If you have accomplished this you are capable of being one of God's holy teachers, as you can teach convince, and persuade other members as well as your own.

Man need not want for something to do with such a vast kingdom at his command. He stands a king of a kingdom.—We need not doubt his right to the throne for God has placed him there, and there he must remain till a higher power shall demand the surrender of his throne, destroy his kingdom, and reserve him until the judgement of the great day. If he has properly used his power and rightly governed his kingdom, God will give him a kingdom and throne "not made with hands, eternal in the heavens."

Hence, reader, strive to perfect yourself in governing your earthly power, and if you be a faithful ruler God will place you over a kingdom and your dominion shall have no end, but remain for ages to come.

J. H. MOORE.

Urbana, Ill.

A Good Deal of Difference.

"It makes a good deal of difference," said Mr. Moody in the Chicago noon prayer-meeting, whether you take hold of God, or whether God takes hold of you. My little girl to-day refused to let me take hold of her hand when we were walking together. She thought she could go alone. But when she came to a place that was slippery she took hold, first of my little finger, and then, as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely and said, 'Papa, take hold of me." She knew I was strong, and that she could not fall unless I fell. Now." said he, "I have been slipping, slipping for the last eleven years, and the reason is, that I have not put my hand into the hand of God. I have been trying to take hold of him, but not asking him to take hold of me. As long as he has hold of my hand I can't fall. He would have to be disenthroned first. If our hands are placed in his, whose throne is in heaven, we never can fall down into hell."

It is greater mercy to have a spiritual appetite for the means of grace, and to be providentially debarred from enjoying them, than to have opportunities of attending them without an appetite for them.

For the Companion.

Evening.

By M. STROM.

There is a quiet mysterious charm in the gentle hush of the evening hour that brings peace and reflection to our restless spirits. The sun now slowly sinks in the west, and, as his last rays robe forest and field in a soft, radiant splendor, seems to breathe a silent goodnight to earth's weary ones, who now feel that the cares and temptations of another day are past, and they are one day's march nearer home and rest.

The serene gleries of this solemn impressive hour, cannot fail to lead our hearts in humble gratitude and adoration up to nature's God, whose hand has written such sublime lessons for our thoughts everywhere o'er all this beautiful earth, as well as in yonder evening sky so resplendent with the rosy hues of fading day.

In the gathering silence and shade we lose our indentity with the surrounding life and the soul is borne on swift wings beyond the present to the future,—to the gradually coming evening of life. To the thoughtful mind the quiet peace and grandure with which nature sinks to rest dimly foreshadows the faithful christian's eve of life; the eve that precedes the night whose morning light is from eternity, and whose repose is the rest of a soul at peace with God. How sweet it must be when our summer day merges into the evening of life to look back from the shadows of the deep, dark valley, which lies before us, and contemplate a well-spent life where no intentional misstep can be recalled, where it can be said for us, "we have done what we could." Then will the rough and uneven places in our pathway seem less rugged and the bright, sunny spots will sparkle in the starry crown awaiting us. Happy, indeed are they whose intercourse with the world has not changed their holiest feelings. To them the fitful shadows bring no fear for they portend that the eventide has come and their life-work is finished. Their weary feet brush the dews on Jordan's banks, but its cold, dark waves have no dread, through the gathering shades of death they see the snowy gleam of angel's wings that wait to bear them to their immortal home; and Christ the light of life, whose glory outshines the noonday sun, will cause the shadows to flee, and dispel the night in endless morn.

"Take My Yoke upon you, and Learn of Me."

MATT. 11: 29.

The desire for knowledge appears to be one of the fundamental principles of the human mind. This is observable from the many exertions that are made for its attainment. Men will risk their lives to obtain a knowledge of that which is yet undiscovered. Hence, they traverse the rugged mountains, descend into the gloomy caves, and climb to the summit of volcanoes, all for the purpose of gaining knowledge.

The knowledge which we obtain from material objects, may be denominated worldly wisdom. But that which we wish to notice more especially is spiritual wisdom. This wisdom consists in the knowledge and fear of God. The wisdom of the world is only calculated to bless and adorn our present existence, but the knowledge of God fits and adorns us for a future existence. This then is the knowledge that we should most desire, yet when we compare the general exertions that are made for that of the former with the latter, it appears that men prefer worldly wisdom. The sciences are studied with unrelenting zeal; the biographies of our most noted men are daily read, and their actions and even gestures are imitated, while the Bible which contains the history of him who is worthy of all imitation, is neglected.

We are creatures of imitation, and it is natural for us to imitate those in whom we have confidence; hence, if we do not order our lives according to God's revealed will, does it not show a lack of faith? Does it not show that we are not willing to be taught of him? As long as we are unwilling to accept him as our teacher, and try to imitate him, we cannot be his disciples; for these only are his disciples who are preparing themselves for a future state, and this we cannot do without learning of Jesus. Hence he says to those who would be his disciples "Learn of me." Jesus not only says "learn of me," but first says, "Take my yoke upon you." From this we infer that there is a burden to bear, and this is rhe reason why so many are unwilling to learn of Jesus. It is true there is a burden to bear in obtaining worldly knowledge, but it is more in consonance with our high and exalted ideas. The knowledge of Jesus humiliatse us.

In Matthew 5: 3, we read that Jesus "opened

his mouth and taught." And what did he teach? "Blessed are the poor in spirit." This teaching was in direct opposition to the high-minded audience which he was then addressing, but Christ wanted to teach them that it is only the meek that can possess his Kingdom. When Christ said "Except ye become as little children, ye cannot inherit the Kingdom," he did not mean that those whom he was addressing should shrink to the physical dimensions of little children, but that they should possess a mind similar to that of the child. From this, if we observe the state of mind that the child possesses, we may see the state of mind that we should inherit, if we wish to be taught of Jesus and be the subjects of his Kingdom.

The relation existing between us and our heavenly Father is similar to that of the child and parent; and there is nothing which so endears a child to its parents as a disposition to take their advice and instruction. So it is with us in our relation to God. We cannot expect to be the objects of his love as long as we are unwilling to receive his instructions. Hence it is necessary that we have a teachable disposition: that our high and exalted minds be brought down, and "every thought to the obedience of Christ."

This appears to be the yoke that we must take upon us in order that we may learn of Jesus, and it is to be feared that it is bearing heavily on many of us. The high and up-lifted mind of man appears to ever have been a barrier in the way of the successful teaching of Jesus, and notwithstanding a man was sent from God to prepare the minds of the people for its reception, all the mountains and hills appear to not have been brought down. The Pharisees were too high-minded to receive the teachings of Jesus, and it is to be feared that a little of that pharisaical spirit is still existing even among those who profess to accept the teachings of Jesus. We sometimes, perhaps, feel ashamed to practice what we have learned in the presence of the world, but remember, if we are ashamed of Jesus and his teaching he will also be ashamed of us. Let us then be ever ready to take this yoke upon us and learn; for as it is natural for us to seek after worldly wisdom, and prepare ourselves for a present existence, so natural it is for the true and devoted christian to seek after spiritual wisdom, and prepare for a future existence.

Reader, are you making every effort to obtain this wisdom? Do you make the Bible your chief text book? Do you make an application of its principles to the governing of your lives? If so you will be prepared to enter that place where it is said, "eye hath not seen nor hath it ever entered into the heart of man the joys that are prepared for them that love him."

JOHN B. BRUMBAUGH.

How to become a Christian.

It is not for the righteous that we write these words, How to become a Christian, and it is in no spirit of irreverence that we write them; we seek to interest—we hope to instruct—a large body of young and middle-aged persons who do not as yet accept the Great Teacher, but who are thoroughly honest in their present opinions, and do not see or feel the necessity for accepting Christ as a means of present safety or future salvation. We write now for those who take the ground that, inasmuch as they came into existence without their own volition or choice, they rest their case with the Author of their being. It is a fact that many intelligent men and women take a *negative* view of the popular preaching of the day, charging that not a few professed Christians are so inconsistent as to preach one thing and practice another—that, in short, their religion is only a cloak, a sham, and the wickedest hypocrisy—and that they, the negatives, will have none of it. As well might they condemn a good bank because of the counterfeit notes in circulation bearing its name. Wheat and tares grow together; so do the virtuous and the vicious. But it is not so nearly impossible to live the life of a true and consistent Christian as many imagine. The chief conditions or requirements are these—taken from Christ's own declarations:

To love God with all the heart, with all the soul, with all the mind, with all the strength; and

To love one's neighbor as one's self.

To be sure, all the requisitions of the Decalogue are embraced in these brief utterances, but there is nothing in them that any fair-minded man can object to.

In this article we do not propose to discuss the question of "total depravity," or "original sin;" and we leave all dogmas and theological questions to the denominational commentators and ethical hair-splitters. Some fatalists will have it that

"You can and you can't,
You shall and you sha'n't—
You'll be damned if you do—and—
You'll be damned if you don't"

We, however, shall take the ground that, like the universe, man was created according to design, and for a purpose; that no mistake was made in his original construction; that in God's own image created He him; and that His work was absolutely perfect. Behold the master-piece of His workmanship—in the great dramatist's conception:

"What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how ex-

press and admirable! in action, how like an angel! in apprehension, how like a god!"

To man was given dominion over all created things—over nature itself; and it was and is his to use all the elements—air, earth, water, etc.—for his enjoyment, development, and replenishment. Faculties were given him by which he is enabled to invent, construct, navigate the ocean, and communicate with lightning speed his thoughts to the remotest quarters of the globe. Aye, more than this. He is enabled to foretell coming events; he can predict the course and condition of planetary bodies hundreds of years in advance, with scientific certainty. More, even, than this. He can commune with angels and with God! When his faculties are developed, awakened, and illuminated, he may place himself in direct communication with the Almighty! If this be not so, where is the efficacy of prayer? Is there no such thing as a Providence? Are we not sometimes guided by an invisible power, principle, or spirit, as by a lamp hung in the heavens? Are we not thus forewarned, and so forearmed? Was not man made as much to worship as to eat, drink, and sleep? Is he not constitutionally religious? Is not the Christian theory in perfect harmony with man's organization? Have we not the faculties that exactly respond to the requirements of His commands? Is it not the function of Conscientiousness to secure righteousness? Of Benevolence, to give charity? Of Hope, to desire immortality? Of Spirituality, to give Faith in the unseen? And of Veneration, to worship God? Is there anything inconsistent in the requirement to "do as we would be done by?" or to "love our neighbor"—not more, not less, but *as* ourselves? In those times when, as we are told, men lived in their passions; when might was right, men were governed by the principle of revenge, and the law was "an eye for an eye, and a tooth for a tooth." But Christ taught the sublime doctrine of forgiveness, and that we should "overcome evil with good."

In one sense it may be said that man is born an animal, and ripens into an angel. This is in keeping with his anatomy, physiology, phrenology. He has a threefold nature, adapting him to these different states and conditiens. At first, only the senses and propensities are developed, and he lives to eat, sleep, and grow. He is in no sense accountable or responsible, but like plastic wax or clay in the hands of a modeler, may be developed into a man or a demon; but if left without direction he will become what surrounding circumstances make him. Still, man is God's latest and greatest creation, to whom is given dominion over nature. Consider the mechanism of his body. Look at his brain with its vast complication of mental machinery through which thought, feeling, memory, and emotion are manifested! Think of his immortal soul! See his almost infinite capability for improvement! What powers of endurance are his! What almost miraculous feats he can perform! He is at once both herbivorous and carnivorous. He inhabits all climates and can endure almost all temperatures. He is not only self-sustaining, but steadily progressive.

But the question is, "How to become a Christian" A pre-requisite to the attainment of such a result is a "change of heart." What is a "change of heart"? Is it not a change of purpose? Whereas yesterday I was absorbed with the affairs of the present; living for the gratification of the propensities; making money from the love of it; seeking worldly fame; living in the lusts of the flesh; grinding the faces of the poor, and living for self; eating, drinking, chewing, smoking, and having neither love nor fear for man or God, to-day I experience a change—see the error of my ways, resolve to "turn over a new leaf," and, if possible, "live a better life." Whereas I was going down the stream of selfishness, which, if not checked, leads on and on to swift and sure despair, I am now trying to stem the current of perverted appetite, perverted affection, a sordid love of money, and to overcome a proud and haughty spirit and a vain love of show. I am trying to observe the golden rule of life, and these efforts are seconded, if not prompted, by an inward or an outward something which is quite indefinable by human reason. I can only declare that my whole being seems impelled to obey this—what shall I call it?—divine impulse? Believing it to be in the interest of God and man, I cheerfully obey. Persevering in this direction, giving myself up to God, I feel a new spirit pervading me. Is this what is meant by "being born again"? and if I keep right on shall I not grow in grace? If I consecrate myself to God's service, obey His laws, and live to Him alone, shall I not be acceptable to Him? Being born again, then, is a very simple affair, and just as easy of attainment as ceasing to do wrong and beginning to do right—or coming out from under the sway of the lower nature and giving ourselves up to the rule of an enlightened conscience, as revealed through the teachings of Christ.

There are as many modes of conversion as there are different dispositions. One sees God in a burning bush, and is converted from the error of his ways. Another has a vision in which bright angels hover around and beckon the self-convicted sinner to flee from the wrath to come, and to join the heavenly hosts. One is arrested when on the way to a field of sport; another, when in a storm at sea, and grim death seems ready to snatch him from life and consign him to some dreadful fate; another is converted by a dream; another by a prayer; and still another when on the bed of death. There are no *established* methods by which "changes of heart" are brought about. Each must experience the change for himself. He must realize that, whereas now he is a skeptic, without faith, and blind to all except the natural senses, seeing nothing beyond the reach of reason, and that he is without the hope of a life beyond the grave, that he has no inheritance in heaven, that, in short, he feels himself "a miserable sinner"; now, having a *desire* to serve God rather than the devil, he seeks to know His will, that he may do it. In eating and in drinking; in working and in thinking; in lying down at night and in rising up in the morning; in loving and in hating; in giving thanks and in fighting the enemies of his peace, he asks God's blessing on *all* he does, and submits wholly to Him, thus subordinating the affections, the selfish propensities, the love of fame, of riches, and other worldly desires, to the moral sentiments. It is the exercise of these faculties which enables us to appreciate the sublime teachings of our Savior, and which inclines us to accept Him as our mediator. All well-organized human beings—all who are not imbecile or idiotic—may avail themselves of His mediation, and secure an inheritance of everlasting life in the realms of the blessed. Nor is there any incompatibility

between science and revelation, as interpreted by Phrenology and Christianity. The entire Christian theory is based on man's capacity to understand and apply it to his own use and comfort. And there are no requirements which may not be easily rendered. Are we commanded to take up our cross? and what is the meaning of that? Simply to deny ourselves, not healthy food, not necessary drink, not sleep, not anything but what we would be better without, those self-indulgences which are injurious to us. If we have any bad habits—and who has not?—we are to overcome them. If it be mortifying to our carnal pride to acknowledge ourselves followers of the meek and lowly Jesus; if we are stiff-necked, and unyielding, we are to correct the error by coming down from our self-exaltation and humbly submitting to Him. Our Self-Esteem, Firmness, Love of Approbation, and all the rest, are to be subservient to the *higher* authority which speaks to us through the superior faculties.

There are many honest persons kept from confessing Christ through a feeling of unworthiness. They fear to make a pledge or promise to live a life of self-denial and consecrate themselves to His service. They would not be hypocrites. The churches have established certain conditions on which persons may become members and enter into communion and partake of the Lord's Supper, thus becoming members incorporate of the Christian Church. Creeds or by-laws are subscribed to, and the members work together for the furtherance of these principles. Churches and religious societies are necessary to the dissemination of the doctrines of Christianity and for the strengthening of that bond of fellowship by which good order is secured.

To become a Christian implies that one intends to practice sobriety, industry, integrity, kindness, economy, faith, hope and charity, to the full extent of his ability. One can not expect to attain to a high degree of excellence in in the religious life at once. Like all other things, moral culture is a matter of progression. "First the blade, then the ear, then the full corn in the ear," is the divine order, and happy is he who seeks diligently and patiently the perfection that is to be won in the "full corn in the ear."

Be not among wine-bibbers.

MISCELLANEOUS.

The Doctrine of Success.

It is the privilege of the Christian to hope for divine blessing upon his labors. God has promised that his word shall not return unto him void. The Savior's own injunction upon his disciples, to pray the Lord of the harvest, that he send forth laborers into his harvest, carries with it an implied promise that such prayer, offered in humble, earnest faith, would be effectual—not only that laborers would be sent, but also that a precious harvest would be reaped. Numerous, indeed, and clear, are the promises that God will smile upon the efforts of him by winning souls for the Redeemer.

Abundant, also, have been the proofs furnished by the experience of many devoted servants of Christ, that God condescends to honor with success their feeble efforts in his cause. The pages of Christian biography overflow with these tokens of the divine goodness. Both from the Scriptures, therefore, and from the history of actual efforts, we learn that God is willing to render the services of his people fruitful to his glory.

But is an evident and immediate success the unfailing result of all labor faithfully expended in the cause of Christ? The reply is plain. We must not limit God's sovereignty in the bestowal of his blessings. The province of the Christian is to labor; it is the divine prerogative to select the time and measure of success.

Not every accepted effort is at once crowned with the desired blessing. They that read in joy often sow in tears. The absence of immediate fruits should not lead the Christian to abandon his labor in despair.

May not the working on, even under deep discouragement, be itself a most acceptable service? A gracious God not only remembers the toils of his people, but also treasures up their tears.

A False Signal.

Think of that railway excursion train as it hurries onward, with impetuous speed! A vast crowd is collected there, and how various and complicated are the interests of each. A rapid impulse bears forward the whole. That impulse resides in every member of the group. One single bystander directs and controls it all. In an unexpected moment a shock as of a thunderbolt, crushes them together; in the twinkling of an eye, the elements of destruction are terribly let loose; each hapless one becomes an instrument of injury or death to his neighbor. What pen can paint the terror, the agony, the anguish of such a scene? They will be remembered in long, long years, in mutilated forms, in shaken nerves, in bereaved homes; the records will make multitudes shudder by their fire-sides or will haunt them in their slumbers. *Such have been the effects of one false or mistaken signal!* Let us who are teachers of the Gospel, remember what interest we hold, and by how much the soul is more precious than the body. Let us beware. There are in the age in which we live, spiritual impulses innumerable, strange, impetuous. *And we are the signal man!—Heavenly Tidings.*

Our Sunlight.

Mrs. Hemans, in her last days, when among the mountain-scenery of Wicklow during a storm, was struck by an effect in the hills, produced by a rainbow diving down into a gloomy pass, which it seemed really to flood with its glowing colors. "I could not help thinking, said the dying poetess," that it was like religion, piercing and carrying brightness into the depths of sorrow and the tomb."—All the rest of the scene around that one illuminated spot was wrapt in profound darkness.

God would sooner blow out the sun, and chase all the stars of night into oblivion, than the least promise given to his saints, should fail. How safe, how blessed, therefore, are those who have a perfect trust in him.

Folly does not know when to hold its tongue. Wisdom does, and this shows the difference between them.

Self-Sacrifice.

What is personal religion, at all, but *love*, and what is love but self-oblivion? Love "seeketh not her own;" it is swallowed up in that which it loves. To think of self is, so far to cease to love. Self dies that love may live. Love transforms the man, it glories in self-forgetfulness, and sees all things only in the light of its own joy. It reads everything with charmed eyes—a holy beauty rests on all things round. It is so even with earthly love in its first rapture, and how much more with heavenly? "To me to live is Christ," says Paul—not self. "I do not live, but Christ lives in me." He had opened his whole being, in its every chamber, to the golden light of love, and it poured through the wide windows of his spirit and filled him with heaven. True religion is simply God and Christ first, and self behind. It delights to do his will, and ceases to have a will of its own. The loved one is its life. Through the death of self God brings the everlasting life of the soul. Love is always the same; whether purely earthly love or heavenly. Its very nature is self-sacrifice. Does the mother ever weigh or measure what she will do for her children? Does she not more truly than the fabled bird, if need be, feed them with her own life's blood? Self-oblivion sits sleepless, unwearied, by the couch of the suffering babe. It dies that its love may live. Past habits, past thoughts, past pleasures, past cares, are drunk up by the shining heat of love, as light clouds by the sun, and it shines in a clear sky. So towards God as towards each other. Love's greatest joy is to be accepted as a living sacrifice, consumed in its own flame, on its own altar.

So, in all work that is worth the name. A selfish man and a Christian are contrasts and opposites. "Bear ye one another's burdens, and so fulfil the law of Christ," is the rule. The nobleness of anything before both God and man is in proportion to its usefulness. Selfdenial wears the crown given by all the graces to the greatest. It is commanded in word or spirit by every line of the Gospel. It is the law of Christ, as he was its highest example, for he pleased not himself, and carried his cross through life, as well as to Calvary. The Apostles "spent and were spent" for their flocks; they loved them. They rejoiced that they were counted worthy to suffer. The martyrs and confessors loved not their lives unto the death, and by their self-denial we sit under our vines and fig-trees in peace, instead of having to follow in their black and scarred path of suffering. It is the same in the humble walks of Christian attainment. God does not give his patent of Christian nobility except to those who have earned it. Self-sacrifice from a right motive—not mercenary, but loving homage to himself—is weighed by him and remembered. What costs nothing counts nothing, with God. To give superfluities is a composition God will not accept.—We ourselves have the standred. To adventure life, or to give up comfort and ease, to suffer for God's glory and the good of our fellows, is felt by every one to be true Christian greatness.—Through such a willing death comes living grace, through such self-oblivion comes immortal honor. She who left home and luxury to wait in the long wards of hospitals on the stricken or dying soldiers, trod, like Howard, "an open, but unfrequented path to immortality." The same self-forgetting love shines equally bright even when only possible on a smaller scale. The diamond spark is as full of light for its size as the great gem on the brow of a queen. The widow's mite shone with a richer light than the golden gifts which fell in beside it. God is love, and love, if holy, is of God, and shines with a Divine glory. To be a saint you must adjure self, and, for the love of God, leve your fellows.—*J. C. Geikie.*

Words.

Among the many, spoken and written, not a few are *hypocritical*. As people often endeavor to appear what they know they are not, so their words are not fair exponents of their true character. They say what they do not feel. They profess friendship that is more feigned than real. With enmity in their hearts, they assume the bearing, and give forth the speech, of good will. David said of one such: "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." Perhaps no form of hypocritical words is more common than flattery,—an endeavor to produce the impression that you think better of a person than you really think.—It is that which Chesterfield teaches as an art, and dignifies by the name of politeness. It is really the art of deceiving,—one of the meanest which a human being can learn, and which he learns in perfection only from the prince of deceivers. Ben Jonson says:

Of all wild beasts, preserve me from a tyrant;
Of all tame—a flatterer.

A man need not, nay, he had better not, speak all, or even one half, that is in his heart; but if he speak, it should be only *what* he feels, and *as* he feels. In brief, his utterances should always correspond to the impressions in his own mind. He has no right to say orally, or with his pen, what he has not sufficient reason for believing to be true. Inspiration describing the man who should dwell in God's holy hill, represents him as one who "speaketh the truth in his heart." According to Brandon,—

"The seat of truth is in our secret hearts,
Not in the tongue, which falsehood oft imparts."

And Shakspeare is positive:—

"This, above all, to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

Shirley discribes the truthful man:

"What he says
You may believe, and pawn your soul upon it

Christian Courtesy.

Every man has his faults, his peculiarities. Every one of us finds himself crossed by such failings of others from hour to hour, and if he were to resent them all, or even notice all, life would be intolerable.—If for every burst of hasty temper and for every rudeness that wounds us in our daily path, were to demand an apology, require an explanation, or resent it by retaliation, daily intercourse would be impossible. The very science of social life consists in that gliding tact which avoids contact with the sharp angularities of character, which does not argue about such things, which does not seek to adjust or cure them all, but covers them as if it did not see.—So a Christian spirit throws a cloak of love over these things. It knows

when it is wise not to see. That microscopic distinction in which all faults appear to captious men, who are ever blaming, dissenting, complaining, disappears in the exercise of love. And oh, it is this spirit which our Christian society lacks, and which we will never get till each one begins with his own heart.

There are few but are sometimes in a serious *fix*; but how few are in a serious *frame*—have an abiding sense of God upon their hearts!

The Commandments.

God's commandments hang together; they are knit and woven together, like a fine web, wherein you cannot loosen a single stitch without danger of unravelling the whole. If a man lives in the breach of any one of God's commandments, if he allows himself to indulge in any one sin, none can tell where he will stop.—There is no letting any one devil into our souls, without the risk of going & fetching "seven other devils, wickeder than himself;" and the purer the house may hitherto have been, the more eager they will be to come and lodge in it.

Praying and Working.—I like that saying of Martin Luther, when he says, "I have so much business to do to-day, that I shall not be able to get through it with less than three hours' prayer." Now most people would say, "I have so much business to do to-day that I have only three minutes for prayer; I cannot afford the time." But Luther thought that the more he had to do, the more he must pray or else he could not get through it. That is a blessed kind of logic: may we understand it! "Praying and provender hinders no man's journey." If we have to stop and pray, it is no more a hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that it may be that ere long he would come to a stop of a far more serious kind.

We have had a great many translations of the holy scriptures; the best of all would be their translation into the daily practice of Christian people.

YOUTH'S DEPARTMENT.

Honesty is the Best Policy.

A few days ago a youth of about sixteen came from the country to Boston to fill a subordinate situation in one of our first mercantile houses.—The head of the firm received the youth in the most friendly manner, and caused his son to take the stranger around town and show him the principal places during the afternoon of his arrival.

While amusing themselves in this way the stranger youth told his companion that, in coming along in the train that morning, he had given a boy a bright cent for a pond lily, and that the coin having been mistaken for a five cent, the vender of lilies had paid him four cents back as change.

The merchant's son questioned the honesty of the transaction, but the young man from the country defended it on the score of smartness. Shocked at the absence of principle in his companion, the merchant's boy told his father of the transaction, who next morning interrogated the young man from the country concerning it, and found that he was somewhat inclined to pride himself on account of the act.

"Was the cheating of a poor boy who, perhaps, had a sick mother to provide for by his industry, not cruel, let alone its injustice?" queried the good merchant.

"It was his look-out," the boy replied.

"Was your conduct not dishonest?" asked the merchant

"I don't know that it was. He ought to have been smart enough not to give me the money."

"Young man," said the merchant "I call your share in the matter stealing; and if the four cents had been so taken by me, I believe they would have burned a hole in my pocket."

The youth boldly replied, "They have not burned a hole in mine, Sir."

Disgusted at discovering such moral obliquity in the young man, the merchant told him it was impossible that he could employ one who exhibited such dishonest notions concerning a small thing, for in matters of great importance the possessor of such loose ideas of honesty would most likely give way.

With much good advice the youth was sent home to his father, with a letter from the merchant relating the affair stated above, and expressing regret that the circumstances had completely shut the boy out from his confidence. So the boy lost an excellent chance of succeeding in life; and it is hoped that the lesson may teach him hereafter that "Honesty is the best policy."

The Defective Stone.

"Don't put in that stone," said one mason to another, as they were working together on the rear wall of a church. "Can't you see it's of poor quality, all flaky, and will scale away to pieces?" "It isn't very good grain, I see; but it fits in here, and I don't want to wait for another. Besides, you can't see it from the ground, and nobody will take the trouble to climb up here to look at it. "You'd better send for another block. That isn't fit for the wall; it won't stand the weather; and if it should go to pieces it will damage the whole building." "I guess it won't damage me, nor you either; so here goes." And he lifted the block of loose grained, flaky freestone into its bed, though the outer thicknesses cracked, and the shell sloughed off. He dashed over it a trowelful of mortar, and went on with the next tier. No one could see the defective stone, for it was covered by a projecting buttress, and only the two stone-masons were present when it was laid. But though unseen, it was not safe, and time brought about its own result, Every sunbeam loosened its texture a little, every storm helped to crumble off a minute fragment, and little by little, after many years, the stone crumbled away.—That was bad enough, but that was not all. It chanced that one of the great beams of the roof rested a few tiers above, directly over the defective block, and as the stone decayed, the beam sank a little. Presently a crack opened in the ceiling, disfiguring the fresco-painting, and the crack grew to a leak, letting in the rain. And when at last the worthless stone fell out, the beam dropped down, the roof sunk in, and the church was no longer fit for use, until after the loss of much time, and the expense of much money, a new roof was built, and a new block inserted in the wall. It was only a small defect, but it did much damage in the end.

There is a structure which everybody is building, young and old, each one for himself. It is called *character*, and in it every act of life is a stone.

If day by day we are careful to build our lives with pure, noble, upright deeds, at the end will stand a fair temple, honored by God and man.—But, as one leak will sink a ship, and one flaw break a chain, so one mean, dishonorable, untruthful act or word will forever leave its impress, and work its influence on our characters Then, let the several deeds unite to form a perfect day, and one by one the days grow into noble years, and the years, as they slowly pass, will rise at last a beautiful edifice, enduring forever to our praise.—*American Agriculturist.*

Christian Family Companion

Tyrone City, Pa., Sept. 14, 1869.

Parental Behavior.

Several numbers ago we gave a few thoughts upon Parental Sociability; and in our remarks thereto we happened to branch out too far, so that we found our mind wandering upon a subject that would be more suitable to be read under the present caption. Hence it was then omitted and appears now.

We occasionally get away from home, and then we meet with all kinds of people; rich and poor, rude and courteous. We can make ourself comfortable anywhere except where the members of the family behave themselves improperly towards each other. We feel especially disagreeable when the parents betray their bad manners. One feels so uncomfortable, so fidgety. It is said that children are always the worst when there is somebody here." And so it seems, for we venture to say that some parents make more effort to correct their children in a day when they have visitors than during months at other periods. We think that in such cases it might be said that the parents are the worst when there is nobody there.

How we do feel ashamed when we must hear such exclamations as, "you John!" "Do you hear!" "Now children!" &c. &c. We do not expect when we enter a house that children must shrink back into the corners, or hide under the beds, and act like a brood of chickens at the approach of a Hawk.

And then there is absolutely no use for parents to attempt to hide the bad manners of their children, or to apologize for their neglect. From a person who is sharp it cannot be hid. One who is not sharp will not notice it.—And then no sensible person will expect as much from children as from grown persons. So then, teach your children good manners when you are alone, and allow them to act it out when you have company. And when the editor of the *Companion* comes around just let them to us and you will hear no complaint, except what you may hear in your own presence. We like a happy cheerful, easy home, if it should be a little noisy.

They are Sleeping.

Who are sleeping? Our patrons and readers, as every-body ought to be who values good health, for it is the hour which God has designed for man's repose. But sleep has not yet come to us. We are still *thinking.*—And while we were thinking, our readers and friends were brought to our mind; and when we thought of them we cast the reflection: they are sleeping. Their toils for the day are all over. Their troubles have been forgotten, and cares and fears have been exchanged for pleasant dreams.

"And that short relief from sorrow,
Harrassed nature shall sustain,
Till they wake again to-morrow,
Strengthened to contend with pain."

This sleep it is good, it is right that they all should sleep, and it would afford us pleasure to glance over their vast tenement and mark their quiet slumbers.

But we are now thinking of another sleep, which, we fear has fallen upon some, which we cannot so much approve; and if we could be allowed to enter their mind-chamber, we would gently say: brother, sister, arise: it is day. The Master calleth for thee. There is work to do. You have not written for the *Companion* now for a long while. The editor has been waiting on you. He has been compelled to shake up his "manuscript box" and cull over what has had the best taken out of it a hundred times, and at last has been driven to his exchanges to make up his paper. No wonder if, while you are dozing on your easy beds of *indifference,* he should *think* of reducing the size of his paper to accommodate the state of your *health.*

But there is still another sleep, deep and dangerous. The apostle refers to it by saying.

"For this cause many are weak and sickly among you, and many sleep. 1 Cor. 11 : 30. It refers to that condition of soul in which the conscience is inactive. Conscience is to the soul what the eyes are to the body. When the eyes are closed the body is unable to apprehend the approach of danger, or realize its true condition. So the soul without conscience apprehends no danger even in the midst of temptation. To such we would say "Awake thou that sleepest, and arise from the dead, and Christ will give thee light." "Let us not sleep as others. but let us watch and be sober."

There is still another sleep of which Paul says: "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him." 1 Thes. 4 : 14.

"Asleep in Jesus! O, for me
May such a blissful refuge be!"

It is the privilege of all

"To be for such a slumber meet."

Then before we close our Sleepy article, allow us to suggest to our readers, every one, when they awake in the morning, to "sing with the Spirit and with the understanding also," the following beautiful lines:

"Awake my soul, and with the sun
Thy daily stage of duty run!
Shake off dull sloth, and early rise,
To pay thy morning sacrifice."

Number Thirty-five.

Our issue of last week, No. 35, has run short, from some fault which no one wishes to own to, so that a num-

ber of our eastern subscribers did not get any paper. Now there is a possibility that some may have been served twice. If so, we request all such to return the extra paper to our address, that we may serve those who have had none.

An Opportunity for Doing good.

The fall Love-feasts will afford an excellent opportunity for doing good in several ways, by circulating the *Companion*. First it will be spreading the truth, and thus preaching the gospel; and secondly it will afford us valuable encouragement, especially if the cash accompanies the orders.

Visit.

Elder John W. Brumbaugh, of Clover Creek, Pa, made us a visit on Monday evening, 6th inst. He came without giving us notice, or we might have had meeting in our room. Ministering brethren who contemplate visiting us, should give us a few days notice in advance, that we may announce an appointment for preaching. We have an excellent room, entirely under our own control, and can during the term of school make an appointment at short notice. And we would be quite glad to have help in this work.

Brethren passing over our road (Pennsylvania Central) who could make it convenient to stop with us and preach, will be lodged free of charge, and sent upon their way in the morning.

Who the Author is.

In No. 34, we made inquiry for information regarding the authorship of a small work on Trine Immersion, that lately fell into our hands. Brother Daniel Snowberger, of New Enterprise, Pa., has our thanks for the first, and only response, as well as correct information, as is evident from the confession of the author himself, who has favored us with the following note:

MANSFIELD, OHIO.)
Sept. 7th, 1869.)

In answer to the Query, "Who is the author?" I will say, I am he. Though years have passed since its publication, and no doubt some errors in its composition, it is not anonymous because I am ashamed of the cause, or afraid of having it criticised. If any explanation or information would be necessary, or acceptable, I will at any time respond to such calls. The reason why I did not put my name to the Pamphlet as its author, was, the old brethren whom I consulted thought it would look less assuming.

CHRISTIAN WISE.

Lancaster Mission.

We are requested to announce that the Brethren in Lancaster City, Pa., have secured a place for public worship, and have a regular appointment every THURSDAY evening. Ministering brethren, English or German, are idvited to stop and preach for them. A notice of intended visits would be acceptable, in order that it may be announced whether the preaching will be English or German, and may be addressed to Elder Jacob Reinhold, Lancaster, Pa.

Deitz's Experimental Farm and Farm Journal.

We have but lately been made acquainted with the above enterprise. Mr. George Deitz, the proprietor, is turning his attention to the cultivation of seed grains, grasses, fruit, and improved stock His farm is in the vicinity of Chambersburg, Pa., one of the best farming communities in the State. He makes the cultivation and introduction of the best articles a specialty.

We have examined the *Farm Journal*, and can recommend it to any of our readers who are engaged in the farming business. We wish our contemporary success in everything in his line of business, except that of infesting the country with that pestilent animal, the hog—of which it is not probable that he will produce a clean species.

The time for the Lovefeast at Osawkee, Kansas, was by mistake given on the 26th of October instead of the 16th and 17th. See announcements.

Answers to Correspondents.

DR. W. M. BULCHLEY. We are satisfied that the money did come to hand The paper is now being sent, and we trust it may richly compensate.

J. BAHR. Yours of 6th inst is before us, with $1.25 for Israel Davis, but you do not give his address, so we cannot send him the paper, Your address has been changed on our list. Your subscription is paid to number 25 of volume 5, about July 1st. 1870.

HENRY CLAY, Springfield, Missouri. Your letter with one dollar enclosed came to hand about the time you mention. Why the paper was not sent we cannot tell. Your name is now entered and credited with one dollar. The communication was thought too much of a secular nature. Your experience will no doubt teach you the value of advertising.

A SISTER sent us $1.50 last April, and says: "You will find enclosed $1.50 for the *Companion* you are continuing to the sick brother who has gone to his reward since. I hope you may receive many blessings for your liberality to the poor. There are many members in our church who have been blessed abundantly with this world's goods, and I am afraid they are keeping the purse-strings too close. I pray that God may open many hearts to be more liberal, and do good with means as well as ways.

The above letter with several others was laid by to be referred to us individually, and were overlooked for over four months.

Among them is an inquiry by E. B. Shaver, Maurertown, Va., in regard to Sunday School books. If we did not reply to brother Shaver, he will notice how the neglect occurred, and be informed, at this late date, that the Brethren have no Sunday School books. We are entirely dependent upon the sects for books of that class.

M. A. LEER, Philosophy of Eating can not be had from us. You will apply to the publishers.

J. L. WOLFORD, Somerset Furnace, Pa. You will hereafter get your paper without fail.

JACOB MILLER, Little York, Ohio. No, I had no such instruction. I thought myself it would not be good, either for the cause or for yourself. We know that much of what you say is only too true, and let us labor and pray for a better state of affairs.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger: I saw an article No. 29, present Volume, page 440, over the signature of P. R. Wrightsman, Dayton, Ohio. Brother Wrightsman having the "happy privilege to be with the members of the Portage Prairie congregation, at brother Jacob Reprogle's in Laporte county, Indiana"; and there he has learned a way of receiving members into the Church nearer the gospel than he has ever seen it done. Well, how does he say it was done. Why, one of the elders gave an invitation to all those who were tired of sin, and wished to unite with the Church, to come forward, and take their seats near the table while the brethren would sing a hymn. Now is this the gospel plan? How did the apostles do on the day of pentecost? Did they tell the people to come forward whilst they would sing a hymn, and take their seat near them. I think not. Read the second chapter of the Acts of the apostles and judge for yourselves. He then tells us to lay down all our preconceived ideas, and take the plain, simple word for it. That is what we have ever been trying to do, and teach others to do. Now will brother P. R. W. tell us who has those preconceived ideas? His old brethren or himself. He says further, he did not hear them require the applicant to follow members, not even the old ones. Where did he ever hear the applicants required to follow the members, either old or young. I never did, and do not think he did. This is one of his preconceived ideas. He tells us to preach Jesus more and the old order less. What old order do you mean? We try to preach the word and the order that Christ and the apostles gave us to follow, but I have no doubt but that the gospel order is too old for a great many young brethren to follow, or they would not accuse the old brethren of superstition, and preconceived ideas. Remove the beam before you pluck the splinter. What is your idea in saying as far as we follow Christ, and as far as the old brethren follow Christ, to that extent we are right and alike. From your declaration we must come to the conclusion that old brethren did not follow Christ, and that we require all to follow the old brethren, right or wrong. For this we demand proof. We follow Christ and the apostles. *These* are the old brethren we try to follow, and require others to do so. We are commanded to follow the traditions which we have been taught, whether by word or our epistle. Paul tells his Thessalonian brethren: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. Thes. 2: 15, also 3: 6. This is the tradition we follow. The one we received of Christ and his apostles, and those are the old brethren we follow; and if we are condemned by our young fast brethren. You tell us never barter God's word. Who does? Must we understand you to say that the old brethren barter God's word for their own human ways? This is denied and wants proof. You say a new truth is better than an old error; but I say a new error is no better than an old one. I think you have fallen into some new errors, and the best thing we can do is to prove our own works, and then we will have rejoicing in ourselves, and not in another.

I hope the brother will receive this in a spirit of love as it is given. I hope he may explain himself on these points I have noticed; for it has caused a great dissatisfaction among the brethren in this part of the country. Let brotherly love continue.

A. J. CORRELL.

Brother Holsinger: On the 23rd of last month father-in-law and myself left Dayton, Ohio, *en route* to visit several of the Southern States, prospecting the country. Passed on through Kentucky and Tennessee, into Alabama, where we found the people kind and clever. Looked over some of the north part of the State, found some desolate country, through which the union army passed, and on which they left their mark; as do all armies, especially in an enemies land. We found the country and villages, all in a dilapidated condition. Some of the soil rich, and some poor. Many of the whites unwilling to work, and many more of the blacks too lazy. And the poorest farming I ever witnessed; and in addition, with the drouth, the crops are very short. Corn will not be half a crop all over the South. Cotton in places, and on good land, is a tolerable crop. The Alabamians told us it would never do to turn over the soil with a big plow, said it would ruin it; but we could not see it in that light. We did not see a wheat or hay stack in the State, nor a sheep, and but few horses or mules, that were good stock.

With this poor farming and drouth there will be but a half a crop. If good farmers were to go there, and farm as they do in the North, surely they would make it very profitable. It is a splendid climate, fruit, grain, and cotton grow there, and would grow very well, if well cultivated. The water is freestone.

We from thence came on to Stephenson, Tenn, where father-in-law, not being well, turned back. I then came on to this place, visited Rome, and looked around at the country, and on Sabbath preached in the Baptist church in Rome, to a large congregation. They gave good attention, and were anxious to have me stay among them. Here I found a stirring city of about 8,000 inhabitants; houses built since the war. I here found a better system of farming, better, and more work stock. Land is offered at from $8 to $50 per acre. I should have told you the price of lands in Alabama. As far as we traveled land sold at from $5 to $25 per acre. At Rome, Georgia, I like the country better than any other part of Georgia. Anything will grow there that will grow in Ohio or Pennsylvania. From Rome we went to Atlanta where the Legislature of the State is held; thence to Madison to see the country, and our much esteemed brother E. Hyser. What a joy to me to meet far down in the South that faithful, philanthropic brother. I thought of the Israelites down in Chaldea, in a strange land; but O! my heart was made glad to find him so faithfully contending for the faith once delivered to the saints, meeting all the opposition and hatred of the ex-slave holder in humble boldness, confronting their prejudice to white men, or women, teaching the Freedmen. I claim there are but few brethren who would leave home, friends, and children; subject themselves to a life of incessant toil and labor, to instruct the benighted Freedmen of the South, many of whom know not the left hand from the right. Brethren and sisters

permit me to appeal to you all who are living in ease and pleasure, think of our southern missionary in Georgia, brother E. Hyser. Offer up you prayers for his success, and send him of your abundance, that we all may have share in the large reward above.

Mooreman. P. R. WRIGHT-MAN.

Brother Henry:—Doubtless many readers of the *Companion* who visited us last May, will be gratified to hear from us, especially those who labored in the ministration of the word. We had fondly cherished the hope that this would have been a memorable year in the history of the Church here. It appeared to us that every thing conspired to render such a desirable consummation certain.

The war which had divided and distracted the sects, failed to effect us, otherwise than to unite us more closely than ever, and designated us as the representatives of Christ's undivided members; and the people could not resist the conviction that we had the strongest claims to be the true Church of God.

Again the exhibition of brotherly love and unity which we presented in our Council, in contrast with the enmity that exists between the dissevered and antagonistic factions of sectarianism, should have, as we hoped, declared loudly and irresistably in favor of our body.

To these advantages in support of our cause were added the worthy labors of our veteran standard bearers who had slain their hundreds on other fields, men valiant in the holy war. Expecting that much would be required of the Church here, our ministering brethren prepared for an active and vigorous campaign. I do not think this congregation ever wrought in the holy cause so earnestly and lovingly. We have six brethren who are actively engaged in the ministry, and have held, on an average, nearly 4 meetings a month this summer. Taking all these things into consideration, it would readily be supposed that we could chronicle a brilliant success, but I am sorry to say we have been less prospered than for several years past. Our increase has a little more than made up our decrease. Our congregation of hearers are as large as they were other years, but it appears that the seed sown falls, either by the wayside, or on stony ground, or some other unfavorable locality. Our circuit is very extensive, embracing an area of 40 by 30 miles, and it is note-worthy that our most encouraging prospects are on the wings or outskirts of our field of labor. Nearly all of the additions are among those people who have but lately become acquainted with us.

Yet we do not feel discouraged. Noah preached 120 years, and none but his own family "believed his report." We are not rewarded according to the number of souls converted through our agency, but according to the zeal, devotion, and sincerity with which we perform our duties; therefore, when we "plant and water" our work is done, for "God giveth the increase."

Our missions are often attended with a good deal of bodily exercise. Not unfrequently we have to ride 20, and 30, miles to an evening meeting, and then hold two meetings on the morrow and return home, over very hilly portions of the country and across mountains. The Blue Ridge lies between us and a very interesting and devoted part of our congregation of believers, and during the winter season they are much neglected on account of the difficulty in crossing it; the roads being covered with ice. Our brethren who have the luxury and convenience of rail roads, have worthy objects of sympathy among their less favored fellow laborers, who are subjected to such burdens.

There seems to be unusual activity manifested here by all denominations. The most strenuous exertions are being put forth to build up the different parties. What will be the issue we cannot foresee. They cannot all be the representatives of Christ's unbroken body, for they rend and tear each other more like infidels than Christians. It is a marvel to me that they succeed so easily in hoodwinking the people when the Bible is in every house and so plain that a "fool cannot err therein." Such a vast stream of error flowing from thousands of pulpits must tell fearfully on this people, and we may expect to see the fruits of it before we *all* fall asleep. Our late savage war (*they* call it *civil*) may be considered one of the fruits, ah! thrice terrible bloody fruit it was too, but that was only the beginning of the end. The Methodist preacher who declared before an applauding audience of hundreds that the country would lose nothing morally or intellectually if *we would all fall asleep* may have expressed the sentiments of a party more numerous than we are aware of. I considered the sentiment ominous. We have not resisted unto blood but we may be those who are brethren of those "souls under the altar" and who are to be killed as they were.

We would like to be advised of the proceedings of the Union Councils of several of the leading sects which are to be held in Chicago, Cincinnati, and other cities this Fall. Brother Henry, could you not obtain a report of their proceedings and publish such parts as would be interesting to us?

D. C. MOOMAW.

Clover Dale, Va.

We shall endeavor to keep our readers posted upon the doings of said conventions, should they transact any business either of a vital or deadly nature. But should we overlook anything of that kind, or any other kind, which comes to the notice of our correspondents, who also no doubt read other papers, we hope they will appreciate their privileges.—EDITOR.

A Trip to East Tennessee.

On the 12th of August, I, in company with brother Jesse Crosswhite started on a journey to East Tennessee. We traveled 15 miles into Johnson county, where we met some brethren and had several meetings. We continued several days in the neighborhood of brother Wrights. From there we went to what is called Liberty — Had meeting there two days. The meetings were well attended and quite

an interest manifested. We were requested to preach in Taylorville, the county seat of Johnson county. Here we met with a large congregation.—The prospects for doing good are favorable in this part of the county.—One man came to us at the close of the meeting and said he knew of five persons that wanted to join the church, and that he was convinced of the truthfulness of our doctrine. He also said that we might soon have a large church in that county, if we would continue to have meetings.

I would say to our ministering brethren if any would like to live in this part of the state, they would do well to locate there. It is a healthy country and beautifully situated. At present it is far from market, but there are prospects of having a railroad. The mountains are full of minerals: water plenty, and streams sufficient to run any kind of machinery.

From Taylorville we started for Washington county, Va., Here we met some few brethren. Commenced preaching, on Tuesday evening and continued until Monday. The meetings were well attended, and several were added to the church.

On the morning of the 22nd we started home, some 65 miles distant. We passed over mountains and through Vallies till we came to the Settlement called Stony Creek, where we had a meeting at brother Elots. The next morning we started for home. Arrived safely in the evening of the same day; found all well for which we thank the Lord.

F. M. DOVE.

Jonesboro, Tenn.

Brother Henry:—I wish to notify, through the *Companion*, all the Churches that compose the Southern District of Illinois, that the District Meeting will be held in the Astoria Church, Fulton County.

Meeting to commence on Monday the 11th of October. We give notice, to all the delegates especially, and as many more as may feel interested in the Meeting, to be with us. All those South of us, will take the Illinois Central Railroad, and run to Elpaso, then to Peora Canton. At Canton change cars and run to Vermont, where they will be waited upon by the brethren.—Those west of us will take the Q. B. C. Road, and run to Bushnal, from there to Canton and Vermont. We want it distinctly understood by the brethren that come, to make their arrangements so as to be at Vermont on Saturday the 9th of October on the one o'clock train, if it is possible for them to do so. Or if there are any that would rather take the Springfield and Jacksonville road and run to Naplos, or Meridosia, and then take the boat and run up to Sharps landing they will be met. Any brother desiring furthor information will address the writer at Vermont Fulton Co., Ill.

By order of the Church.

JACOB MACK.

Is Baptism Essential.

No. 34 has just come to hand.—Among the first I observed was the above caption, over the signature of Fianna T. Barr: who expresses much dissatisfaction: says "I am sorry that the brethren have undertaken to discus the subject "Is baptism essential to salvation."—

Now I declare unto you brethren: I was honest in proposing the above Query. As, before stated, I have hitherto had very little opportunity of acquainting myself with the doctrine of the Brethren, not having been brought up among them, or even known that there was such a people as the brethren until a short time prior to my becoming a member. The first meeting of the brethren I ever attended was three weeks after I had become a member. Soon after the care of the church in this place was assigned to me: the faith and doctrine I hold forth I acquired by reading the Scripture and as Br. Paul stated: By the revelation of Jesus Christ." My desire is to become more thoroughly acquainted with the doctrine and custom of the Brethren, which I hoped could be greatly achieved through the medium of the *Companion*: but discord, controversy, contention, or disputings about a question as the one at issue shall not be encouraged by Br. Bahr Paul says with regard tothe evil practices last named: "We have no such custom, neither the churches of God." Therefore, for fear the above query might result in controversy I shall recall it: unless a brorther or a sister can give us their opinion without criticising or ridiculing one another. The above question was not offered for controversy: but with a good intention. Brethren; in writing upon questions like the one at issue; let us use great mildness. Remember the fruit of the spirit is "meekness, gentleness, temperance," to which let us add "CHARITY." Peter.

JACOB BAHR.

Orion, Wis.

Donation.

FUNKSTOWN, MD.,

JESSE CROSSWHITE;

Dear Brother: Inclosed you will find five dollars, which you will please present to the Brethren in Johnson county, Tennessee. It will help a little toward building their meeting house. I think they are right in wanting a meeting house of their own. Your sister in Christ.

Brother Henry; I send you the accompanying letter which you will please give a place in the *Companion*. I do this for a two-fold reason.

1st. I desire to acknowledge the receipt of the donation by sister——

Second: to offer this liberal contribution, by the beloved sister, as an inducement to others to a like liberality.

It is with the deepest sense of gratitude to the doner, and also to the great doner of all good, that I accept of the free-will offering of sister—— on the part of the brethren in Johnson county, to aid them in the prospect of building a house to the Lord.

May the God of all grace bless every effort being made for the furtherance of his cause.

JESSE CROSSWHITE.

Announcements.

LOVE-FEASTS.

In the Irvin Creek branch, six miles southwest of Menomonia, the county seat of Dunn county, Wisconsin, on the 9th and 10th of October.

At Waterloo, Iowa, September 25th and 26th.

October 15th, Nettle Creek congregation, Wayne county, Indiana.

In the Jacob's Creek congregation, near Dawson Station, Pa., on the Connellsville R. R., October the 16th, 10 o'clock, P. M.

October the 16th, in the town of Osawkee, in the Grasshopper congregation, Jefferson County, Kansas.

In the Meadow Branch congregation, Carroll Co., Md., on the 16th of October.

September the 24th and 25th, 8 miles south of Delphi, Carroll County Ind. Brethren coming from the East will be at Delphi on Thursday evening previous to the meeting.—Those from the South and West, will come to Lafayette.

October the 17th, in the meeting-house in Antioch, in the Antioch congregation, Ind.

In the Buffalo valley congregation, Union county Pa, October 13 and 14, commencing one o'clock P. M.

Near falls City, Richardson county Nebraska, on the 16th and 17th, of October. See correspondence from C. Forney in No. 33.

October the 9th and 10th, 4 miles south of Springfield Mo., at the house of brother Henry Clay.

In the Yellow Creek congregation, Bedford county, Pa. October the 19th, commencing 4 o'clock P. M.

October the 21st, in the Clover Creek congregation, Blair county Pa, 4 o'clock P. M.

In the Monticello congregation, White Co., Indiana, September 24th, commencing 4 P. M., and meeting over Sunday. Railroad station, Monticello.

In the Coon River arm Sep. 18 and 19 near Panora Guthrie Co., Iowa. By R. R. stop off at Dexter or the C., R. and P. R. R. or at Jefferson or the C. and N. W. R. R. Address, J. D. Haughtelin, Panora Iowa.

In the Conemaugh Branch Pa, October the 14th, and 15th, commencing at 10 o'clock A M.

At brother D. B. Bowmans, six miles north of Harden, Ray county, Mo., on the 25th, and 26th, of September.

Those coming by railroad will stop off at Harden.

In the Fawn River church, Lagrange county, Ind. October the 6th, at the house of Peter Long.

In the Mohickon church, Wayne Co., September the 22nd.

In the brethrens meeting house 2½ east of South English, Keokuk Co., Iowa, September 23rd and 24th.

In the meeting house 5 miles north west of Richland, Keokuk Co., Iowa the 7th, and 8th, of October.

In the meeting house 3½ miles north west of Libertyville, Jefferson Co., Iowa, the 9th and 10th of October.

In the Wadams Grove, meeting house Stephenson county, Ill, October 23rd and 24th.

To all the above special invitations are extended, and to many very pressing requests for ministerial aid.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

At Brownsville, Pa., August 20th, sister MARY SNYDER, consort of Christian Snyder deceased, formerly of Morrison's Cove; aged 79 years, 11 months, and 7 days.

JOHN W. BRUMBAUGH.

Near Upton Franklin County, Pa., May 11th, friend ROBERT LINDSAY: aged 67 years, and 4 months. He was the father of Sister Rebecka Shank, brother John Shank's wife. He was quite a warm friend to the Brethren. Funeral discourse by brother Daniel Forney, and the writer, from Heb. 9: 27, 28.

GEORGE MOWNER.

Visitor please copy.

In the Whitehorn congregation, Hawkins county, E. Tennessee, May 18th Brother WILLIAM SHEPHERD, aged 72 years. He joined the church of the Brethren in the year 1852, and was chosen deacon in the Cedar Grove church in Hawkins county. In that capacity he remained until his death.—He was a faithful brother, always contending for the order of the Brethren, and never faltering from his duty as an officer of the church. The church and neighbors lose a good man, and he is very much missed among us. His funeral was attended by Eld. Derrick, and Isonburg, to a good many brethren, sisters and friends. He died in full triumph of faith, being assured that there was a home for him in heaven. He was often heard to say while he was sick, (as Paul said) "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.—Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6, 7, 8.

In the same congregation, October 3rd, 1869, ELIZABETH SHEPHERD, consort of Brother William Shepherd, aged 68 years.

She was a kind mother, and good meighbor, and her death is much regretted. Funeral services by Elder David Derrick.

In the same congregation, November 3rd, 1868, JAMES O., son of brother A. B. and sister Louvina BECKNER, aged 4 years.—"Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." Mark 10: 14. Funeral by Elder A. Molsbee.

Febuary 1st, Brother ABRAHAM BECKNER, of Whitehorn congregation of the Brethren, Hawkins county, Tennessee, aged 73 years, 10 months, and 23 days. Brother Becker was well beloved by all who knew him, and he died in full faith in the Lord Jesus Christ. Funeral services by Samuel Molsbee from Rev. 14: 13.

In Canton District, Starke county, Ohio, May 5th, sister MARY BOYER, wife of brother John Boyer, aged 56 years, 6 months, and 19 days. She was formerly of Ephrata township, Lancaster county, Penn. The occasion was improved by Elder D. J. Peck, and others.

In the Walnut Creek Congregation, Johnson Co., Mo., Our beloved young brother JOHN WAMPLER, son of brother Edward Wampler; aged 26 years, 11 months and 1 day, The deceased come to his death by entering a well, and becoming sick fell to the bottom and was taken up dead. Truly in the midst of life he was in death. We all feel our loss, as our brother was young, and truly an example of the believers. He leaves many friends to mourn their loss and among the rest are two little babes, their mother having gone before. O! young brethren and sisters let us look well to our ways lest we too, be called at a time when we think not. Funeral by the writer from Heb. 9: 27.

A. HUTCHISON.

In Chiques Creek branch, August 27, or 28, LOUSIA SHELLY, wife of Abraham W. Shelly, and daughter of brother Joseph Masterson; aged 25 years, 2 months and 19 days. Funeral services by Elder D. Gerlach, and Jacob Kreybill, (a river brother) from Heb. 9: 27. 28.

Her death has cast a gloom over the whole neighborhood, and is a proof of the words of the German poet:

Du weißt nicht wann, wie oder wo
Der Tod um dich wird werben.

She retired in the evening of the 27th, in her usual good health; and the next morning her husband by her side discovered that she was cold in death. The sight that presented itself to all those who beheld it, I hope will not soon be forgotten.

There upon her couch, in the attitude of sweet repose, lay a loving and beloved wife, the mother of four little daughters; the eldest not six years, the daughter of a beloved brother and sister in the Lord, surrounded by friends and affluence, and everything that makes life desirable; and in the midst of life thus suddenly called, away, evidently without the moving of a limb. The Lord undoubtedly has a wise purpose in calling her away so suddenly. May we all be enabled to say with our Lord and Master, "Not mine but thy will be done, O Lord;" Let us all take warning, and prepare for death.

S. R. ZUG.

LIST OF MONEYS received, for subscription, books, &c.,

C. R. Page, Mt. Vernon, Ohio.	1.15
M. Strom, Bristolville, Ohio.	1.00
George Myers, Vanwert, Pa.	.30
Christian G. Winey, East Salem, Pa.	1.50
Martin McCloughlin, Wolf Lake, Ind	.50
Henry Lehman, Difiance, Ohio.	.50
Mrs. M. C. Ninninger, Bottetourt, Va.	.35
Amos Wright, Newport, Pa.	.50
Nancy Brumbaugh, Waterside, Pa.	.35

Advertisements.

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One insertion, 20 cents a line.
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No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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Mail,	3 41 P. M.
Cincinnati Express,	6 05 "
WESTWARD,	
Pittsburg Express,	6 36 A. M.
Philadelphia Express,	7 52 "
Way Passenger,	1 35 P. M.
Mail,	6 44 "

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The Work of Life.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet:
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

If you have not gold and silver
Ever ready to command,
If you cannot to'ard the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple,
Sitting at the Savior's feet.

If you cannot speak in meeting,
Prove yourself a soldier true,
If where fire and smoke are thickest
There's no work for you to do,
When the battle field is quiet,
You can go with silent tread,
You can bear away the wounded,
You can cover up the dead.

Do not then stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
And will never come to you;
Go and toil in thine own vineyard,
Do not fear to do or dare,
If you want a field of labor
You can find it anywhere.

For the Companion.

Selected by S. R. MAJOR.

The God-power in Sermons.

"Every one who preaches or hears a sermon, assumes to judge of it. This assumption is right—the wrong, if any, is in the abuse. God made the race individual beings, and to each accountable being all the intuition and reason to judge of right and wrong, of true and false, are given. If a sermon were strictly a literary or scientific production, intellectual culture in the hearer would be necessary to judge of it properly. But a sermon is not such a production. There may be speeches and essays called sermons—nay, there may be efforts whose bone and muscle, nerve and sinew, may be clownish vulgarism, whining cant, and frothy blackguardism, but such are not sermons, tested by the New Testament. Every true sermon is the composition of two elements—fact and inspiration. Fact, by Dr. Webster, is defined to be reality. Does a man fill his pulpit speech with reasoning? Do the creations of his imagination adorn it? One has only to inquire, does the reasoning end in reality? Are these imaginings truth? Christ and the apostles dwelt upon realities—conduct, hope, fear, life, death, the present world, the future world, heaven, hell. Whoever then, takes Christ and the apostles as models, will, to the best of his ability, make his sermons of such matter as composed theirs. In speculations he trusts not. Observation, experience, fact, are the solid grounds of his conclusions. But any man that sees can state a fact, (or any one who hears from competent witnesses). Why, then, does not every one who proclaims the facts of the gospel, preach the gospel? There is, there can be, but one answer. Every one is not inspired. And in this fact lies the call to the ministry.

Every one whom God's spirit aids in utterance of gospel truths is a preacher. Many such may never think of such a title, but titles are weak things at best,—the thing symbolized by the title, and possessed, makes one Christ's minister. This is the God-power in sermons. Here a question very naturally arises,—what is the proper estimate of human learning in preaching the gospel? The answer is clear. If it aids in collecting, and understanding the true elements of a sermon, and helps their expression, it becomes important; but though learning has a smoother tongue than ignorance, it has, of itself, no higher claim to the ministerial office. However well one may understand the scriptures as a result of intellectual cul-

preach the gospel. He may talk of it, may preach about it, but the power that makes talk a true sermon, is wanting. But there is a sense in which learning is ignorance, and ignorance learning. He who supposes no one is learned who has not gone over—not always through—a prescribed book course, including all, or most of the fictions of the ancient classics, having his his head crammed with the creeds, exploded, as well as remaining, of men, and his pocket loaded with a diploma from his Alma Mater, is deplorably ignorant. To a thoughtful mind every branch of business is a positive educator. In so brief a space as a human life, it is not reasonable that one man should know everything. Are learning's instructors only the printed pages, and pale faces, in our academic and collegial recitation rooms? Are not her instructors all abroad in nature's grand university, whose walls are the circumference of the universe, and whose volumes are the laws of God made visible in all his works? A rational being, fitted for study by the Creator's own hand, and kept by that hand thirty, forty, fifty, sixty or eighty years in this university, an uneducated man! The sentence that declares it is a solecism.

The assertion is not unfrequently made, that our denominal fathers were uneducated men. In books, perhaps, they were. Their fancy was not plumed and spiritualized by the poets and orators of Greece and Rome, and, perchance, were not versed in all our modern "plans

Mastersonville, Pa

of salvation." But no men can preach as they are reported to have preached without educated minds. They were not only good, but great men, made so by their mental strength, being under the copious inspiration of the Almighty.

Place beside the most fashionable and attractive church edifice in New York, an old barn, and put into it a plain, unpretending, intelligent man, full of the apostolic inspiration and zeal for saving souls, and at the same time put in the edifice of splendor the most fashionable clergyman of the land, and while the plain, spiritual man will convert truly the many, the polished scholar is supported by a wealthy few, comparatively, and frequently the voice that pronounces the splendid essays is echoed by many empty pews.

Truly, the people want, or need such a ministry as is "the power of God unto salvation to every one that believeth."—*Morning Star.*

For the Companion.

Hospitality.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot, seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. Genesis 19: 1, 2, 3.

The apostle admonishes us to "be careful to entertain strangers, for thereby some have entertained angels unawares." It may be that God, in order to test our fidelity, may sometimes suspend all the ordinary laws of nature so far as we are individually concerned, and permit angels to visit us in disguise at our homes, for we are told that

> [illegible] in a mysterious way,
> His wonders to perform,
> He plants his footsteps on the sea,
> And rides upon the storm.

We cannot tell in what way he has designed to try us, whether by permitting angels to visit our homes as some poor wayfaring beggar in disguise, or as some poor, ragged orphan child, or as some poor minister of the gospel, who does not belong to the Church of which we are members. Just in this connection permit me to give an incident in the history of my own experience since I have been engaged in the ministration of the gospel.

My travels and labors have been mostly confined to the mountainous parts of our country—North Carolina, Southwestern Virginia, and East Tennessee. My reason for confining myself to this mountainous country will appear obvious to all who are in the least acquainted with my habits, and the natural turn of my mind. I have already informed the readers of the *Companion*, that I was reared in the rural districts of the country, where from my earliest recollection I became familiar with these mountains, and also with the habits and customs of the people. I therefore believed myself to be more capable of adapting myself to their capacities and manners than [illegible] familiar with them. Another reason by which I decided to confine my labors mostly to these rural districts was, because I found them most willing to hear, and receive the word. These people are most generally very *plain* and unassuming in their manners and habits; so that they receive the word, and obey it with alacrity, and have not so many temptations and seducements to encounter in the way of fine dressing, putting on *airs*, and costly apparel, and following the fashions of the world.

It will be readily understood without any great stretch of the imagination after this explanation why in my labors in this field of operations, my expenses were so much heavier in proportion than they would have otherwise been. Those who have no experience in this branch of our ministerial labors will, at first thought, suppose that I have been prodigal in my expenses, when I state that five years' service in this capacity has cost me $400 in cash out of my own pocket. But let them reflect for one moment, and remember that in those parts of the country there were no—or comparatively few—members of the church, and that in many places I was an entire stranger traveling through the country, and stopping over night among strangers as any other traveler would do; and of course felt a delicacy in telling "mine host" that I was a minister of the gospel, and therefore ought to be passed on my journey free of charge. This might exempt the minister sometimes from the trouble of having to pay a considerable bill, but on the contrary it would often—times do more injury to the cause, than it would do good.

The circumstance which I am about to narrate will prove conclusively the truth of the latter position to all who will but reflect for one moment.

We are so constituted by the arrangement of the organic laws of our being, that we are susceptible of early impressions. Those early impressions in after years become so strong that they form the ruling passion of our minds and, consequently, exert a very decided influence over our conduct throughout the whole of our lifetime, whether it be long or short. We naturally imbibe religious sentiments, and with these religious sentiments we also inherit religious prejudices, these prejudices are formed by the society by which we are surrounded; hence these prejudices become constitutional with us, and are seen to manifest themselves in us in many instances through all of our after lifetime. Hence I have had occasion to remark, that it is owing to the kind of spectacles we use in reading God's word to what understanding, or conclusion we arrive. If we read through Baptist spectacles we will be very apt to see Baptist sentiments, and Baptist doctrine very prominent in the scriptures. If we read through Methodist spectacles we will, of course, find Methodism the most prominent; and if we read through Dunkard spectacles we will be most likely to see that way most clearly.

I therefore urge the great importance of laying aside if possible, all those denominational and sectarian spectacles, and taking instead thereof the eyes which God has given us to see with, and having them anointed with eye salve, so that we may see clearly the requirements of the Gospel. Just here in this connection permit me to remark, that with all due regard to the opinion of brother A. Leedy, Jr., whose comments I find in the *Companion* No. 33. Commenting upon John 3: 5, brother Leedy says: "The Campbellites preach the doctrine of the church visible being established on the day of Pentecost for the express purpose of evading feet washing as taugh

by Christ. And for this reason I seriously object to brethren admitting that the church visible was established on the day of Pentecost, in order that we may silence this heretical doctrine in reference to one of the plainest commands in God's revealed will."

Now, dear brother Leedy, let us reason for a few moments upon this proposition before we again feel disposed to censure our dear brethren for preaching, and admitting what they conceive to be the truth. If the brethren have no better arguments to offer in favor of the practice of feet washing, than refusing to admit what is too palpable and glaring for any Bible student to deny without hazarding his reputation as a Bible scholar, then I for one would think we were hard pressed for arguments. But I say that we may frankly admit that the gospel kingdom was not fully organized until the day of Pentecost, and yet triumphantly maintain the doctrine of feet washing. It must be apparent to every reflecting mind that the gospel kingdom was not fully organized until the day of Pentecost, from several considerations. 1st. There can be no organized kingdom without a King—a King is not inaugurated as King until he is crowned. Jesus was not crowned until he ascended up far above all heavens, when he was crowned with glory, honor, immortality, and eternal life. 2nd. There can be no organization without laws, proclamations, and terms of citizenship. This is the case with the kingdom we are considering, and it could not have been fully proclaimed until after Christ's resurrection and ascension into Heaven. Paul says that, first of all I made known unto you how that Christ died for our sins according to the scriptures, and that he was buried, and that he arose the third day, according to the scriptures; hence it follows according to all the rules of logic that if this was the gospel, and Paul understood it, it could not have been preached, in fact, until after it had occurred, and therefore the gospel could never have been preached in its fullness until after the ascension of Christ. 3rd. In the organization of this spiritual kingdom, there must of necessity be a spiritual influence to abide with it forever. Hence the King says, "when you have received the promise of my Father—the Holy Spirit—it shall abide with you forever, and shall bring all things to your remembrance"; and the apostle Paul says, "there is one body and one spirit," &c.

Now it is very evident that the Holy Spirit was not given until the day of Pentecost, therefore it is equally as evident that the kingdom was not fully organized until the times of refreshing came from the Lord. But it may be asked, how then do we prove that the ordinance of feet washing should be perpetuated in the Church. I answer that this great King and head of the Church was here in company with the Apostles, or embassadors, for about the space of three years and six months, engaged in framing a Constitution upon which was to be based certain laws for the government of his kingdom, and that whatsoever they had heard in the ear they were commanded to proclaim upon the house-tops; and whatsoever they had seen in secret they were to make known to the world; hence all things which Christ had taught them in private—while forming this Constitution—they were to teach to the world, and enforce its observance. Therefore, as feet washing was one article embodied in the Constitution, they were under serious obligations to make it one article of the laws for the government of the Church.

The Lord's Supper, and in fact all things else which we find our Lord practicing and teaching his Apostles to do while he was yet with them, and in secret council while forming a Constitution for the government of his kingdom, we consider to be embodied in this great Constitution, and intended to form the basis of the laws which should hereafter be proclaimed for its government. Hence it is plain that to confess, or admit, the truth upon this proposition, does not give our adversaries the advantage of us, but on the contrary, it gives us decidedly the advantage over them.

But I may be supposed to be viewing this subject through Campbellite spectacles, from the fact that I was associated with them for a number of years. To this allegation I would plead, that, during the time of my fraternizing with them I entertained precisely the same views upon the subject of feet washing that I do now, and that I have in nowise changed my opinion upon the subject. Inasmuch as we find feet washing, the Lord's supper, and the Communion all embodied in this great Constitution which was framed by the head of the kingdom, and given to the twelve Embassadors as a basis upon which they were to enact certain laws for the regulation and government of the Church, therefore they were, and we also are, under imperative obligations to abide strictly by the principle therein contained. Therefore any departure, or violation on our part renders us rebels, or violators of the constitution which was framed by our sovereign. And any law passed by the Apostles, which we cannot find embodied in the Constitution, was an innovation, and an unconstitutional enactment, and consequently not binding upon us.

But I presume I have said enough upon this subject to be clearly understood. I shall therefore leave off for the present, and in conclusion I would say to brother Leedy, that although I have criticised one paragraph in your article pretty severely, I have nevertheless done it with the kindest of feelings, and in brotherly love. I feel satisfied that you have the same right to your views on the subject that myself and other brethren have to ours, and that we should not positively oppose brethren admitting what they may honestly conceive in their hearts, according to their best understanding of God's word, to be the truth. I, for one, can say from my heart that I want all the Brethren to carefully read the word of God, to try and digest it properly before they advance an idea. Let that idea be the dictate of the spirit and word of God, and then give the result in vocal expressions according to the honest convictions of your hearts, regardless of the opinions of men.

We will now return again to the scenes which transpired on the night on which our narrative begins. We left off just at the time when I was about to give a circumstance which occurred in one of my peregrinations in one of the mountainous counties in East Tennessee. Often times in my travels through those rural districts have I been considerably troubled to find a proper place for the night.

On the occasion to which I allude at present, myself and brother P. R. Wrightsman were traveling in company on a preaching tour, when, unfortunately, we were belated in arriving at the point of our destination by the

To be continued.

Christians at the Ballot Box.

Brother Henry: Having occupied the editorial chair for about twelve years, I have acquired the art of clipping from newspapers, to an eminent degree, such articles that come to my notice, as seemed to me useful and instructive, for future use or needed reference; consequently, on reading the annexed sermon by T. DeWitt Talmage, in a Philadelphia Newspaper, about ten months ago, and feeling an interest in its contents, I applied my art of scissoring, and preserved it till now. Happening again to come to my notice, I conceived the thought of sending it to you for publication, providing you agree with me regarding its matter—suited for the columns of the *Companion*—which I trust you will, and thus afford it to your numerous readers.

I am aware that some of the strictures advanced in the sermon are somewhat at variance with doctrines entertained and upheld by the most intelligent and exemplary members of the Church; yet, from stubble and chaff we gather wheat—the stapple of natural life, so, in like manner, the brethren who are addicted to party politics may gather bread of life from amidst its rubbish, derive spiritual food for the inward man, tending to life eternal.

To me, the discourse throughout is more than ordinarily useful and interesting; yet the latter paragraph I especially, and sincerely urge it upon my brethren, to regard. Its theme elevates all my aspirations heavenward to God. I heartily commend it to all God-fearing souls, and long for the period when our brethren, in spirit and in truth, compose but one party; alone having Christ Jesus for our leader; thus shunning all political turmoil and vexation, to a lamentable degree provoked amongst brethren by political partisans

JOHN LUTZ

To you it is commanded, O people, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, declaimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar, the king, hath set up. And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning furnace. Daniel 3: 4, 5, 6.

In the open plain of Dura stood an image of gold, about forty feet high, which all the people were commanded to worship or else burn. There were three men who made stout resistance, and offcial threat, and an irate populace found no joints in their knees. Now, the great image set up in our day for worship is that of *partisanship*. It lifts itself higher than the idol on the plain of Dura, and more than twenty millions are bidden to gaze upon it. The image is decked with ribbons, medals, badges and banners. We must all bow down before it, or else go into the furnace. As of old, there is a flourish of cornet, flute, sackbut and psaltery, and down they go into the dust, councillors, sheriffs, governors, senators, artists, poets and preachers. Let a poor soul find fault with the men or measures of any political party, and he is marked for the flames. We must vote the whole ticket, no matter who is on it.

This ferocity of partisanship was wonderfully illustrated a few months ago on the question of Presidential impeachment. A few men who had always been considered honorable, did not think with their party. Open wide the furnace doors and in with the culprits! Stir up the fires to seven-fold fury. They do not vote with their party. Let Shadrack, Meshshesh and Abednego simmer. The meanest idol that the passions of men, or the skill of devils ever invented, is that blind partisanship which today demands our devotion. In the name of God, I protest against it. We will not bow down to the image which political parties set up. There is an everlasting right and an everlasting wrong, and no declaration of political platforms, and no anathemas of hot contestants can make the right and wrong change places. That which is accordant with the principles of God's word, stands, and that which is opposed, falls.

As Christian men and ministers we cannot avoid an interest in public affairs. Against carrying *politics into religion* we are thoroughly opposed, but are in favor of carrying *religion into politics*. The religion of Christ is to bring to its feet all thrones, presidential chairs and ballot-boxes. A religion that will not teach men how to vote as well as how to pray is no religion at all. The ruffianism which ofttimes shakes its bloated fist before the face of the popular sovereign must give way. I have no faith in elections which start in a drunken caucus, and assesses the voters in the back part of a grog shop. If these evils are to be corrected, what influence will do it? The professed politician? No! He will always advocate his party, right or wrong. Will our great political gatherings do it? No! I stopped at the door of one of them and I heard that the Democrats were all villains. I stopped at the door of another meeting and heard that the Republicans were all thieves. What then is to correct and elevate our public affairs? The word of God and the Spirit of God. And I call upon all those who believe in the Bible, and the coming of a Judgment Day, in which we must give an account of all our votes, and words and actions, to join in a crusade against the nefarious influences now working. Our fine gentlemen may sit in their elegant counting-rooms and beautiful parlors, feeling they will never be effected by the immorality of elections.

Oh, sirs! you will yet feel it in your counting-rooms and parlors. It is nothing to us, who have sons and daughters about our hearth, that there are influences at work which, if unchecked, will poison the fountains of public virtue. Aye! these influences, like the frogs and lice of Egypt, will come up into your kneading troughs and sleeping apartments. These moral pestilences blight all the air, and the miasma of Bedford street touches Rittenhouse Square, and the wretch, crawling out of the sewer to vote, will with his muddy hands bedaub the glove of your exquisite. We are to remmember that no professed Christian has a right to take off his robes and say, "Lie there a little while! I am consistent ten months in the year. Wait till I get through these October and November elections!" A religion that fails for two months of a year is worth nothing for any part of it. Be frank, now, my Christian friends, and confess that for the past three months you have had fewer thoughts of God and eternity than any three months for four years. Be frank and acknowledge that you have made more hard speeches, that you have more frequently lost your temper. Your political club-rooms have not always been quite as good as a prayer meeting.

I am not among those who deplore the going of good men into politics. If our land is to be redeemed and sin dethroned, then Christians *must* go into politics. But when a missionary goes to India he does not begin his

work by worshipping the idols, nor is a Christian to go into political circles and fall down before the images set up. Joseph was a politician in Egypt, but sacrificed not his integrity. Daniel was a politician in Babylon, but was a teetotaller to the last. David was a politician, but forgot not his God amid great public excitements. Abraham was a politician, but still maintained the reputation of being "the Father of the Faithful." Moses was the grandest of politicians, but honored God more than he did the Pharoahs; and there have been men belonging to all the great political parties of the country who have stood amid the polluted, slimy, blasted and accursed crew that surround the ballot-box, and they have plead for the right and have come back to their churches better men than before. By so much as political circles are degraded and debauched is it the duty of pure men to go to the rescue. There is a storm on the sea. Yonder is a vessel in danger of going down with all on board. Here is a strong ship bound for Liverpool, moving unhurt amid the tempest. Man the boats for the rescue and pull away toward the sinking ship! Pull! Pull! Yonder are our political institutions laboring hard in the storm, and sometimes it seems as if they must sink. Here is a strong vessel—the church of God—having outridden all past stress of weather, it will outride this. Man the boats for the wreck! Let your best men lay into the oars. Pull away! If our institutions are ever saved it will be from helpful influences going forth from the kingdom of Christ, and not by any miserable demagogism.

We acknowledge that such times as these are trying to Christian character. Last Tuesday, reeling through these streets, and plunging into the gutter, was an elder of one of the churches—a man who not long ago was carrying the bread and the wine at the holy sacrament. You were last week astounded to see men who are moving in highest circles of respectability in the different stages of intoxication. Some of them fell not into the ditch, but their eyes were glassy. There was an unnatural flush to their cheek. They talked louder than usual. Never accustomed to do such things, they were ready to bet. They were respectably and genteelly drunk. We called them too convivial, "slightly set up," considerably vivacious; but God called it drunk. The fact is that some of you had only a very little religion three months ago, and to calculate what you have left would be a sum in vulgar fractions.

These great trials of public excitement ought to be a discipline of Christian character and not a depletion.—Hornblende is not hurt by the fire. The albatross makes a throne of the tempest. A needle cruelly thrust through the eye of the gold-finch makes it sing sweeter. David's harp was made out of broken heart strings. Paul shipwrecked landed him safe, by the warm fire on Melita, and trials of all sorts was made to scour Christian jewels, and sharpen Christian weapons, and heave up Christian defenses.

Sanctified trials are the rope ladder, on which, over the sea and through the midnight darkness, we are to mount hand over hand, nearer and nearer Heaven.

In my next two Sabbath evening sermons I shall particularize in regard to the work of Christian men at the ballot-box this autumn, and in all public affairs. Enough for me now to recommend what is seldom suggested in this connection, *Pray for your country!* There is a power higher than ballot-box, and Mayor's chair, and Presidential White House. We want less faith in political platforms, and more confidence in the eternal God. You see how weak a thing is human foresight; how little our wisest men know; how that with a strong hand that cannot be resisted, every year hundreds and thousands of those who were climbing up to positions of power and trust, are turned under. God upset them. There is a mission for governments. God says "House of Bourbon, remodel France and establish eqnity," House of Bourbon fails of its mission, and *down it goes.* God says "House of Stuart, make Britain free, God-fearing and happy."—House of Stuart fails to do it, and *down it goes.* God says, "House of Hapsburgh, rule Austria in righteousness, and open the prison door of your captives." House Hapsburgh fails, and the divine condemnation has gone forth, we have heard it in the thunders of modern battle, and down it must go.

God says to the great parties of this country, "By the principles of Christianity control, remodel, educate and deliver the people!" Let them fail, and down they go! God can spare a million of the foremost political plotters of the day, and raise up a generation who shall do justice and love mercy. God is rich in resources, and if he could spare Luther before the Reformation was done, and Washington before free government had been fully tested, and Howard before one out of a thousand of the world's dungeons had been alleviated, and Robert McCheyne just as Scotland was gathering to hear his burning utterances. And Thomas Clarkson while yet the chains of bondage rusted into the bones of uncounted millions, and Henry Martyn when paganism had just begun to surrender its abominations—if God could spare such men then he can spare any man and any party of men Let a man, through cowardice or blind devotion to partisaship, forsake the cause of righteousness, *he falls*, and right over him march the armed battalions of God.

God has over and over again, in the last ninety years, shown that he means to have this country for himself.—Was it the greatness of Washington, and the bravery of Koscuisko, and the devotion of Marion, and the sacrifice of Warren and the patriotism of our fathers that saved the land in the Revolutionary encounter? No! It was the God who, in the awful winter nights at Valley Forge, looked upon our troops, and roused the heart of the brave Pole till he came to fight for our cause. and drove up the surges of battle to the top of Bunker Hill and enkindled our ancestors to do and die for us, their children's children. It was Jehovah that, at Lexington and Yorktown and Monmouth, unsheathed his sword and exclaimed to the trembling Colonists, "Forward! I will make thee a great nation, and thine enemies shall lick the dust!" Many years passed on, and God looked down upon the nation and said:—"Let my people go out of bondage." We came out of our commercial houses at the North, and up from our Southern plantations, and said:—"This shall never be." God sent upon the nation awful scourges of Asiatic cholera and the yellow fever; and through the reeking hospitals, with still more emphasis came the command:—"Let my people go!" No! answered the warehouses. No! answered ninety-nine of the hundred pulpits. No! exclaimed Congressional hall. No! answered Presidential chair. No! No! No! exclaimed all the ballot-boxes, North, South, East, West. God came again and said:—"Let my people go! And this time he prostrated

the nation with great financial panic. Down went ten thousand business firms. New York, Philadelphia, Boston, Chicago, New Orleans, Savannah in ruins. Millionaires turned into paupers, and vast populations with no work to do, and no bread to eat. "This will soon blow over. This is the long credit system. We must be more prudent;" and soon the factories roared with new activities, and the exchanges grow noisy with quick bids for railroad stock and government securities. God came again and said, "Let my people go," and the black cloud of battle hovered over the land, and there was one dead in every house and sighs of David for Absalom, and cries of Rachel refusing to be comforted, because her children were not. Long, deep trenches, reaching from Baltimore to Corinth, and from Florida to Gettysburg, into which was poured the blood of a million men. Woe! woe! woe! At last the nation went to its knees. "Let the bondmen go!" exclaimed all parts and all sections. The work was done, and God showed to scoffing England and chagrined France, and confounded Despotisms that he meant to have this land for himself.

You ask me to which party I belong? Answer—I belong to the Theocracy. I am a subject of God's government, and I belong to his party. The time will come when your Democratic party and your Republican party will be only matters of history; but my party will gain its greatest triumph when the glories of eternity swallow up the insignificance of earth. Young and old, I ask you to join this party. In preference to the petty office of worldly emolument offered by others, you are to-night offered crowns, thrones and eternal riches. The poorest shall be a king, and the plainest residence a mansion. In that day better to have had nothing; better a bench in the alms house, with grace in the heart, than, unforgiven, to have gone up into high official position, followed by the hurras of enthusiastic constituents, Hozannah! to the leader of our party! Hallelujah! for the Lord God Omnipotent reigneth!

For the Companion.

A Review.

"Days should speak, and multitude of years should teach wisdom."

I am a young pilgrim soldier, and always feel it my duty to submit myself unto the "elder," and I always feel thankful to those who correct me when I am in error, but as to brother Smith and myself differing *much*, let others judge after reading our articles. Like brother Smith, I too, believe that all "adults," or I would rather say, all who have known *good* from *evil*,—have been saved by grace through faith in Christ,—under the Mosaic and Prophetic dispensation, by faith in a *promised* Savior, under the gospel dispensation, they have been, and will be, saved by faith in a *revealed* Savior. So much for believers, but my review does not necessarily require me to say much of adults.

Relative to the eternal state of infants. I am not fast to condemn those infants who lived and died before the atonement, and I feel obliged to brother Smith for his article, but still I cannot see otherwise but that children had to suffer—not directly, but indirectly—for the sins of their parents.

In my former article I referred to Jer. 31: 29, 30, and informed you that I termed that prophetic language, and the reason I believe so is because in the 27th verse I read, "Behold, the days come," and in the 29th verse I read, "in those days they shall say no more," which means in some future time, and if I am not in error, the Lord did not reprove his people for using the proverb *before* or *at* the time this prophecy was given; but in those days that would come they should *no more* use it. This prophecy was given about 606 years before Christ, and about 18 years after this, Jeremiah laments over their state, and says, "Our fathers have sinned, and are not; and we have borne their iniquities." Again, I read in Deut. 28: 18, "Cursed shall be the fruit of thy body," namely, "if thou wilt not hearken unto the voice of the Lord thy God," &c. We are referred to the death of David's child, and I learn it was the sin which David committed that was the cause of the child's death; and when I read the context, I find that his child was not the only one who had to suffer on account of his sin. David saying, "I shall go to him," of *itself* does not prove anything *pro* or *con*. I could multiply cases where whole families had to suffer because of being connected with some one who sinned. How was it in the Diluvian destruction? How was it when David numbered the people? And although David repented of his sin, yet, seventy thousand had to perish.

Read the concluding part of Matt. 23. When I read the history of the first family after the fall, I find that a Cain killed an Abel. Now Cain was punished *directly* for his own sin, but *indirectly*, I believe, he had also to suffer for his parents' sins. How so, says some one. We know names were given to children then having their, meaning suit to connecting circumstances. Cain, means possession, or possessed, which gives me to understand that they looked upon Cain as possessing in him the promised seed, and therefore called the second born Abel, which signifies vanity, and it was then as it is now, when parents idolize one of their children, the child is sure to be spoiled, and indirectly, if not directly,

the child will be sure to suffer for it. So it seems to me it was with Cain, and may I say with Abel through Cain's sin.

It was not my object to prove that infants, or *little* children were lost to eternal life, when they died before the atonement, neither was it my object to prove *when* and *how* the atonement secured them from the curse. Brother Smith says, "David rejoiced when his child died that he could go where it then was." It may be so, but from the context I can not understand it so. Brother Smith, in referring us to Ezek. 18: 19, says, "From this text we plainly see that if the son does right, notwithstanding the wickedness of the parents, he will be saved." Amen. I believe in righteousness, and I believe and rejoice in the mercy of God. I know that "he that knoweth to do good, and doeth it not, to him it is sin," but in my former article I tried to write of some who had not come so far yet, and as my remarks were somewhat desultory there was room for correction, and if this article is worthy of a place in the *Companion*, and needs correction, I hope brother Smith will give it his notice. There is something in my former article that should have been corrected, namely, where I said, "outside of Christ all were cursed," which *is* true, but then follows the expression "but Jeremiah prophesied of a time when such should be no more the case," which is *not* true, and conflicts with the context of my article, and also with the Bible. I will now drop the subject. My motto after this will be more strictly

"Little boats should keep near shore,
Larger craft may venture more."

NOAH LONGANECKER.

Religion Pocket Deep

"Does your religion go pocket deep? Ware you only converted in the upper story—the old man only scalped—or was he killed dead? Does your religion reach only down about that '*unruly*' member, so that if one should cut your head off, soul and body would both be damned? Or were you converted right down through from head to foot? Not merely the coppers, threepenny pieces, and smooth four pences, but those gold half-sovereigns and sovereigns, and the five and ten pound notes. Say, friend, when God converted you did He not convert house, barn, cellar, corn-cribs, potatoe-bins, meal-bags, and all? You have been praying for a deeper work of grace? How deep will you have it? Pocket deep? You have desired to feel more 'deeply.' How deep? Pocket deep? Or do you only want to feel skin deep? You don't feel as you want to. Well, perhaps you never will untill you feel in your pockets more.

Just think about this matter; will you? You feel for the poor: well, feel in your pocket.—You feel for the cause; well, feel, in your pocket. You feel for poor preachers; well, feel in your pockets, and if you feel there you will make others feel, and feel very thankful, too, that God has some servants whose religion is pocket deep.

'I don't believe in talking so much about pecuniary matters.' You don't? Eh? Ah, well! I think your religion is not quite pocket deep yet. Try again. Get a little nearer Him who 'was rich' and became 'poor' for you.—You feel rather pleased when God's blessings come rolling into your purse and dwelling. That's all right, but the Lord Jesus said, 'It is more blessed to give than to receive.' Now, don't shrug your shoulders so. I'm not going to beg a six-pence from you. Don't be alarmed, I wouldn't ask you to give me a crown for all the money you have in the world. Don't fret; all I want to know is whether your religion is pocket deep or not. Just think of it a little. I don't ask whether you would scatter everything to the four winds if you knew the Lord was coming so that you couldn't use it. But whether you are ready to open the 'bag now, when it can be of some use, as at some other time, when it will be scattered in haste and fear, and do no one any good, and perhaps will do as much hurt as has often been the case in time past. In a word, is your religion pocket deep?—*Selected.*

It was a sweet observation of Luther, that "For the most part, when God sent him upon any special service for the good of the church, he was brought low by some fit of sickness or other." Surely, as the lower the ebb the higher the tide; so the lower any descend in humility, the higher they shall ascend in honor and glory. The lower this foundation of humility is laid, the higher shall the roof of honor be overlaid.

An unjust acquisition is like a barbed arrow, which must be drawn backward with terrible anguish, or else it will be your destruction.

For the Companion.

Mission of Christ.

BY D. B. MENTZER.

Christ's mission into the world, as "the Savior in the world," was long a burden of prophecy. "Holy men of God spake" of the saving purposes and lasting benefits of the coming of the promised Messiah. Great indeed was the anxiety which God's people had for the revelation of the Personage who should deliver them from their sins, and call the unrighteous from the ways of death and darkness into the way of Life and Light. Patriarchs and prophets had been buried and were sleeping in their sepulchers for the space of centuries; one generation after another had passed from the face of the earth; and the time drew nigh for the fulfilment of the Messianic prophecies. But the general world knew not the wondrous event which was about to occur. The world slumbered. To the multitude, he came as "a thief in the night." But as God has a people, in all ages, for a testimony and a witness, so he had in the day when "the Word was made flesh."—There were yet a few who feared God, held fast the hope of salvation in Christ, and "walked in all the ordinances and commandments of the Lord blameless." These looked for a Savior from heaven. These was ready for the manifestation of Israel's Deliverer. And lo! He came—the Savior of the world. What joy to the faithful few! God-fearing men and women in the land of Judea, and on the plains of the East, expected with longing expectation the long-promised advent of "Christ the Lord."—The angelic host brought the announcement by night to the walking shepherds and they hastened to find him who was "born king of the Jews." O the joy in heaven and on earth!

"The man clothed in linen," which Daniel, the prophet, saw "upon the waters of the river," spoke of the closing of the Mosaic dispensation, and of Christ's coming, and said: "The wise shall understand." I am quite aware that this citation of prophecy has been used very emphatically, by the latter-day adventists, to prove, as by Divine authority, that they shall know the exact time of Christ' *second* coming. But they have proved themselves *overwise*, and hence, are sadly deficient of the *right kind* of wisdom—"the wisdom that is from above." James 3: 17. In the Gospel, according to Matthew, it is written: "Now when Jesus was born in Bethlehem of Judea, in the days of Herod, the king, behold, there came wise men from the east to Jerusalem." *These* men were *wise*. So it is written, and the testimony is true. And it is a plain fulfilment of Daniel's prophecy. The wise understood and were made the happy recipients of Israel's consolation. But I wish now, according to my humble ability, to notice some of the distinctive features of Christ's mission.

"I am not come to call the righteous, but sinners to repentance." Herein is embodied the mission of Christ. He came *to call sinners to repentance*. He left the bosom of God and came into this sinful world for the sake of sinners. He vacated his station in the heavens, became clothed with a body of human organization, and suffered as man never suffered, in order to bring sinners to repentance. But O what a glorious errand! Man had violated the law which linked him in sweetest harmony to his Infinite Author, and thereby man's being became awfully discordant, depraved and estranged from his Maker. But the mission of Christ was designed to convince sinners of their estrangement from God, of their depravity by transgression, and of the possibility and necessity of changing their ruinous course. He calls them back, delivers to them the means of their restoration, and lays down his immaculate life for them, that he may satisfy offended Purity, and bring them again into harmony with the Deity. O heavens, be astonished! and be joyful, ye children of men! Behold the goodness of our God! For, while we were yet sinners, he sent his only-begotten Son into the world, that through him we might live.

Another feature of Christ's mission was, that "he come not to call the righteous." Matt. 9: 13. For if this had been his mission he never would have visited on earth. Rom. 3: 10, 12. Christ would not have been found amongmen, if men had not been sinners. But all have sinned and come short of the glory of God. All have "gone out of the way," and are "together become unprofitable." Yet, notwithstanding this universal departure from the way of righteousness, God, in his great mercy, has made sufficient arrangements to accommodate all who shall accept the conditions of salvation. So

stupendous was the mission of Christ into the world, and so efficacious was his work for the salvation of the race, that there is provision made for the chief of sinners. 1 Tim. 1 : 15.—O the magnitude of God's love! Not only shall the man of morals find acceptance with God, and a higher type of life in Christ, but the dissolute, the most profligate, and the most wretched of mankind, may have access to that cleansing Fountain opened in the house of David for all sin and uncleanness. There is no respect of persons. He that will hear and attend to the call of Jesus, abandon the dead work of sin, and heartily, earnestly commence the lifetul practice of reformation and holiness, will again be received into the Father's house and made partaker of the feast, amid all the joy and gladness of the Household. Hence, the errand of Christ lay not with one class of sinners only, but with all classes. The greatest sinner has the most need of a Savior. Jesus saves men not *in* their sins but *from* their sins; for this is the signification of his Name. "Thou shalt call his name JESUS, for he shall save his people *from* their sins." Matt. 1 : 21. And in order to accomplish this he calls upon all men to repent. No means that are in accordance with Divine truth, and the righteousness of God, are left untried in the momentous work of bringing sinners to repentance. It was an equal part of his mission to ordain means for the saving of the Creator's noblest work from total ruin. And now he warns, he invites, he entreats. These warnings, invitations and entreaties, are made or given by the distributions of his Providence, by the energies of his Spirit, by the preaching of his Word, and by his many acts of goodness and long suffering. O how great the concern in the other world for the salvation of the children of men! May ministers preach the whole truth with boldness and power, and may all our members exemplify the same in their lives, that sinners may be brought to repentance, and glory to God.

For the Companion.

Christ Preaching unto the Spirits.

In present number of *Companion* I find the brethren giving their views on the passage of scripture which reads as follows: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing. 1 Peter, 3: 18, 19, 20.

The views we have upon this subject differ, in some respects, to those which we have seen published, and we will try to present some ideas as yet unnoticed by those who have written, and try to explain 1 Peter 4 : 6.

It will not be necessary to go into an explanation to prove why Christ died, as we are all familiar with the circumstances connected with his death. Romans 5 : 6. "For when we were yet without strength Christ died for the ungodly." Put to death in the flesh, in his human nature. But quickened by the spirit the dead body revived by the power of his Divinity. By which spirit he went and preached to the spirits in prison.

By the ministry of Noah one hundred and twenty years, we suppose Peter to mean, when speaking of the spirits in prison, the antediluvians, who having been disobedient and convicted of transgression against God, were sentenced by his just law to destruction. But punishment was delayed, time given to repent. God in his mercy granted them one hundred and twenty years, during which time they stood in the sight of God, as criminals tried and convicted. They are represented as being in prison, detained under the arrest of Divine justice, which waited either for their repentance or the expiration of the respite, that punishment pronounced might be inflicted. To prove that the spirit of God did strive with, convict and reprove the antediluvians, we refer to Genesis 6: 3. "My spirit shall not always strive with man, forasmuch as he is flesh, yet his days shall be one hundred and twenty years." And it was by this spirit that Noah became a preacher of righteousness and condemned that ungodly world. Heb. 11: 7. We will try to show the meaning of the word *spirits*. The word *spirits* may be supposed by some, to render the ideas advanced improbable; because this must mean disembodied spirits. This certainly is not the case at all times, as in Heb. 13 : 23. "For the spirits of just men made perfect," certainly means righteous men; and men still in the church militant. And the father of spirits, Heb. 12 : 9, means men still in the body. And the God of the spirits of all flesh, Num. 16: 22, and 27 : 16, means, men not in a disembodied state.

As far as we can understand the writings of Peter, we can see nothing which will justify us to uphold the idea of Christ, after his death, preaching in the spirit to the antediluvians who were lost. It is an article of faith in the Romish Church to believe that Christ descended into hell, to announce his coming to the ancient patriarchs, and to deliver them from that species of prison where they had so long waited his coming. Their doctrine cannot be proven by the word; so we will have to reject it, and endeavor to prove by the word all the ideas which we have advanced, or our doctrine will be unprofitable.

I shall now notice what Peter has reference to in chapter 4 : 6. If the apostle has the fact in view which he mentions in chapter 3 : 19, 20, then the antediluvians are the persons intended; for this cause that Christ is prepared to judge the quick and the dead, and to dispense righteous judgment, in consequence of having afforded them every necessary advantage by the preaching of Noah. The antediluvians would then be dead in tresspasses and sins, and condemned to death by the righteous judgment of God. Through his mercy he afforded them a respite that though they were condemned as men in the flesh, "My spirit will not always strive with man for asmuch as he is flesh." Genesis 6 : 3. Yet hearing this gospel by Noah, they may believe and live according to God in the spirit—live a blessed life in eternity according to the mercy of God who sent his spirit to strive with them.

I will now give you the views of Dr. McKnight on this subject.—For this purpose hath the gospel been preached even to the dead, (i e the Gentiles), that although they may be condemned by men in the flesh—their persecutors—yet they might live eternally by God in the spirit.

J. L. WILLIAMS.

MISCELLANEOUS.

Worship not the Angels.

Rev. xix : 10.

BY EMMANUEL UMBAUGH.

Worship not the angels,
Although they dwell above
With our great Creator
Who is a God of love.

Worship not the angels
Who live above the skies;
For one did acknowledge
That this would not be wise.

Worship not the angels
Who dwell near Jesus throne;
But God the great Creator—
Yea, worship him alone.

The sweetness of worship at evening.

When the noise and turmoil of the day are over, it is sweet to commune with God; the cool and calm of eventide agree most delightfully with prayer and praise. The hours of the declining sun are so many quiet alleys in the garden of time, wherein man may find his Maker waiting to commune with him, even as of old the Lord God walked with Adam in Paradise in the cool of the day. It is meet that we should set apart a peaceful season ere the day has quite departed—a season of thanksgiving for grace abounding, of repentance for follies multiplied, of self-examination for evils insinuating. To leap from day to day like a mad hunter scouring the fields, is an omen of being delivered over to destruction; but the solemn pause, the deliberate consideration—these are means of grace, and ensigns of an in-dwelling life. The tide of ocean stays awhile at ebb, before it resolves to flood again; the moon sometimes lingers at the full; there are distinct hedges in nature set between the acres of time—even the strike of the bell is a little mound of warning; men should not remove landmarks, but beat the bounds frequently, and keep up with due intervals and solemnity the rememberance of the passing away of days, and months, and years; each evening it were well to traverse the boundaries of the day, and take note of all it has brought, and all it has seen.

The drops of the night come from the same fount as the dew of the morning; He who met Abraham at break of day, communed with Isaac in the field at eventide. He who opens the doors of day with His hand of mercy, draws around His people the curtains of the night, and by His shining presence makes the outgoings of the morning and of the evening to rejoice. A promise at dawn, and a sure word at sunset, crown the brow of day with light, and sandal its feet with love. To breakfast with Jesus, and sup with him also, is to enjoy the days of heaven upon earth. It is dangerous to fall asleep till the head is leaned on Jesus' bosom. When divine love puts its fingers on the weary eyelids, it is brave sleeping; that the Lord's beloved may have such sleep given to him, it is needful that he should make a near approach to the throne, and unburden his soul before the great Preserver of men. To enter into the blaze of Jehovah's presence by the way of the atoning blood is the sure method to refine ourselves of our earthly dross, and to renew the soul after exhausting service. The reading of the Word, and prayer, are as gates of carbuncle to admit us into the presence-hamber of the August Majesty, and he is most blessed who most frequently swings those gates upon their sapphire hinges. When the stars are revealed, and all the hosts of heaven walk in golden glory, then surely is the time when the solemn temple is lit up, and the worshiper is bidden to enter.—If one hour can be endowed with a sacredness above its fellow, it must be the hour when the Lord looseth the bands of Orion, and leadeth forth Arcturus and his sons: then voices from worlds afar call us to contemplation and adoration; and the stillness of the lower world prepares an oratory for the devout soul. He surely never pays at all who does not end the day as all men wish to end their lives—in prayer.

In many households the gathering of the family for evening prayer is more easy than the morning opportunity, and in all the tents of our Israel the evening sacrifice should be selemnly remembered. Ere we cower down beneath the wings of the Eternal, let us entreat Him to deliver us from the terror by night, and give us safe dwelling in His secret place. It is blessed work to set the night wanderers in their post by supplication, and then commit ourselves, without fear, to the embrace of divine love.—*Exchange.*

To Young Men.

It is easier to be a good business man than a poor one. Half the energy displayed in keeping ahead that is required to catch up when behind will save credit, give more time to business, and add to the profit & reputation of your word. Honor your engagement. If you promise to meet a man, or do a certain thing at a certain moment, be ready at the appointed time. If you have work to do, do it at once, cheerfully, and therfore more speedily and correctly. If you go out on business, attend promptly to the matter on hand, and then as promtly go about your own business. Do not stop to tell stories in business hours.

If you have a place of business be found there when wanted. No man can get rich by sitting round stores and saloons. Never "fool" on business matters. If you have to labor for a living, remember that one hour in the morning is better than two at night. If you empoly others, be on hand to see that they attend to their duties, and to direct with regularity, promptness, liberality. Do not meddle with any business you know nothing of. Never buy any article simply because the man that sells it will take it out in trade. Trade is money. Time is money. A good business habit and reputation is always money. Make your place of business pleasant and attractive; then stay there to wait on customers.

Never use quick words, or allow yourself to make hasty or ungentlemanly remarks to those in your employ; for to do so lessens their respect for you and your influence over them. Help yourself and others will help you. Be faithfull over the interests confided to your keeping, and all in good time your responsibilities will be increased. Do not be in too great haste to get rich.—Do not build until you have arranged

and laid a good foundation. Do not—as you hope to work for success—spend time in idleness. If your time is your own, business will suffer if you do. If it is given to another for pay, it belongs to him, and you have no more right to steal that than to steal money. Be obliging. Strive to avoid harsh words and personalities. Do not kick every stone in the path; more miles can be made by going steadily on than by stopping to kick. Pay as you go. A man of honor respects his word as he does his bond. Ask, but never beg. Help others when you can, but never give when you cannot afford to, simply because it is fashionable. Learn to say no. No necessity of snapping it out dog fashion, but say it firmly and respectfully. Have but few confidants, and the fewer the better. Use your own brains rather than those of others.—Learn to think and act for yourself. Be vigilant. Keep ahead, rather than behind the time.

Young men cut this out, and if there is folly in this argument let us know.

Grace Triumphant.

One of the sweetest assurances in all the written record is, "This is the will of God, even your sanctification." And as some good old author remarks, "If it be our will, what is there to hinder?"

It must surely be accomplished, for "faithful is He that calleth you, who also will do it." "The body of this death" will not be *always* our burden. However slow and painful may be the process of death unto sin, at last it must cease; however violent the struggle in the crucifixion of "the old man," it must at last expire.—The death of sin and the triumph of holiness will indeed come, though it may seem to tarry long. Then grace, having conquered, will have conquered *forever* and conquered gloriously. No sinful flesh shall remain to impede hereafter the full development of holiness. Those far-off heights of perfection which seem so unattainable now will then fall far below our ever-heightening aspirations. As the eagle eye of an immortal vision gazes up to the infinite perfections of the Almighty, the soul's pinions shall be strengthened to bear us up higher and higher—nearer and nearer the source of purity and holiness. Yet, high as we may ascend, infinite heights will rise perpetually above us, and give untending scope to our desires and our attainments.

The beautiful law of progression is to human nature, even in its most exalted state, what absolute perfection is to the divine. And shall not He who hath made our frame and renewed our spirit, and glorified them both, fully satisfy our highest and holiest aspirations in the fulfilment of our chief end—the glorifying and enjoying of Himself forever? Who would not welcome death with such anticipations as these? Who would not value life as a means of preparation for a yet higher future blessedness, and of bringing others to the knowledge of such a Savior and such a destiny?

"Strive, man, to win that glory; toil, man, to gain that light;
Send hope before to grasp it, till hope be lost in sight—
Till Jesus gives the portion, those blessed souls to fill;
The insatiate, yet satisfied—the full, yet craving still."

A Good Name.

In the school of Dr. Woods none were allowed to enter the conservatory without leave; but a boy's handkerchief, with his name upon it, had been found there. Just at the close of school the Doctor called the name of James Howard. The whole school became silent with suspense.

"James Howard! what has he done? such a noble boy! such a good boy!" all thought. Dr. Woods himself believed he must have been sent into the conservatory by the teacher of botany; so he asked—

"James Howard have you been into the conservatory to-day?"

"I have not, sir," replied James, in a clear, calm tone.

"I believe you, James," said Dr. Woods, "although your handkerchief has been found there. You are not the boy to tell an untruth."

So James sat in his seat unmoved. Every boy in the school believed him, and almost envied his good name.

Dr. Woods said no more on this subject, except these few words. Let every boy learn from this incident the worth of a good name, especially when appearances are against him.

How came James' handkerchief in the conservatory? for, as I have said, it was contrary to the rules of the school for a boy to enter there unbidden. James had lent it to a small boy named John Rand, to tie up some nuts the day before, when they had a little ramble together. The boy forgot to return it. He also forgot the rule of the school against entering the conservatory, but, seeing the door open, rushed in to look at some rare flowers. The handkerchief, being partly out of his pocket, dropped upon the ground.

See here the evils of heedless forgetfulness. The boy had exposed a schoolmate to censure; and had it not been for James Howard's good name, his teacher would surely have thought him to be the offender. At least, so thought John Band.

How ashamed he felt when Dr. Woods said these words about a good name. The words kept ringing in his ears. He had broken a rule of the school, and was afraid to own it. He thought the Doctor would despise him if he knew, and so would the boys. All the day, all the night, he had no peace. At length he went to see James. He was not afraid to tell him all about it.

"I did forget it, James, truly, honestly I did," said the child; "but I'm afraid the Doctor won't believe me as he does you."

"Yes he will," replied James.—"You have been so short a time in school, there's some excuse for you. Go at once, and own up; for the longer you put it off the harder it will be. Always own a fault at once. Don't be afraid; the Doctor will forgive."

Thus encouraged, the boy went to Dr. Woods, confessed his fault, and was forgiven; but he learned a lesson against forgetfulness which he always remembered.

No man's spirits were ever hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, purely for conscience' sake, will prove a cordial for weak and low spirits, far beyond what either indulgence, diversions, or company can ever do for them.

"One by One."

One by one our friends are crossing
Death's cold, waveless tide;
One by one are swiftly passing
To the other side.

One by one our hopes are fading,
Like a mocking dream;
And their shadows only linger,
With a transient gleam.

One by one our choicest treasures,
Vanish from our sight;
But we know in heaven they're gathered,
Safe from moth or blight.

One by one we'll quickly follow,
To the mansion blest;
Where from sorrow, pain, and anguish,
We shall be at rest.

There the fadeless crown is waiting,
And the victor's bay;
No more pantings, no more darkness,
One eternal day.

Then away with doubts and sadness,
Let our voices rise;
And in songs of glad rejoicing,
Echo to the skies.

H. E. W.

Improve the Evenings.

An exchange very aptly says that with the return of lengthened and pleasant cool evenings, comes the query to all, how shall we best improve them? There are a thousand pleasant ways of spending a fall or winter evening within the reach of those who have command of their own time; and prominent among these is indulgence in literary persuits. How few comparatively, of the young people of the present day appreciate as they should the inestimable privileges they enjoy? Surrounded, as are the young, with all the opportunities necessary for the cultivation of a literary taste, not one in a thousand appears to improve these golden chances. Occasionaly, it is true, we meet with a young man, or a young woman, who firmly grasps the idea that "knowledge is power," but these, unfortunately, are the exceptions, not the rule. Thousands of young men, who have comfortable homes—whose parents are willing to supply them with books and papers—instead of availing themselves of these advantages, spend their long fall and winter evenings in idle lounging around corners, or in company with frivolous associates, male or female. Thus, winter after winter passes away, each one bringing them nearer to the age of manhood, but not fitting them for the proper discharge of the duties that a full manhood requires. They enter upon the busy stage of life with none of those safeguards which a cultivated intellect throws around its possessor. They start life laboring under a thousand disadvantages, and confronted by innumerable obstacles which disappear like shadows before the well-informed mind. The fact that they do not contemplate adopting a professional career does not in any degree relieve them from the charge of being untrue to themselves, their friends, and their country, while thus frittering away the most precious hours of their lives in idle indifference, and too frequently in the company of those, association with whom is contamination. How many of them will resolve to "turn over a new leaf," and improve the long evenings of the fall and winter?

Be Kind.

Kindness is one of the most heaven-born accomplishments that humanity can acquire. How truthful did the wise man, Solomon, say, that "a kind word turneth away wrath, but grievous words stir up anger." Are you disconsolate, heartbroken, plodding along life's wearisome pathway, how mollifying to the troubled spirit is the radiation of a meek and amiable countenance—love beaming from the gentle eye—the hallowed smile playing upon the ruby lips, but above and transcending all, is a KIND WORD! Kind words and kind acts are more fragrant than the spices of Arabia—more precious than the ointment that ran down from Aaron's beard, and more to be prized than the gold of Ophir. Then be kind. To whom? To all: first to MOTHER, if she still lingers on the shores of time, to bless and restrain you. A kind act, a kind word, a kind thought—to do, to say, to bestow a benefit upon others, will bless others, while it will deck your brow with a crown of good opinions from the world. It will be a sound of joy to yourself as you are accomplishing your tedious journey through life, and will bestow untold blessings on all with whom you may have to do. Then let me close this, my first effort, with the affectionate admonition—BE KIND.

Open rebuke is better than secret love.

The Harmonies of the Soul.

I read a story of a church in the old country, the organ of which was accustomed to be played at the evening service by a very poor player, but he being laid aside by sickness one evening, a stranger offered to conduct the services, and as the twilight fell, he sat himself at the instrument and played the simple airs that the service required. When he had completed that, he began to feel his way along the keys with such strange and hitherto unknown power that the instrument seemed to those who listened to be something different from what it had ever been before. He, forgetful of himself, went on, opening sweeter and sweeter harmonies, until every one was amazed, and no one knew the organ because it was played so upon. When the day comes that God's hand shall play upon the key-board of man's soul, and He shall bring out that long delayed melody, and those wonderful harmonies which we cannot compass, but of which the mind is capable, then methinks Heaven will stop to listen and hear the song of redemption brought out, not in one, but in according hearts innumerable, in the kingdom of God's glory. We do not know what we are, nor what we are capable of becoming; and we shall not know until we stand in the full experience of it in the plenitude and blessedness of our Father's Kingdom.—*Beecher*

Curiosities of Creation.

The whole universe is a thought, and that thought is the thought of God. The foundation of all things is intelligent force and goodness: these are found acting in every department of nature, in the rocks, fluids, grass, animated bodies, and everything that has a being. The same expressions exists everywhere, and we are therefore obliged to acknowledge a Lawgiver; a design, hence a Designer. If we examine the crystal, we find it is the result of force. We may destroy its organization, but we can never destroy the force that gave it the organization. The world invisible is the most substantial of all. We can continue to take up plants. The seed always proclaims the tree and the fruit; even the leaves conform to the impress of the original seed. No seed

will transfer its fruit to another kind; each bears fruit to its own. The pear-tree does not grow from the seed of the apple, nor is the gosling hatched from the crow's egg.

The microscope discovers matters until it dwindles almost to nothing, and we find utility in everything.—All this is not the result of chance, but shows a beautiful Lawgiver.—Force is the only substantial thing found in nature. It lies in its fossil state in the coal. When coal is put in the furnace of the engine, it generates steam, but it is only the force of sunshine which came from heaven, millions of years ago. The same is the case with gas; it is the same light that gas absorbed ages ago. By the power of chemistry, we extract and use it again. Force and matter can never be destroyed. In force we find the infinite power of the goodness of the Almighty.

On a leaf of the maple we find the buds are exactly opposite each other; and so in pears, one above the other along the entire stem. In others they differ; in going round the stem once, we will find two, three and so on up which will be illustrated by numbers.

We find this same plan in the solar system, which is formed of planets placed in the same manner as the leaves on the trees. He who placed the leaves also causes the planets to revolve.

They are held by the cohesive and centrifugal force, which is found everywhere. The forces woich organize our own bodies is impondorable and invisible, surrounded by matter.

The sun is a mass of matter in a highly expanded condition. Sometimes the spots on the surface go out and after a while reappear. These spots are holes in the volume of gas surrounding it. Some of them are so large that three worlds like ours could pass abreast through them, and yet leave 24,000 miles to spare.

Our sunshine is caused by the reflection of the heat of the gas around the sun. There is no doubt but that the sun is a mass of liquid fire. The time will come when it will be burnt out, and then our solar system will also go out.

The fixed stars are other sum constantly in motion, which move through spaces we do.

The crust of the earth was made by liquid cooling; and strange as it may seem, the highest mountains are the newest. The Hymalaya mountains are a good example.

Keep your Eyes on Jesus.

When the darkness and gloom of the world, with the labor and cares of life bear heavily upon us, let us keep our eyes on Jesus. See him bearing the heavy cross up Calvary, fainting by the way, while he endures, in untold agony, the penalty for man's transgressions, suffering, the just for the unjust. When persecutions are heariest, when friends forsake and watch us for evil, saying things falsely against us: when they separate us from their company, and cast us out, let us remember that we are but strangers and pilgrims on the earth, and have here no continuing city. Let us then keep our eyes on Jesus. Behold him, the meek and lovely One, fleeting from place to place, spit upon, reviled, scourged, having not where to lay his head.

When oppressed with the burden of this last message of mercy, and we feel that the Lord has a great deal for us to do, let us look at Jesus, a lad of twelve years, chiding his parents for expecting him home, saying Wist ye not, I must be about my Father's business? Follow him in his arduous labors of love and mercy, with the sins of the whole world upon him, weeping and lamenting for the sins of his people, until he finished the work his Father gave him to do on the earth. And now where do we look for him?—Dressed in priestly attire, in the holy of holies, he is now doing the last work he will ever do for us as sinners. Oh! let us not now lose sight of him for a moment. Let his blessed spirit fil our hearts and being with the light that surrounds him. Many years He labored for us on the earth and many years has he been pleading and laboring in Heaven to prepare a people, who, for the glory set before them and in view of the great love and sacrifice for them, will be willing to give all for him, bear the cross despise the shame, and fear not those who can only destroy the body, but him who is able to destroy both soul and body. When we realize all that Jesus has done for us, does the way of life seem any too rugged? Is the recompense of the just any too dearly bought? Why do we desire ease in this world? We are laborers working for an inheritance. Oh! let us work with a will doing our Father's business, be it ever so little that is required. Are we luke warm? Let us not rest separated from Jesus. Let us keep our eyes upon him. He still pleads for us. He still invites us, with his sweet spirit and loving words to come to him. Let us be zealous and repent, and buy the gold. Oh! let us do something for Jesus, to advance his cause. This is a good way to dispel the clouds. Let us afflict ourselves,—make a sacrifice unto the Lord, even that of a broken heart, and contrite spirit. Let us be sure we draw nourishment from the true Vine. May we not be cast off as withered—branches, but bear fruit to the glory of God. Soon, if faithful, he will take us home, to enjoy that "rest that remaineth."

Many.

Many who profess religion fail of being truly converted to God. Mark the declaration of our Savior: "And then will I profess unto them I never knew you: depart from me ye that work iniquity." Matt. vii: 23. Mark this language. He does not say, you have backslidden. But I NEVER KNEW YOU. Then, of course, they were never converted. This class is very numerous. "Many." They make a high-profession of religion. They were deceived to the last. The foolish virgins did not lose their oil, but they did not take it. They had the lamp—the profession—but the grace they never had. They, too, were not flagrant hypocrites, but were self-deceived. Think of it! Am I truly converted to God?

SHARP.—It is sharp things that tell. No barber ever got ahead trying to shave his customers with a handsaw or a rasp. Clergyman or lawyers or editors don't convince people so much by formal arguments as by some sharp, pertinent, live statement—the thing put in a nutshell, unless the shell is thicker than the heads of some hearers or readers. It is the sharp thing that penetrates and goes home.

The Gospel is a box of ointment.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's nam and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. Communications for publication should be writt en upon one side of the sheet only.

Brother Holsinger;—Living in a community almost isolated from the daily intercourse of the Brethren, having little or no sympathetic feelings from those by whom I am surrounded, at least so far as regards our peculiar religious faith and practice I am almost compelled to let the secret aspirations of my soul ascend to God, unaccompanied by this responsive throb or sympathetic ties of love that binds us together in the sweet bonds of brotherly affection.

But, I thank God that we are permitted through our Lord Jesus Christ to approach that living fountain and drink deep of those living waters that can satiate our thirst, bring peace to our troubled souls, and draw forth the cords of love and compassion from him who is the Father of mercies; the great source of our comforts.

"Oh that men would praise the Lord for his goodness and for his wonderful, works to the children of men;" that they might feel within their souls, and be brought to appreciate in that high and holy sense that they should the great sacrifice that Christ has made for us, that when we were yet without him and the hope of eternal life in the world, moved with that spirit of love, pity and compassion, the pure and holy characteristics of his being—suffered and died for us that we through him might live; that we might be made partakers of that blessed immortality—beyond the confines and delusive scenes of this troublesome world.

But my dear dying friends, here is where we fail. Satisfied perhaps in our own mind with the fact that God causes his blessings to fall upon the just as well as the unjust, that we are made partakers of his temporal favors upon an equality with our christian neighbor. The same rain that revives and refreshes the vegetation upon his possesions, has the same salutary effect upon ours; the same revivifying and genial influences produced by the heat of the sun acts alike upon ours as well as his. When the harvest is ripe. reapt, and garnered, my amount of bushels are as great as his in proportion to the amount of land tilled. This is all evidently so, and is only in demonstration of that grand fact proving the goodness and mercy of God toward the children of men; and that his loving kindness extends over all, and that the increase and fruits of our labors are but the munificent—gifts of his provident hands.

But let us for a moment examine the subject in a two-fold light, that whilst perhaps I am enjoying all these temporal blessings, upon an exact equality with my christian neighbor, or friends, he may be drawing an increase of riches of a character of which I am not the recipient. May be drinking deep from the waters of eternal life, basking in the sunshine that reflects the resplendent rays of peace upon his soul, that whilst enjoying the temporal favors of almighty God, he is doubly enjoying the riches of divine grace; reconciled to God through the atonement of his blood, saved by his grace through faith; not of any works that he should boast, but the gift of God; has "purified his soul in obeying the truth, and having his heart sprinkled from an evil conscience," his body washed with pure water, he draws nigh with a true heart in the full assurance of faith; renders up, evening and morning, from the altar of his heart, that praise and thanksgiving due his most bountiful Benefactor, for all these benefits and blessings whether spiritual or temporal, so richly conferred upon him. He has been made fully to recognize and appreciate the goodness and mercy of an ever blessed God, having been made a full recipient of the blessings flowing freely as did the blood of the Lamb that was slain, that we through its atoning efficacy might be redeemed from sin and eternal death. And well may he exclaim with that sweet old song of Israel: "Oh that the men would praise the Lord for his goodness and for his wonderful works to the children of men.

But oh my dear dying and unconverted friends, permit me to reverse the scene and look for a moment upon the dark side of our prosperous life.—We may be nursed in the laps of prosperity, our every temporal and worldly want or desire be gratified, so that it may ever be necessary for us to pull down our barns and build greater in order to store away the riches of our possesions, and all to the outward gaze and admiration of the world is, perhaps, looked upon with an eye of envy, even bordering on covetousness toward our desirable position. But right at this point let us remove the veil. After all this is only a mere matter of surface. The tree must be judged by its fruits, and from this stand point we take a retrospective view of our lives, our conformity to the world and our nonconformity to the things pertaining to our spiritual riches in him who has said, "be ye filled with all the fulness of the riches of grace through Jesus Christ our Lord." Our locks, perhaps, may be already intermingled with the frosts of many winters. We have basked away the sunshine of vigor and youth. Our physical strength with all our mental faculties with which God has endowed us, has become dim and almost exhausted in grasping after the delusive riches acquired in this world.

In our bosom dweells a cold and callous heart, which has never received one single responsive throb in manifestation of divine acceptance, a voice that has never been raised in praise and thanksgiving to the great source of all our prosperity, to him who holds the brickle thread of our existence within his grasp, to him at whose expense we draw every breath of life, to him who has sacrificed his life-blood upon the sacrificial altar to redeem poor fallen and degenerate man from under the curse of a broken law; he who having been made perfect has become the author of eternal salvation to all who obey him.—Oh shame, where is thy blush! If man's inhumanity to man makes countless thousand's mourn, pen, will fail to express the deep, damning and eternal results from man's ingratitude to God. We may go forward all the days of our lives in the discharge of the great debt of love and gratitude we owe unto him, and we signally fail to comprehend it in that broad, high, and holy sense, that we should.

This, then, my dear friends, is a theme to be worthy of all the deliberation that our minds in their fullest capacities can be brought to dwell upon. Appreciating this one grand and fundamental truth that the goodness of God leadeth us to repentance, permit me to beseech you through the mercies of God to lay hold of the

words of eternal truth, obey from the heart that form of doctrine once delivered to the saints, purify your souls in obeying the truth, draw largely from his undiminishing store house of grace *divine*, ask him to strengthen you with the power of his might by the direction of his holy spirit, that you may be enabled to present your bodies a living sacrifice holy acceptable unto him, which is your reasonable service. You can then lay the soothing unction to your soul affirmed by the words of God's eternal truth, and become the happy recipient of a crown of righteousness, and an inheritance of that building, "an house not made with hands eternally in the heavens." May such be the glorious end of all who seek a life of immortality brought to light through the gospel and thereby avert the wrath and displeasure of a just and eternal God.

P. S. NEWCOMER.

MT. CARROLL, ILL.,
Sept. 14, 69.

Brother Holsinger: Please notice through the *Companion* that after the 12th of October next, the Lord willing my address will be Adel, Dallis co., Iowa. Brethren and friends wishing to visit us coming on the Chicago and Rock Island Pacific R. R., will stop at Desoto, then come 6 miles to Adel, there inquire. Those coming on the Desmoine Valley R. R., will stop at Dallis center, three miles. We would solicit the prayers of our dear brethren and sisters in our behalf, that God may bless our efforts in our new field of labor. To our knowledge at present there are but four members living in Dallis co.

CHRISTIAN LONG.

Announcements.

LOVE-FEASTS.

September the 24th and 25th, 8 miles south of Delphi, Carroll County Ind. Brethren coming from the East will be at Delphi on Thursday evening previous to the meeting.—Those from the South and West, will come to Lafayette.

October the 17th, in the meeting-house in Antioch, in the Antioch congregation, Ind.

In the Buffalo valley congregation, Union county Pa. Oct., 13th and 14th commencing one o'clock P. M.

Near falls City, Richardson county Nebraska, on the 16th, and 17th, of October. See correspondence from C. Forney in No. 33.

October the 9th and 10th, 4 miles south of Springfield Mo., at the house of brother Henry Clay.

In the Yellow Creek congregation, Bedford county, Pa. October the 19th, commencing 1 o'clock P. M.

October the 21st, in the Clover Creek congregation, Blair county Pa, 4 o'clock P. M.

In the Conemaugh Branch Pa, October the 14th, and 15th, commencing at 10 o'clock A. M.

In the Fawn River church, Lagrange county, Ind. October the 6th, at the house of Peter Long.

In the meeting house 5 miles north west of Richland, Keokuk Co., Iowa the 7th, and 8th, of October.

In the meeting house 3½ miles north west of Libertyville, Jefferson Co., Iowa, the 9th and 10th of October.

In the Wadams Grove, meeting house Stephenson county, Ill, October 23rd and 24th.

In the Howard branch, Howard county, Indianna, 12 miles west of KoKomo, on the 21st of October.

In the Indianna Creek branch, Westmoreland county, Pa., on the 23rd and 24th of October.

In Decatur county, Iowa, at the residence of brother Wm. J. Stout, 12 miles east of Leon, October 9th and 10th.

In the Coldwater branch, Iowa, October 9th, and 10th.

In the James Creek church, Huntingdon Co., Pa., October 15th, and 16th, commencing at 1 o'clock P. M.

In the Dry Valley Meeting house, Mifflin county, Pa, October the 18th, commencing 1 o'clock P. M. Preaching the next day.

To all the above special invitations are extended, and to many very pressing requests for ministerial aid.

Answers to Correspondents

ABRAHAM CRUMPACKER, Blacksburg, Va., J. DeHaven, Abaline, Dickinson County; Peter Brubaker, Centropolis, Franklin Co.,; Lewis Plank or Wm. Holsinger, Emporia, Lyon Co., John B. Bollinger, Mormaton, Bourbon Co., and Samuel Huntsinger, Ottumwa, Coffee Co., addresses of brethren in the State of Kansas. In California, we can give you Jonathan Myres, Antiock, Contracosta Co. Geo. W. L. Hoke, French Camp, Sanjoaquin Co., Elder Geo. Wolfe, Stockton, same Co., and E. H. Shidler, Sanjaquin City, same Co.

D. B. K. No notice taken of anonymous letters.

Wm. Arnold. Thank you. The information is correct, as you will see by our last.

WILLIAM BEAN, Urbana, Ohio.—Sixty-six cents will pay your subscription until the end of the year.

DAVID WELLS, Pottstown, Pa.—The seventy-five cents are at hand.—All right, we presume you know best. What a consolation it is to have honest, upright patrons. There is no other safegard against imposition so reliable as the principles of integrity in the hearts of the children of men.

D I E D.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Near the James Creek Church, Huntingdon Co., Pa., Aug., 12th, friend GEORGE M. PARKS, of Sunstroke and Palsy; aged 46 years, 5 months, and 28 days. He leaves a sorrowing widow and three daughters to mourn their loss. May the blessings of Heaven be lavished upon them: Funeral services by the Brethren.

GEORGE BRUMBBUGH.

In the Walnut Creek Congregation, Johnson Co., Mo., JOSEPH FRANKLIN only child of brother Able D. and Rebecca SHONE; aged 1 year, less 3 days. Cause of his death, Whooping Cough, terminating in congestion of the lungs. Funeral services by Daniel T. Arnold and the writer, from Amos 4: 12.

A. HUTCHISON.

In the Waterloo Congregation, Black Hawk county Iowa, on the third of September, ALVEN ALLEN WARNER Son of John and Sarah Warner; aged 1 year less 3 days. His death was caused, by falling into a pot of boiling water, after which he suffered intensely for about 3 weeks. Funeral by the writer, from 1 Peter 1: 24, 25.

J. A. MURRAY.

In Carroll Co., Ills., September 1st, JOSEPH LONG; aged 35 years, 9 months, and 11 days. He was formerly from Montgomery county, Penna., and came to Ills., in the year 1853. He was respected in the neighborhood, and his sudden departure has brought sadness upon many. He showed a respect for the word of God, and manifested a deep regard for the Brethren, but never became connected with the people of God, though we believe he had resolved, that if God restored him to health, he would devote his life to the service of God.

He leaves a wife and three children to mourn their loss, and we hope by this sad bereavement they may be made to feel in time the necessity of making peace with God.

GEORGE A. ZOLLERS.

In Perry Co., Pa. April 5th, brother WILLIAM ROPPENHEFFER. Son-in-law of Elder Jacob Spangle, and member of the church in Philadelphia, aged 35 years wanting 1 day. He had consumption and in his affliction became distressed about his souls salvation, and desired to be baptized; though so weak, that he had to be assisted to, and from the water. After his babtism he lived about 9 months a memorial of the salvation of Jesus. He enjoyed comfort of the love and peace of the Holy Spirit, that he was a comfort to all who visited him.

Funeral services by Christian Myers.

C. C[illegible].

DOTY'S WASHING-MACHINE,

LATELY MUCH IMPROVED—AND THE NEW

UNIVERSAL CLOTHES WRINGER.

Improved with Rowel's Patent Double Cog-wheels, and the Patent Stop, are now unquestionably far superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

It is worth one dollar a week in any family.—*N. Y. Tribune.*

In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention.—*Rev. T. L. Cuyler.*

Every week has given it a stronger hold upon the affections of the inmates of the laundry.—*N. Y. Observer.*

Friend Doty—Your last improvement of your Washing Machine is a complete success. I assure you 'our Machine,' after a years' use, is thought more of to-day than ever, and would not be parted with under any circumstances.—*Solon Robinson.*

After a constant use of the Universal Clothes Wringer for more than four years in our family, I am authorized by the powers that be' to give it the most unqualified praise, and to pronounce it an indispensable part of the machinery of house-keeping. Our servants have always been willing to use it, and always have liked it." *Henry Ward Beecher.*

PRICES.—A Fair Offer.

Send the retail price, Washer $14. Extra Wringer $9, and we will forward either or both machines, free of freight, to places where no one is selling; and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of frieght, after a month's trial according to directions.

No husband, father or brother should *permit* the drudgery of washing with the hands, fifty-two days in the year, when it can be done better, more expeditiously, with less labor, and no injury to the garments, by a Doty Clothes Washer, and a Universal Wringer.

Canvassers with exclusive right of sale make money fast selling them.

Sold by dealers generally, to whom liberal discounts are made.

R. C. BROWNING, Gen. Agent,
32 Cortlandt St., New York.

WANTED.

Persons to collect Roots and Herbs for the preparation of Dr. "Fahrney's Blood Cleanser." Address immediately, Dr. P. Fahrney No 30 N. Dearborn St Chicago, Ills.

TRACTS.—RELIGIOUS DIALOGUE, 12 pages, five cents single copy, thirty cents a dozen.

DELIVERANCE FROM SIN, &c., 16 pages, 5 cts a copy, 40 cts a dozen.

Address H. R. HOLSINGER, Tyrone, Pa.

Portable Fence.

An improvement which has advantages over all other portable fences that have come to our notice. It may be built by an ordinary mechanic or farmer, during the winter, when out door work is inconvenient, and may be made of the cheapest stock.—For circulars describing and illustrating the sections, and for county, township, and individual rights, address,

H. R. HOLSINGER,
Tyrone Pa.

FOR SALE.

PURE BRED HOGS AND FOWLS.

Winter Seed Wheat.

And other FARM SEEDS, *from Deitz's Experimental Farm, Chambersburg, Pa.*

Diehl's and Boughton Beardless; Weeks' and Treadwell's Bearded White Wheats; French White and nean, and German Amber Beardless, are the best, earliest, hardest and most productive Wheats that can be recommended for general cultivation. Price 5$ per bushel. 4 pounds of any kind by Mail, post paid, for $1. Twenty other varieties of Wheat, Barley and Oats, of last year's importation. See *Deit's Experimental Farm Journal*; send and subscribe for it; only $1.50 per year; the most useful Journal printed.

GEO. A DEITZ, Chambersburg, Pa.

Through Tickets to the West.

VIA THE

PENNSYLVANIA CENTRAL RAILROAD.

This Comyany now have for sale at their Ticket Office, at Tyrone, a large stock of through tickets to all principal Western points, including

Chicago, Ill.	Milwaukee, Wis.
Cincinnati, Ohio.	New Orleans, La.
Columbus, Ohio.	Omaha, Neb.
Cairo, Ill.	Quincy, Ill.
Cleveland, Ohio.	Rock Island, Ill.
Council Bluffs, Iowa.	Salt Lake City, Utah.
Indianapolis, Ind.	St Louis, Mo.
Kansas City, Kan.	St Joseph, Mo.
Leavenworth, Kan.	St Paul, Minn.
Louisville, Ky.	Springfield, Ill.
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No Night in Heaven.

"And there shall be no night there."

No night shall be in Heaven, no gathering gloom
Shall o'er that glorious landscape ever come,
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial powers.

No night shall be in Heaven, forbid to sleep,
These eyes no more their mournful vigils keep;
Their fountains dried, their tears all wiped away,
They gaze undazzled on eternal day.

No night shall be in Heaven, no sorrow reign,
No secret anguish, no corporeal pain,
No shivering limbs, no burning fever there,
No soul's eclipse, no winter of despair.

No night shall be in Heaven, but endless noon;
No fast declining sun, no waning moon;
But there the lamb will yield perpetual light,
'Mid pastures green and winters ever bright.

No night shall be in heaven, no darkened room,
No bed of death, nor silence of the tomb;
But breezes ever fresh with love and truth
Shall brace the frame with an immortal youth.

For the Companion.

Pool of Siloam.

The waters of Siloam are sweet and pleasant. This is unquestionably the same place to which our Savior sent the poor blind man that he might wash and be healed.—You will recollect the interesting story. The man was born blind from his birth. As Jesus was passing through the streets upon a certain day with his disciples he saw him. And his disciples supposing that he had been made blind in consequence of some sins, asked whether it was because he had sinned or his parents, that this great evil had come upon him. The Savior replied, it was not because of any particular sin which either he or his parents had committed that he was born blind, but that the wonderful power and mercy of God might be shown to him. He then immediately made a clay upon the ground with which he annointed the eyes of the blind man and sent him to the pool of Siloam to wash. Having done as the Savior commanded he received his sight and come into the City seeing all things as clearly as if he had never been blind. How happy he must have been at that moment! How strange and beautiful every thing must have appeared! And his father and mother whom he had never seen, with what delight must he have looked upon their faces for the first time! And all this was merely because he obeyed the command of the blessed Savior. If the blind man had said when the Savior told him to go to the pool of Siloam and wash, that some other place was just as good; or that it was a long and difficult walk for a blind man to go down in the deep valley, he would not have been healed. But instead of this he did just the very thing which Jesus told him to do, and thus received the precious blessing of sight; and what was worth much more: the forgiveness of all his sins.

And now let me tell you of another fountain which is far more interesting and important to you, than that of Siloam. It is that

"Fountain filled with blood,
Drawn from Emmanuel's veins."

To that fountain all are directed to go and wash. The blind, the lame, the rich, the poor, the bond, the free, the old the young. It has been opened for sin, and uncleanness, and whosoever will may wash therein and be healed. The Savior is now passing by. His eye rests upon you, and he sees you blind and in sin. With a gentle voice he says: go sinful child, go to the fountain, wash and be healed. Wash in my blood which has been shed for you. "Though your sins be as scarlet they shall be white as snow;" though dyed like crimson they shall be as wool." Yes go; listen to sacred voice, and obey his commands. His promise shall not be vain. Wash in his blood and joys of forgiven sins shall be yours; joys which no wealth, or honor, or earthly pleasure, can give, or take away. When the Savior directed the blind man to go to Siloam, he went immediately. A single day, a a single hour's delay, and Jesus might have passed on his way, to do good to others, and his blindness remained forever. Do thou likewise. Youth is the time to serve the Lord. The present moment is yours; reach forth and you may embrace the Savior. The gushing fountain flows on the morrow:

"By cool Siloam's shady rill
The lilly must decay;
The rose that blooms beneath the hills
Must shortly fade away.

And soon, too soon, the wintry hours
Of man's maturer age
Will shake the soul with sorrow's power,
And death complete the stage."

MOLLIE S. VANDYKE.

Lewistown, Pa.,

Two Ways to Heaven.

This heading was brought to my mind while conversing with a man who thinks a person must know that his sins are forgiven before he is a fit subject for baptism, and that it is utterly wrong to baptize any one; even upon his profession to know his sins forgiven; without a trial of at least two months, to show forth fruits, meats, unto repentance. I asked him to give me his opinion in case of a sudden attack of sickness, of such a nature that the person knew that death was at hand, and asked him to immerse him. He said he would have the same privilege as the thief upon the cross.

I will here ask a question, was the New Testamen not sealed just at the time Christ gave up the Spirit? I think it was. If so, then by looking to that circumstance it is taking advantage of the seal, using what was

done before it was the book sealed. Some may wonder why I say take advantage; because I can give reason for it. When Christ was here on earth he did many thiugs that he never did since he was crucified. For instance he raised the dead. What for? Why does he not give power to his saints to do so? Because it is finished.—Since he died to fulfil the law that demanded a Savior, there is no more necessity to show his power. He did all such things ot show his power, notmerely because people were worthy of so great honor and mercy.

By the fruits ye shall know the tree; but how can the tree bring forth fruits if it does not get the benefit of the element it requires to thrive. In his case the fruit must grow first, then apply water and nourishment, which is contrary both to nature and Gospel. And as we understand the circumstance of Philip and the Eunich, Philip did not take him on trial, to see if he was converted but immersed him at once. And so we find it generally throughout the New Testament the sooner the better. To-day, to-morrow may never come.

E. R. HOLSINGER.

Tyrone, Pa.,

For the Companion.

To a Pleasure-loving Friend.

God created man in his own image and placed him in such a condition that he could glorify him. But since man fell from that noble position which his Maker had placed him in, he has had his own privilege to choose good orevil. In ancient as well as modern times men had their choice of enjoyment. If the ruling practice of pleasure which belongs to the present age of the other sources of pleasure to resort to which destroyed the future happiness of many a youth. If the men of Sodom had not advanced far enough in knowledge to erect a theater, they pursued a source of pleasure so far that the Lord saw fit to destroy their city. And so it is with the present age of the world, there are some who are pursuing sources of pleasure (as they call it) which if they continue in will destroy all their future happiness. But there is one who wills not a sparrow to fall without his notice; who is holding you back from engaging in evil pleasure as much as some of your friends do.

God has given you pretty good intellectual faculties which you have well stored with a knowledge of the New Testament scriptures. And while writing to you, I feel happy to know that you are no skeptic. I believe the Bible to you has been read with profit. You seem to know all about the plan of salvation. My theme then shall be to warn you of the folly of living in sin. Man is a social being, and I have often thought that society has much to do in holding a man in the position which he occupies. It is not the plain or simple order of the house of God which is keeping you out of the Church; it is the society which you belong to. But there are two courses that you can pursue which your friends will not all follow you in, and these are the lowest degradation of vice and the brightest form of christianity. What a difference in the love of the world and christian love! If you were to go to your friends and say that you were tired of living in sin, that you had now come to the conclusion to become a child of God, by regeneration, and live the remainder of your life in harmony with the laws of God and in obedience to the gospel of Jesus Christ, they would no doubt laugh at you and tell you to put away such foolish ideas and nonsense while there is so much pleasure to enjoy. But, turn thou to the people of God; to those who were once enslaved by sin, but who have been made free by the blood of Jesus Christ, and they will give you such counsel as will be a benefit to your immortal soul. It is true, your friends do not want you to leave them. They want your company; but so do the people of God—they want you to labor with them for the salvation of souls. You may hold a high position in the world, but you may hold

Paul was once a young man like you, only he had authority to execute the laws of his country while you have none. But, as soon as he was convinced of the carnality of those laws, he no longer enforced them, but willingly took upon him the cross of Christ and labored for the salvation of souls. You were not mistaken when you spoke of the wisdom of the world and said, that "the children of this world were wiser in their generation than the children of light"; and when you were asked the question by your friend, who are the children of light, you said they were the followers of Jesus—those who have become enlightened in the understanding of the scriptures.

Dear friend, knowing your views of the scriptures I feel almost like closing this letter. "Except a man be born again he cannot enter into the kingdom of heaven" is your doctrine, and so is it the Bible's. You say there is no promise of entering into eternal glory without being born again, and so do I. Then how can you continue

in sin any longer? Mercy's door is still open for you, or you could not draw another breath. What if justice would make her demands upon you. O, where would you be found! What if before you get this letter your soul will take its flight to eternity? God has given you a soul, and what if this night he should require it of thee? What if the Bridegroom should come while your lamp is void of oil? Suppose you do not get these lines until some evening when the sun has passed the horizon, and hid his genial rays, and the earth is wrapped in profound darkness, and you are so anxious to read them that you cannot wait until morning. Your first thought would be, where is my lamp. You get it. There is just a little oil in; but you never take time to look if there is any oil in it at all, and before you get the letter half read it is goneout and you are left in the dark. That would represent your condition exactly O, begin now to supply your lamps with oil, and when the Bridegroom shall come you will have just enough & none to spare! You will never get tired of the service of the Lord. If you will only trust him there is no danger of you being unhappy. You cannot find one person that will say "I have received Jesus to my heart and he has made me unhappy. The pleasure that you will find in the church will afford lasting enjoyment. It is true, if you leave your friends you cannot enjoy the pleasure that you now do, but you can enjoy a much greater. The christian has his trials, but he has his seasons of joy also. If you could see your Savior expiring on the cross, or in the night of agony, see the bloody sweat trickling from every pore, and hear the petition from God's own dear Son ascend up to heaven: "O, my Father, if this cup may not pass away from me, except I drink it thy will be done" you certainly could not remain in your sins any longer. "Christ died for you and that is the reason why you should love him. Christ has submitted to the utmost degree of shame and agony for your sake, and that is the reason why you should trust him. Christ is addressing you this very moment with the message of peace, with the offer of pardon, with the gift of eternal life, and that is the reason why, without a moment's delay, you should cast all the burden of your sins at the foot of his cross."

F. M. SNYDER.

DeGraff, Ohio.

For the Companion.

Examining Candidates for Baptism.

Having observed a reply to brother Wrightsman by A. J. Correll, in regard to the examination of, or the holding council over the candidate for baptism before being admitted into the church. I would only suggest by way of inquiry. I have often been at a loss to know where the authority for such procedure comes from. We are great inquirers for "thus saith the Lord" in all our practices, and I think this feeling should characterize every sincere inquirer after truth.

The ground of inquiry that suggests itself is this: upon what can we base our conclusions as regards the sincerity, or insincerity, of the person claiming admittance? Are we to conclude that from a person's past wicked life there cannot be effected a sincere change of heart within him? And suppose under this strict surveillance we reject those who would have been faithful adherents to the principles and doctrines of Christ, and of pure and primitive christianity. Here I find a dilemma that stares us boldly in the face. "To-day if ye hear my voice harden not your hearts as in the provocation," &c.; "Now is the accepted time"; to-morrow the rejected may be in eternity, to be either eternally rewarded or punished by him who is appointed judge of the quick and the dead. The brother refers us to the 2nd chapter of Acts, and for our edification we will quote the wholesome admonition of Peter, which only strengthens my belief that we should be ready to receive the deeply penitent, and administer the sacred rite in accordance with the teachings of almighty God, who knoweth all things, even the secret intent of the heart; whose judgments are true and righteous altogether. If all right in his [illegible] person is a proper subject for the reception of the holy spirit.

We will now submit the demand and Peter's proposition in full, beginning with the 37th verse: "Now, when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren what shall we do?" Do when? now, or at some future time?

38th. Then Peter said unto them, repent and be baptized every one of you [When? To-day, or some time hence?] in the name of Jesus Christ, for the remission of your sins and ye shall receive the gift of the Holy Ghost."

41st. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. It is our duty to examine the word of God carefully, and just as carefully draw our conclusions in a proper spirit of candor and sincerity From the number who did receive the word on this occasion, and all baptized on the same day. I would infer that it would have consumed a long time to have each case submitted to an investigating committee or council to determine upon their fitness or unfitness for initiation into the Church.

In brotherly love and kindness I hereby submit these few thoughts, more in a spirit of inquiry than controversy, as I hope to be enlightened upon this important subject from some portion of the Brotherhood who are able to dispose of it; as the *Companion* claims to be a medium through which to advocate truth and expose error.

P. S. NEWCOMER

Boonsboro, Md

Love to God.

There are but few persons, and, especially among those who profess to be christians, that will hesitate to say that they love God. But when we consider the marks by which that love is manifested, we are made to reflect as to whether we are really sincere. Christ, when asked which was the greatest commandment in the law, replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." From this we infer that all our abilities are to be exerted in the one direction. And, when we take a retrospective view of our lives and compare our exertions with those by which our love to God is distinguished, we will feel that we are not as sincere as we sometimes think.

There are many ways by which our love and its sincerity is manifested. A few of these we shall endeavor to notice. One of these ways is, a desire to be like God. It is natural for us to see many qualities that we consider worthy of imitation about those whom we love; and it is these qualities that first turn our inclinations toward that object. So it is with us in respect to God. Our love first arises from a contemplation of his wisdom and goodness; and it will ly character which he manifested through his Son Jesus Christ. Hence if we do not try to imitate Jesus, and inculcate the principles which he taught, it is an evidence that we do not love him. Paul, when reproving the Corinthians for keeping their heads covered in the holy assemblies, says: "Be ye followers of me, even as I am also of Christ." From this we infer that Paul imitated Christ, even in this particular, and that he feared that they would incur his displeasure by not doing so. Again, in writing to the Philippians he said: "Let nothing be done through strife and vain glory; but in lowliness of mind let each esteem other better than themselves" Phil. 2: 3. Here we find that he exhorted his Philippian brethren to imitate Christ in these particulars. First: They were to imitate his peaceable character; and also that they should not do any thing merely for the purpose of gaining the applause of men. Secondly: They were to imitate him in humility of mind condescend to men of low estate, and esteem each one better than himself. In the 5th verse he not only exhorts them to imitate him, but to be like him. "Let this mind be in you which was in Christ Jesus." There are many ways in which we should strive to imitate and be like Christ. Jesus when persecuted reviled not. Men are always ready to resist an injury. He loved his enemies, yet we find men hate them. He was humble, men are proud and exalted. In all these things we should strive to imitate and be like him.

An other way by which our love is manifested is, by relinquishing all that stands in opposition to his will. It is said: "The carnal mind is not subject to the laws of God." Hence we must subdue all those desires that are not in consonance with God's will. This may require quite an exertion on our part, and we may be required to surrender some things that are near and dear unto us. But when we consider what God has done for us, surely we should, like Paul, be willing to "lose all that we might win Christ." Phil. 3: 8. There are many things that are very congenial to our carnal natures such as the lust of the flesh, the lust of the eye, and the pride of life, which are all in direct opposition to the will of God. These must all be denied; and in doing so we manifest our love to God.

Our love is also manifested by a regard for his house, his worship and his ordinances. We will love to attend the house where God has promised to meet us. This is strikingly illustrated by David who we believe loved God sincerely. He exclaims: "How lovely, are thy tabernacles O Lord of hosts! My soul longeth yea even fainteth for the courts of the Lord."—We find but little such love for the house of God even by those who profess to love him at the present time. We go there perhaps without ever considering the glorious Personage that we may meet there. And some will not attend at all unless it is under the most favorable circumstances. Surely our souls do not, like David's long and faint for the house of the Lord.—If we had that desire he had to be in the house of the Lord there would not be so many vacant seats in our houses of worship, and while there would engage more truthfully in the services. Our delight in attending the house of the Lord may by considered a manifestation of our love to God.

God's love is manifested in a love for his truth and people. David in Psalm 119 says: "I will speak of thy testimonies before kings and I will delight myself in thy commands which, I love," David was not ashamed of the truth and he delighted to speak of it even before kings. In Matt. 10th chapter we find Christ comforting his Apostles against persecutions, and what for? That they might be enabled to withstand the persecutions that would be inflicted in consequence of the truth. Here we discover what kind of a love we must have for the truth. We must be willing to uphold it before the world even if it costs our life. For, "he that loseth his life for my sake shall find it." Again: acts 26: 2 we learn that Paul thought himself happy because he was permitted to answer for himself, touching the things whereof he was accused. From this we learn that it should give us pleasure to defend the truth of our Redeemer. We should also love our brethren. John says: "that he who loveth God, love his brother also." 1 John 4: 21.—Love cannot exist apart from love to man; for if we do not love our brother who is the image of God and who we daily see, how can we love God who is unseen. The law is not love to God alone, nor love to man alone, but love to man and God.

JOHN B BRUMBAUGH.

For the Companion.

A Fragment.

By C. H. Balsbaugh.

Sacrifice is the strongest, most irresistible argument of love, where the motive is above suspicion. Could we regard the Most High as capable of insincerity and deception in the gift of His Son, and his offers of mercy through him, our revulsion of feeling would hardly know bounds. That the Supreme Ruler of the Universe has in himself the power and disposition to stoop to his enemies, suffer the very penalties their violation of his law had merited, is indeed astounding. He was under no obligation to finite being, and under no obligation to himself in such sense as to made the eternally unrecovered state of man an infliction upon eternal right. Whatever God did for us was indeed in strict obedience to the laws of his being; but this involves not the idea that he could not have done otherwise without inflicting wrong upon himself. On such a principle sacrifice has no value such as our apostate relation to God demands. All genuine sacrifice has common elements; but there *must* be sacrifice which has in it an element beyond the possibility of the finite. The created is bound to the Uncreated in a way that admits not of ought vicarious in the evangelican sense. Man in his best estate is altogether vanity, and the angelic nature has no surplus of merit for any defection or aberration in finite intelligence. The Infinite could alone make sacrifice to meet eternal wants outside of Self, and at the same time present, in the sacrifice, a feature for imitation, besides the great fact which stands forever alone, in design, grandeur, and merit.

It is only in view of the Divine condescension, and of its results, that man learns to make sacrifice of himself on the Altar of voluntary devotion, and count it his highest joy to get deep enough in the self-forgetfulness of Christ to give up all for him. To give is one thing; to give as the impulse of the God-implanted life, is quite another. Some give with the pain of a moral dislocation; and others would be pained as much were they denied the pleasure of giving. [illegible] of self and the world in the life of Jesus, is so poor that he has nothing to give, unless his destitution be absolute. Only let the entire soul be brought under the sway of "the Spirit of Life in Christ Jesus," and the heart will not be at rest without at least its "two mites," if it must pick up every ray on the premises to compass its holy end. When means are to be accumulated for sacred purposes, it is only too apparent that many whom providence has literally burdened with wealth, give grudgingly as though God were an austere master, exacting where he has no claim; while not a few whose daily bread comes by daily toil, quite shame their more favored brethren, both in proportion and manner of giving. The contributions of the holy, Christ-loving poor, have often a history that is exceedingly affecting. I know of one who was poor indeed, but whose heart was rich toward God.—He was addicted to the loathsome habit of smoking his pipe, but thought not that he was in any way violating a Divine law. A meeting-house was being built in which he took great interest, and prayed day and night for its rapid comple-

ion, and God's blessing on those who were to minister the word there. When it was done, and appeal was made for means to liquidate the liabilities resting on the congregation, this aged, decrepit, pauper-brother handed a sum of money into the treasury that surprised every body. Whence was it? With almost superhuman effort he denied himself in the use of tobacco, using dry beach-leaves instead, and thus saving his allowance for the need in order to have something for the advancement of Christ's Kingdom. What we have, if we are Christ's, flows out into the wants of others, as a stream flows down its channel. The spiritual gravitation of a God-like character takes us wherever sin and its consequences call for a Divine healing.—Want and woe, in every form look up to the fullness of grace which God intrusts to His people. He has deposited his treasure in earthen vessels, for dispensation to such as are empty.—"Freely ye have received, freely give," is a sublime and comprehensive commission, and if rightly apprehended, would send the Bible over the world like a wave of Divine Love, and open every coffer and purse in the Church of Christ for the full and glorious fulfillment of "the travail of his soul." We seldom find out how many baskets full of fragments remain from five loaves and two fishes, because we lack the faith to *begin* to deal out the little we have. We must first make a cake for ourselves before we venture to meet the prophet's necessities. This is not God's method. He gives himself, and out of the loss of all things gets thrones and crowns for lost millions.

We meet and master impossibilities only by beginning at the point of the possible, however small. A mite given may show its final issue in some saint kept from falling, or some sinner plucked from the burning. In the line of God's providence, little things become mighty. To give oneself to the tide that swelled out of the fullness of the Divine heart, and spread sail to the gales that play there, is to steer into greater plenty every hour, and finally reach port, poor as Lazarus and rich as God.

STUDY.—Don't think you have it all by nature, or intuition, or chance-work; *study*, STUDY, STUDY! Why not, fellow-teacher, carry a Testament in your pocket daily? Why not go along the streets pondering the truths of God's Word? Why not give it to your neighbors?—Why not take hours for Bible study?

For the Companion.

A Letter to a Friend who wishes to Unite with the Church but is Hindered by Relatives.

Friend M:—Away out here where I am surrounded by the busy world, my thoughts still roam back and forth, and ever and anon reach you in imagination; then I think of you in the relation which you sustain to the world, to your family connections, to your soul, to the church, and to your God. The peculiarity of your situation is another feature which strikes me with feelings of sympathy, and while with all candor of heart and soul I feel a deep solicitude for you as a friend and respect that relation as a christian man should, yet if in the providence of God the appellation of friend can be exchanged for another, which by the regeneration of heart instituted by our Savior, accepted in faith, introduces you into the family of God, changes your relations to the world, gives you a title to the Kingdom of Heaven, and brings you into the communion of saints, then we would sustain a different relation to each other. You have from the beginning of my ministry been a faithful attendant at the house of the Lord; faithfully have you listened to the preaching of the word of truth,—though it was done in great feebleness of soul,—yet by the grace of God it has not been without the designed effect; blessed consolation to me! While you have been admonished from the sacred desk, his minister has not been entirely negligent, but at other times and places the great necessity of faith in God has been the theme of christian conversation. This too has not been entirely in vain but productive of good, and the prayer of your friend is now as ever, that the silver stream of the Gospel of the Son of God may continue to flow wider and wear deeper in the soul until the [illegible] published.

I am fully aware of the disadvantages under which you labor; the severe trial of soul that you are called upon to endure, but labor on to the end, remembering, that Jesus said, "Whosoever cometh unto me, I will in no wise cast out." It is very hard when we must be hindered in the interests of the soul, by the very ones who should give us good counsel, and help us in the way. It is very trying to break through the restraint of parents, to forego the love of brothers and sisters for the cause of Christ. But;

"Through floods and flames if Jesus leads
I'll follow where he goes."

Then he has left on record such precious promises "verily I say unto you there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive a hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life." You see Jesus offers us more than we are to forsake for him and the Gospel. And the father who sent his son to die, "Will he not with him, freely give us all things?" Yes all things and freely too. Here God has pledged himself in the person of his son to give us parents. He himself will be to you a father.—Jesus will be your elder brother; "He that doeth the will of my father in heaven, the same is my father and sister and brother." "I will be a father unto you." Besides this you will find fathers and mothers in Israel, with many brothers and sisters, some young in years, as your-

elf, walking in all the commandments of the Lord. Oh, he society of christian brothers and sisters in this world s a blessed foretaste of the society of the redeemed in our fathers house above! But you need courage, a firm determination to go right forward in the narrow way elying on Jesus for succor; he is able to help you, "neither will he upbraid you, if you ask for wisdom," but will how you the true wisdom. "And unto man he said, behold the fear of the Lord that is wisdom, and to depart rom evil is understanding." Job 28: 28. Remember too, hat the Lord is to be obeyed rather than man. "We ought to obey God rather than men." He too, is to be eared, while we are not even to fear those who persecute us for righteousness sake; who would even, perhaps, expel us from their house because we dare submit to the requirements of God in opposition to the prejudice with which we are met. Christ said long ago; "Fear not hem who kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell."

If we rely on him we may be sure of his support. No one ever failed that trusted in him; that cast his all at his feet, and took up the cross and followed him. Christ said to his Apostles at the time of his ascension, and the same stands confirmed to us; "Lo, I am with you to the end of the world." What is there to fear? What encouragement to go on! What a Savior to aid us in trials and tribulations! Thanks be to him who giveth us the victory in Christ who loved us. Fear not then what friends or relatives may say or do. For "when my father and my mother forsake me, then the Lord will take me up," said the Psalmist in deep distress. So will the Lord do with you—he changes not. Every step in the right way gives the christian peace. Many have even felt while following the Lord in the sublime rite of christian baptism, that he requires at the hands of all, as well as at yours, if you wish to follow him in the regeneration of life, a peace which passes all understanding—a resignation of soul, a conscience void of offence, that to them it seemed the gate of heaven. Blessed promise of God.—"Whosoever believeth and is baptized shall be saved." Fearful malediction, "but he that believeth not shall be damned." I think with these promises of God before you, you should fear nothing, but go boldly forward and follow him in all his commandments,—overcome by grace, as Christ has overcome; sit down on his throne as he sat down on his father's throne. May the Lord be with you and guide you.

J. P. HETRIC.

Bradsbury Pa.

Selected by B. S. WHITTEN.

Christianity Practical.

If Christianity consisted in a few insolated principles, like most of the systems of antiquity, or even in a harmonious creed adjusted with the utmost precision in all its parts, the charge might be brought against it, that it did not provide sufficiently for the relative responsibility of life; but when its uniform character, as delineated by the inspired writers, is that of a hallowed influence pervading the whole man, dwelling in every family, controlling every action, and imparting a character of integrity and beneficence to the entire deportment; the impious neglecter of relative duty can neither live in the profession of a good conscience, nor maintain the evidence of an accepted state. What is Christianity, after all, to any of us, if we fail to embody its principles, and spirit and precepts, in the every-day movements of life? Men may dream of a Christianity dissociated from all moral influences, but, ere long, they will find in their mournful experience, that it is only a dream: and when all the mists and prejudice of this dark world shall have vanished, the hoary speculatist in religion, who never felt its transforming energy in his heart, nor its holy influence in his life, will awake to all the realities of endless despair.

Liberty, Pa.

Cheerful People.

God bless the cheerful person!—man, woman, or child, old or young, illiterate or educated, handsome or homely. Over and above every other trait stands cheerfulness. What the sun is to nature—what God is to the stricken heart which knows how to lean upon him, are cheerful persons in the [illegible]. They go unobtrusively, unconsciously, about their silent mission, brightening up society around them with the happiness beaming from their faces. We love to sit near them; we love the glance of their eye, the tone of their voice. Little children find them out, oh! so quickly, amid the densest crowd, and, passing by the knotted brow and compressed lip glide near, and laying a confiding little hand on their knee, lift their clear young eyes to those loving faces.

EDUCATION does not commence with the alphabet. It begins with a mother's look, with a father's nod of appreciation or his sign of reproof; with a sister's gentle pressure of the hand or a brother's noble act of forbearance, with a handful of flowers in green and daisy meadows; with a bird's nest admired but not touched; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and and words, to nature, to beauty, to acts of benevolence, to deeds of virtue and to the source of all all good—God Himself!

If we stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

For the Companion.

Language of Nature.

The mind that is susceptible of comprehending, even to a moderate degree the wonderful language belonging to Nature has a field of vast magnitude to rove through; a never failing source from whence to derive instruction, pleasure and profit. A pure fountain giving vent to food and drink suitable for the development of the imaginative mind. It is invigorating to the power and aspirations of the soul, and inclines us into a closer intimacy with our Creator. In the Library of nature we find nothing artificial as eminating from man;—every leaf—every page, yea every volume has the finger prints and pathetic breathings of the Heavenly Author—God himself. The half of what belongs to Nature is beyond our finite understanding. It teaches of things vastly high and immensely deep; and in beauty and grandeur far beyond our powers of expression. Manifest to our minds there is enough to cause us to wonder, to adore and to reverence our God who is exhibited in every thing in nature. The puny spear of grass creeping up under our feet, *tells* of an invisible power that we cannot fully understand. The golden dust and variegated colors of the butterflie's wing we see, but cannot explain the law that governs and fixes them. From the variest to the hugest animal that infests either land or sea, we discover something that *tells* "volumes." The hundreds of species of trees, all ofwhich we may admire and *cultivate* without sinning for they are "of the Father"—speak to us in silent language, of a power and Author of such inconceivable fulness that we are lost in all, but in the unmistakable [illegible] of His existence.

And the flowers—yes, the beautiful flowers. O, how nature *speaks* by them in poetic effusions! Truly they are the poetry of nature. That soul is to be pitied that loves not flowers, those sweet-scented types of the beautiful, pure and holy things of the celestial spheres. In nature every department of useful knowledge is represented. In the Star-decked dome of Heaven we behold the magnificent field of Astronomy. On the face of the earth the grand map of Geography;—in the composition of the soul and elsewhere Chemistry holds position;—in the formation of the different rock strata, behold History,—in the virtue and essences of plants we discover medicine,—in the buzz and flight of the humming-bird is exhibited the principle of locomotion, even in the lines and circles of the curiously formed foliage of the plants and trees we have problems for the Mathematician;—in the gentle zephyrs that play amid the leaves of the forest trees, or in the deep toned thunders of the gathering elements we have music. Thus we might go on until lost in imagination, we raise our eyes and see God manifested in all around, and speculate upon the law of correspondence between the terrestrial and celestial world, and strive to attain a position above the beggarly elements of the world. God forbid that we should be so engrossed with the things of this world, or our minds so carnal as to look upon nature as a blank page, or spend our precious moments in idleness, or what is worse in pouring over a sin-stained, trashy novel, when there is so much around us on every side in nature, that he who runs may read and think, and that to a good purpose. Solemn reflections should sink deep in our souls while reading the lessons to be learned from the falling leaf, withering grass, or fading flower. Take warning, oh man! You too shall perish as the grass, and all your glory pass away as the flower of grass.

J. S. FLORY.

Fayetteville W. Va.,

For the Companion.

"My Kingdom is not of this world," &c. Jno. 18:36.

That there are two kingdoms is very evident from Christ's own language. And if his kingdom is not of this world, neither is the kingdom of the world of Christ's kingdom. They are two seperate kingdoms. Each has its own king its own laws; its own officers; its own subjects. And because of this Christ says: "No man can serve two masters." We who profess to be subjects of Christ's kingdom, think that a subject of the kingdom of the world cannot serve in Christ's kingdom, except they leave off serving in the kingdom of the world. And I believe that no subject of Christ's kingdom can serve in the kingdom of the world without leaving off service in the kingdom of Christ; otherwise we cannot reconcile Christ's language. There is great danger at least, in venturing too far; so far as to hold office and officiate in the kingdom of the world.

I know great inducements are held out at present—I heard one say their kingdom was so corrupt they wanted Christian men to fill their offices. And I am fully persuaded if brethren live as they should they will stand high in the estimation of the people. But, brethren, when the people come with their flattery, let us not be so easily led off. Let us not forget what Christ says: "No man can serve two masters." If the Christian is engaged, as he should be, in his Master's kingdom, he will be kept busy: will find sin enough to contend with, without going after it. In the example of prayer we read; "Lead us not into temptation." Then we should be careful not to go into it voluntarily. And where is the office that belongs to the kingdom of the world, that has not more or less temptation. As the time for electing officers for the kingdom of the world is drawing near, brethren, let us try and show which kingdom we belong to. Let the subjects of that kingdom have their places.

A. VANDYKE.

Lewistown, Pa.

Preach the Gospel to Every Creature.

This important part of God's word has often been referred to by the Brethren in their essays. Feeling the importance of that great command of the Lord, I wish to appeal to the brethren for help. We have many Germans in Woodford county, Ill., that cannot understand English preaching. We therefore need the assistance of a German preacher to take that part of the work, as we think much good might be done for these people.

We have here a fine farming country, and would rejoice to see the cause of our blessed Master spread far and wide over these beautiful plains. Hoping that the eyes of some good brother may fall upon these lines, that he may come and help us to keep up the ancient landmarks, establish the order and the simplicity of the gospel of Christ. I close by saying to the brethren, come and help us to preach the gospel to every creature.

JAS. R. GISH.

YOUTH'S DEPARTMENT.

Be Kind.

Little children, bright and fair,
Blessed with every needful care,
Always bear this thing in mind:
God commands us to be kind;
Kind not only to our friends,
They on whom our care depends;
Kind not only to the poor,
They who poverty endure;
But, in spite of form or feature,
Kind to every living creature.
Never pain or anguish bring,
Even to the smallest thing;
For, remember that the fly,
Just as much as you or I,
Is the work of that great Hand
That hath made the sea and land;
Therefore, children, bear in mind,
Ever, ever to "be kind."

Phrenological Journal.

Spare Moments.

A lean, awkward boy came to the door of the principal of a celebrated school one morning and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go round to the kitchen. The boy did as he was bidden, and soon appeard at the back door.

"I should like to see Mr.——," said he.

"You want a breakfast more like," said the servant girl, "and I can give you that without troubling him."

"Thank you," said the boy; "I should have no objections to taking a piece of bread; but I should like to see Mr.——, if he can see me."

"Some old clothes may be you want,' remarked the servant, again eyeing the boy's patched clothes. "I guess he has none to spare, he gives away a sight." And without minding the boy's request she went away about her work.

"Can I see Mr.——?" again asked the boy, after finishing his bread-and-butter.

"Well, he's in the library; if he must be disturbed, he must; but he does like to be alone sometimes," said the girl in a peevish tone. She seemed to think it very foolish to admit such a fellow into her master's presence; however, she wiped her hands and bade him follow. Opening the library door she said:

"Here's somebody, sir, who is dreadful anxious to see you, and so I let him in."

I don't know how the boy introduced himself or how he opened his business; but I know that after talking awhile the principal put aside the volume that he was studying, and took up some Greek books and began to examine the new comer. The examination lasted for some time. Every question which the principal asked, the boy answered as readily as could be.

"Upon my word," exclaimed the principal, "you do very well!" looking at the boy from head to foot over his spectacles.

"Why, my boy, where did you pick up so much?"

"*In my spare moments!*" answered the boy.

Boys, think of this. How precious the spare moments are which you have to either waste or improve! What account can you give of them? The boy in the story showed how much could be made of them; but there are many,—alas! how very many!—boys in the jail, in the house of correction, in the forecastle of a whale-ship, in the gambling house, or in the tippling shop, who, if you should ask them when they began their sinful courses, might answer, "In my spare moments." "In my spare moments I gambled for marbles." "In my spare moments I began to smoke and drink." "It was in my spare moments that I began to steal chestnuts from the old woman's stand." "It was in my spare moments that I gathered with wicked associates."

Oh! be very, very careful how you spend your moments! Temptation always hunts you out in small seasons like these; when you are not busy he gets into your hearts if he possibly can, in just such gaps. There he hides himself, planning all sorts of mischief. Take care of your spare moments!

A Godless House.

A little boy, three years old whose father was careless, prayerless, and irreligious, spent several months in the dwelling of a godly family, where he was taught in the simple elements of divine truth.

The good seed fell into good soil, and the child learned to note the difference between a prayerless and a Christian dwelling. One day, as some one was conversing with the little fellow about the great and good God, the child said—

"*We hav'n't got any God at my papa's house.*"

Alas, how many such houses there are in our world and land; houses where there is no prayer, no praise, no worship, no God! And what homes are they for children, aye, and for men and women too. How much better is the pure atmosphere of Christian love, than the cold, selfish worldliness of a godless home.

Said an ungodly man: "I never was so near heaven, and probably never shall be again as when I spent a day in the house of Ebenezer Brown,"——a godly scotchman who guided his household in the fear of the Lord.

Would that there were more such homes, the memory of which might shed a holy savor over many a wanderer's heart and lead the sad and lonely sous of sorrow and of tears to look forward to the gladness of the eternal gathering, beyond the toils and tears andtrials of this weary pilgrimage.

To such homes the weary come for rest, and the troubled for consolation. The Son of Peace is there, and the peace of God's messengers abides within the humble dwelling. Blessed be such homes, and may ours ever be of this number."

Choice Roses.—When the Bishop of Calcutta once visited the schools in that city, he found upward of a thousand children gatherd, besides the youths attending the college. The bishop seemed very delighted both with the appearance and progress of the scholars. After looking at them for some time, he took a native gentleman by the arm, and leading him up to the group of young ones, he exclaimed. "Is it not beautiful?" to which the Indian gentleman replied, "Yes! yes! it's a bed of roses! a bed of roses!"

Now, if these young people had indeed given their hearts to God, they might all be regarded as *flowers in the garden of the Lord.*

"When we devote our youth to God.
'Tis pleasing in his eyes;
A flower when offered in the bud
Is no vain sacrifice."

He prayeth well, who loveth well

Christian Family Companion

Tyrone City, Pa., Sept. 27, 1869.

Shingling Girls' Hair.

A brother wishes us to write upon the evil of members of the Church allowing their little girls to have their hair shingled. By shingling of the hair is meant, cutting the hair of about equal length all over the head, which, when combed down, suggests the idea of the way shingles are put upon roofs; and is a custom very common among males at the present day. Our brother thinks it is a positive sin to shingle girls' hair. Now, inasmuch as he wishes us to write upon the subject for him, he might have furnished us with some good starting point, and thus enabled us to go to work at once. As it is we see no very good inlet.

To begin with, we may say we do not like the custom; but then that alone will not make it a sin. Unless we can find some law which is violated, we can not find sin: for "sin is the violation of law." Then we must go to the law and to the testimony.

Paul says touching this matter: "But every woman that prays and prophesies with her head uncovered, dishonors her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shaven." 1 Cor. 11: 5, 6. And as the women of our day have discarded the apostle's teaching of a covering, it is agreeable to his doctrine that they shall be shorn.

The apostle evidently refers to the two styles of wearing the hair long and short, as distinguishing marks of the sexes. And such we believe they ought to be. How a young lady can venture to cut off her hair and come into the company of young men with her head unveiled, and without a blush, is a mystery. We mean a woman of virtue. Of course when virtue is lost all is lost, and the apron of fig leaves even becomes a needless luxury. Farther than this we do not think to venture. Our sisters can easily see that what would be wrong for them to inflict upon themselves, would be equally harmful to allow upon their children. It is quite evident from the reading of the scriptures that the early Christian women wore long hair, and that that custom was approved of by the Savior, and the apostles. That God will approve of any other fashion in the present age, is to say the least, a very doubtful presumption, for God gave her her hair for a glory. It is dangerous to disfigure the human form, and doubly dangerous when that form is sacrificed to the god of fashion.

A terrible disaster occurred at Avondale Coal Mine, near Wilkesbarre, this State, by which one hundred and eight men lost their lives, by being suffocated. The scene, as each body was recognized and delivered to its friends, was heart-rending to witness.

Elder E. H. Thomas, editor of the *Church Advocate*, at Lancaster, Pa. died on Saturday, 11th, instant. He was connected with the *Advocate* for nearly ten years, and was a writer of considerable ability.

Answers to Correspondents.

J. S. Flory, Fayettville, W. Va. Should be pleased to have a visit by you this fall or at any other time. There will be a number of Lovefeasts in rotation in this circuit, commencing October 15th, and we venture to say you would receive a warm welcome to them all. The books have been sent.

Wm. Leatherman, Headsville, W. Va. The postage on the *Companion*, either single or in package, is 20 cents a year, or 5 cents a quarter. No more and no less.

Book Notice.

Messrs J. B. Burr & Co., have in press a new book, called Struggles and Triumphs, or Forty Years' recollections of P. T. Barnum. Written by himself. It is to contain nearly 800 pages, and 33 full page engravings, and will be sold by subscription only. Agents are wanted in every town. Address J. B. Burr & Co., 18 Asylum St., Hartford, Conn.

The Sunday Magazine.

Messrs J. B. Lippincott & Co., announce that they have effected arrangements for the future publication of Dr. Guthrie's Sunday Magazine, commencing with the number for October next.

The *Sunday Magazine* enjoys a wide popularity in England, and its publication by such an enterprising and reliable firm as Lippincott & Co., will no doubt secure for it a like popularity in the United States.

Subscription price $3.50. Specimen number mailed to any address for 25 cents. Address J. B. Lippincott & Co., 715 and 717, Market St., Philadelphia.

The American Year Book and National Register, for 1869. O. D. Case & Co., Hartford, Conn.

It gives the names, and the date of service, as well as time and place of birth, of all the Presidents of the United States, and the Governors of all the States, and affords a general view of the United States, Astronomical, Historical, Political, Financial, Commercial, Agricultural, Educational and Religious. Very valuable for reference.

Our Family Physician.—C. F. Vent & Co., No. 3, Barclay St. New York. $2.50; sold by agents.

This work is intended as a guide to the detection and treatment of all the diseases that can be either checked in their career, or treated entirely by any intelligent person, without the aid of a physician; and gives the Allopathic, Homeopathic, Hydropathic, Eclectic and Herbal Modes of treatment.

We have not yet had occasion to test its practicability in our own case, and hope we may not soon have, but if required we should refer to it with much confidence. We believe that some of the treatments would be approved by the best physicians.

Among the very best of Magazines that comes to our Office is one entitled *Good Health*. It is beautiful to read it. Address Alexander Moore, 21 Franklin St., Boston, with 20cts for one number, or 2$ for a year.

MISCELLANEOUS.

Justifying Faith.

The soul of an awakened sinner, before he ventures on Christ for salvation, may be compared to a man who is in some of the upper stories of his house, when he learns that it has taken fire, and that all its nether parts are so far involved in flame as to cut off his retreat. Perhaps he makes use of several efforts to escape impending ruin, and ineffectually attempts to gain the door; but finding the flames increase upon him he is compelled to relinquish his hope of escaping this way, and to ascend the stairs before the pursuing fire. His friends without, who know his condition and his danger, entreat him to cast himself from the window of the attic story, into which he has been driven, as the only means through which life can be preserved. The man within hears their earnest entreaties; hesitates, attempts, retires, approaches the window, calculates upon the height, dreads to make the effort, and again recedes. His understanding is convinced that destruction must soon overtake him; and yet while the danger is somewhat remote, he strangely lingers, though only to contemplate the difficulty of escaping, and to hold communion with his woes. His friends again encourage him to venture at the window, assuring him that they have provided for his safety, by spreading on the ground the sofest materials, to break the violence of his fall. Full of hesitation, he asks for sensible evidence. They desire him to look. He makes an effort; but the darkness of the night, and the injury which his sight has sustained, only permit him to view the object of his wishes obscurely and indistinctly. Belief and doubt contend for the empire of his mind, and, by preserving it in a dreadful equipoise, prevent it from making any decisive choice.

Thus far the situation of this man resembles that of him who feels his want of Christ. The understandings of both are enlightened: their judgments are equally convinced by the force of evidence; they assent to the truths which are proposed for their belief; and still neither of them has escaped to a place of safety or city of refuge, which lies before him. Both, however, have found the way to escape impending ruin: and to him who thus spiritually seeks after Christ, it may be said, Thou art not far from the kingdom of God. But still one thing is lacking, and that is, to venture on the Savior for salvation. My meaning in the use of these words, "venture on the Savior," the remaining part of the smile will help to illustrate.

Hitherto I have presumed that the man confined within the walls of the burning house has made no effectual effort to escape the increasing fire; but the following observations will present us with a different view.—While lingering here in this state of indecision, agonizing for deliverance, without using the means of obtaining it, feeling confidence in his friends below, but yet fearing to venture, the flames burst into his apartment, and scorch him in his last retreat. Alarmed at his immediate prospect of death, he concludes, If I remain here I must die, and I can but perish, if I fail in the experiment which my friends solicit me to make. Full of these persuasions, he repairs once more to the window, and considers the difficulty less, and the prospect of safety greater, than what he had before imagined.—Encouraged by these favorable appearances, as well as driven by terror, he commits his soul to God, and casts himsel among his friends below. In a moment, in the twinkling of an eye he reaches the object of his hopes, finds every thing prepared for his reception, as his friends had promised, and himself fixed in a state of safety. With tears of grateful joy, and a heart overflowing with thankfulness for his deliverance, he gives glory to God, and finds his bosom filled with peace.

Such appears to be the case with every soul that by faith ventures on the atoning sacrifice of Christ. This is what I mean by venturing on him. But who can find words to express the idea conveyed by this smile?—Every one can feel them; but adequate expressions are not to be found. Human language is to poor to unfold, in all their branches, the things of God: and we are under the necessity of resorting to such expedients in order to find mediums to communicate our thoughts.—*Dr. Coke.*

Idleness is like the nightmare—the moment you stir yourself you shake it off.

The less a man makes of himself, the more of a man he is in the estimation of others.

The full Corn in the Ear.

And here comes the clustering of all the virtues of the New Testament like the close and intimate union of thirty, the sixty, and the hundred fold aggregate of grains in the full ear of corn. We cannot specify, much less illustrate, this variety and combination of Scripture qualities; we can only point to these familiar subjects, and insist upon their harmonious combination in every day life.—In some characters we notice here a cleft, there a chasm, needing to be filled up; or some habit prominent beyond all proportion—a protuberance—particular virtues like "the seven thin ears blasted with the east wind;" and again, others like the seven ears of corn "upon one stalk, full and good" But the Christian who answers the description in the text will have comprised within him the whole round of moral and spiritual graces, encompassed and fastened together by charity, which is "the bond of perfectness." In speaking of Christian completeness, something is apt to drop out of the catalogue; and still more, in daily life, something is apt to drop out of practice. We have, then, to look at the Christian character in its entirety, mentally, spiritually, morally, practically; in its relations to truth to worship, to the Church, to domestic and social life, and in all its publicities and retirements. Fix your attention first upon its centre—union with Christ: not a mere formal, but a thoroughly inward and spiritual union; not simply a union by imputation, but a union by living sympathy and fellowship as well. And then follow out the lines which reach from the centre to the circumference—all the lines of simple, earnest, Scriptural piety—till you have filled up the whole, and made the circle with its diameter complete.—*The Quiver.*

Beautiful Thought.—A little Sweden girl, while walking with her fahter on a starry night, absorbed in contemplation of the skies, being asked of what she was thinking, replied: "I was thinking if the *wrong side* of heaven is so glorious, what must the *right be* !"

Contention.—A medical student has never been able to discover the bone of contention, and asks whether it is not situated very near the jaw bone.

Selected by NANCY BRUMBAUGH.

Cometh a Blessing Down.

Not to the man of many dollars,
Not to the man of deeds,
Not to the man of cunning,
Not to the man of creeds;
Not to the one whose passion
Is for the world's renown,
Not in a form of fashion,
Cometh a blessing down.

Not unto land's expansion,
Not to the miser's chest,
Not to the princely mansion,
Not to the blazoned crest,
Not to the sordid worldling,
Not to the knavish clown,
Not to the haughty tyrant,
Cometh a blessing down.

Not to the folly blinded,
Not to the steeped in shame,
Not to the carnal minded,
Not to unholy fame:
Not in neglect of duty,
Not in the monarch's crown,
Not at the smile of beauty,
Cometh a blessing down.

But to the one whose spirit
Yearns for the great and good:
Unto the one whose storehouse
Yieldeth the hungry food;
Unto the one who labors,
Fearless of foe or crown;
Unto the kindly hearted,
Cometh a blessing down.

A Happy Home.

Here is a piece of the true philosophy of domestic life, which we affectionately commend to our readers:

In a happy home there will be no fault-finding, overbearing spirit—there will be no peevishness nor fretfulness. Unkindness will not dwell in the heart nor be found on the tongue. O, the tears, the sighs, the wasting of life, and health, and strength, and time—of all that is most to be desired in a happy home, occasioned merely by unkind words. The celebrated Mr. Wesley remarks to this effect, namely that fretting and scolding seem like tearing the flesh from the bones, and that we have no more right to be guilty of this sin, than we have to curse and swear and steal.

In a perfect, happy home all selfishness will be removed. Even as "Christ pleaseth not himself," so the members of a happy home will not seek first to please themselves, but will seek to please each other.

Cheerfulness is another ingredient in a happy home. How much does a sweet smile, emanating from a heart fraught with love and kindness, contribute to render a home happy. How attracting, how soothing is that sweet cheerfulness that is borne on the countenance of a wife and mother! How do the parent and child, the brother and sister, the mistress and the servant, dwell with delight on those cheerful looks, those confiding smiles that beam from the eye, and burst from the inmost soul of those who are near and dear! How it hastens the return of the father, lightens the cares of the mother, renders it more easy for youth to resist temptation, and draw by the cords of affection, how it induces them with loving hearts to return to the parental roof.

O, that parents would lay this subject to heart—that by untiring effort they would so far render home more happy, that their children and domestics shall not seek for happiness in forbidden paths.

The Decisive Moment.

The decision of obedience or rebellion, repentance or impenitence, pardon or condemnation, salvation or perdition, turns really upon a point of time. It is here that men hesitate, refuse, and perish at the end. Few men knowingly, deliberately, and determinedly, put away the offer of salvation, and refuse the blessings of the Lord. They form good resolutions for days that are to come, but they refuse the instant obedience which the Lord requires at their hand.

God says "Repent." The sinner answers, "I mean to."—"Believe."—"Yes, I intend to."—"Prepare to meet thy God."—"Such is my purpose."—"Turn ye, for why will you die?"—"I intend to turn, before the hour of death."—"Whatsoever thy hand findeth to do, do it with thy might."—"Yes, I believe that is the best way, and I intend to be zealous for God sometime.'—"Now is the accepted time."—"No, not now."—"To-day is the day of salvation."—"No, not to-day; I must attend to other concerns to-day."—"Seek FIRST the kingdom of God, and his righteousness."—"But to-morrow will do as well, or next month, or next year."—"TO-DAY if ye hear his voice, harden not your hearts."—"Go thy way for this time, when I have a convenient season I will call for thee."

Thus does God invite, beseech and command, and thus do men hesitate, temporize, and delay, till all is lost.

Here is the fatal error. Men perish because they will not have salvation TO-DAY. They are doomed and damned because they defer that which they dare not reject.

They postpone, they wait, they *neglect*. Alas, "How shall we escape if we neglect so great salvation?"—Reader, you want salvation, you intend to have it. I have one question for you to consider, and that is—WHEN?

Two Drops of Oil.

A lover of Jesus had led many into the Sunday-school "from the broad highway and hedges." After the day's duties were done, many thronged to him for advice and relief of one kind and another.

Among them came a sin-hardened youth, not for vesture or encouragement, but for relief from a painful wound he had received in a street revel, and which, from neglect was growing serious. The kind man gently poured two drops of oil on the surface of the wound. The pain subsided. The wound was finally healed.

The wild boy never forgot the act. He could not dismiss the thoughts it occasioned. That small act was the means of leading him to Jesus, the Great Physician, and to-day that boy stands as an ambassador of Jesus Christ.

Are there not comforting words for you to speak? Can you not pour oil on some wounded spirit?—Or can you not lead some soul to the balm of Gilead? Now is the time to do it! Do it.—*S. S. Times.*

RESPECTABILITY.—The following from a late speech of Spurgeon's, is among his most notable utterances: He cautioned the Baptists against growing to be respectable. Any denomination which grew to be respectable was very near its funeral sermon. They must be willing to accept the poor as a great boon, and look upon them as their strength. They must be willing to do rough work. The moment a man puts on kid gloves, all the power of his Christianity was pretty certain to ooze out at his finger's ends.

The Great Rail-road Bridge across the Sanjoaquin River, Cal.

Having learned the above named bridge would be finished on the afternoon of September the 6th, I went down with some friends to see the first train of Cars go over. We arrived ten minutes before time, so we got a good situation to see all that would interest us. The Bridge has cost the Company over $300.000. The many braces, stays, cross ties, the great iron rods, and the thousands of bolts, show great strength and durability. The last spike is now driven The construction train backs up to the East end of the Bridge. The workmen put on their various tools and get on the cars. The Bridge being cleared the signal is now given to come on.—Slowly but surely the train steams on with its many tons. Our hearts beat fast as the train reaches the middle of the bridge. We thought, Oh, if this structure should now give way. But the cracking or creaking was only the different pieces of timber settling more firmly to their places. The cars now reach the otherside and the glad sound of the whistle is heard, safely through. The passenger train immediately passes over and is soon whirling out of sight towards SanFrancisco, the golden City of the State. We feel thankful to God for the skill and wisdom he has given to the children of men.

But blessed be God our Heavenly Father, he has laid out a road that leads from Earth to Heaven, that Holy City, the New Jerusalem. This Heavenly road is strong. The foundations resting on God, the center of all things. Jesus our Redeemer was the first who traveled through and left the way marks for those who would have eternal life to follow after. The load (the cross) he bore was more than any will have who travels on this highway. There is salvation in this way—the way Jesus marked out. He has crossed over the turbulent waters: the River of death, and joyfully announces his safe arrival through to the blessed shore of immortality.

Now, my friendly reader, if you are not traveling on "the kings high way," come right along. Take the train at the Station of Faith. Come in to the Church at the door of Baptism, and let us travel to the Kingdom of Heaven.

JACOB WOLFE.

Stockton, California.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Answer to Queries.

1. "What passover did Christ eat, and when and where was it, or when will it be fulfilled?"

The passover that Christ ate with his disciples, or in other words the supper, signifies passing over into another dispensation, and is intended to be perpetuated until he comes again; which will be the fulfilling of it—passing over from this dispensation of grace into the Millennium dispensation.

2. "Who was the elder son spoken of?" Luke 15: 25.

There was a man who had two sons; the younger demanded his portion of goods and went into a far country and spent his portion in riotous living. The elder brother is not spoken of, until the younger came to himself and returned to his father; so the one was the elder and the other the younger. Their names we don't know. The illustration represents the sinner returning to God.

GRAYBILL MYERS.

ElDorado, Pa.

Brother Henry; We thank the good Lord that we still enjoy life and health, and the privilege of the pen to express our thanks for the glad tidings that we get to read weekly from the brethren and sisters both far and near; and particularly from our old neighbors. We feel renewed and cheered up in our hearts and minds to go on with fresh courage and serve the Lord. We are always glad to read the good advice from our old sister and neighbor for many years in Miami county, Ohio. We are but few in number here, but it does us as much good to hear from other parts, of the good work going on. We are much in need of ministering brethren here, and if any are wishing to come to Illinois to locate, we hope that they will come and see us, and our county before they buy homes elsewhere. We will have a railroad through the middle of our county from Terre Haute to St Louis; Casey and Greenup, our nearest Stations. Also a road strongly in view from Chicago to Paducah on the Ohio. So that our county will be supplied with railroad conveniences. Hoping that some ministering brother will come and settle in our field of labor we will close, by wishing the prayers of our brethren and sisters in the Lord.

JAMES McBRIDE

Announcements.

LOVE-FEASTS.

Bedford county, Pa. October the 19th, commencing 4 o'clock P. M.

October the 21st, in the Clover Creek congregation, Blair county Pa, 4 o'clock P. M.

In the Conemaugh Branch Pa, October the 14th, and 15th, commencing at 10 o'clock A M.

In the Fawn River church, Lagrange county, Ind. October the 6th, at the house of Peter Long.

In the meeting house 5 miles north west of Richland, Keokuk Co., Iowa the 7th, and 8th, of October.

In the meeting house 3½ miles north west of Libertyville, Jefferson Co., Iowa, the 9th and 10th of October.

In the Wadams Grove, meeting house Stephenson county, Ill, October 23rd and 24th.

In the Howard branch, Howard county, Indiana, 12 miles west of Kokomo, on the 21st of October.

In the Indiana Creek branch, Westmoreland county, Pa., on the 23rd and 24th of October.

In Decatur county, Iowa, at the residence of brother Wm. J. Stout, 12 miles east of Leon, October 9th and 10th.

In the Coldwater branch, Iowa, October 9th, and 10th.

In the James Creek church, Huntingdon Co., Pa., October 15th, and 16th, commencing at 1 o'clock P. M.

In the Dry Valley Meeting house, Mifflin county, Pa, October the 18th, commencing 1 o'clock P. M. Preaching the next day.

October the 17th, in the meeting-house in Antioch, in the Antioch congregation, Ind.

In the Buffalo valley congregation, Union county Pa, Oct., 13th and 14th commencing one o'clock P. M.

Near falls City, Richardson county Nebraska, on the 16th, and 17th, of October. See correspondence from C. Forney in No. 33.

In the Irvin Creek branch, six miles southwest of Menomonia, the county seat of Dunn county, Wisconsin, on the 9th and 10th of October.

October the 9th and 10th, 4 miles south of Springfield Mo., at the house of brother Henry Clay.

In the Yellow Creek congregation, Bedford county, Pa. October the 19th, commencing 4 o'clock P. M.

October 15th, Nettle Creek congregation, Wayne county, Indiana.

In the Jacob's Creek congregation, near Dawson Station, Pa., on the Connellsville R. R., October the 16th, commencing at 10 o'clock, A. M.

October the 16th, in the town of Osawkee, in the Grasshopper congregation, Jefferson County, Kansas.

In the Meadow Branch congregation, Carroll Co., Md., on the 16th of October.

In Woodford county, Ills., four miles north of Secor, and seven miles west of Panola, October 15th, commencing at 2 o'clock P. M.

Address Jas. R. or G. W. Gish, Secor, Ills.

In the Salimony Iranch, at the meeting-house at Lancaster, Huntington county, Indiana, on the 20th of October.

In the Beaver Run congregation, Beaver Run meeting-house, Mineral county, West Va., Oct. 16th, and 17th.

In the Hamilton branch, four miles north of Hamilton, Mo., October 16th and 17th, commencing at 1 o'clock, P. M.

In the Middle Creek branch, Somerset Co., Pa., October the 16th, commencing at 3 o'clock, P. M. Preaching the next day.

In the Blue River church, Noble county, Ind, October the 16th, at the house of brother G. W. Brower.

October the 16th, and 17th, 11 miles west of Defiance, Defiance county, Ohio, at the residence of brother John G. Kintner. Those coming from the East will stop at Defiance, Those from the West at Bryan.

In the Middlefork church, Clinton county, Ind., October the 22nd, commencing at 10 o'clock.

To all the above special invitations are extended, and to many very pressing requests for ministerial aid.

ASHLAND, Ohio, }
Sept. 21st, 1869. }

Brother Holsinger: I landed safely this morning in this place. We had 4 meetings in Sandy congregation, Columbiana county. The meetings were well attended.

On the 18th went to Bristol Township, Trumbull county, a branch of the Sandy congregation. Meeting on the 19th, and Communion Meeting in the evening, attended by a large concourse of people, and good order. Four brethren and two sisters came with me from Sandy to Bristol. At this place I was informed by brother Glass, the foreman, who was one of those that accompanied me to Bristol, that 2 had made application for admittance into the Church. I enjoy good health myself, so far. Thank God for the same.

My appointment in this place will commence this evening, and the time allotted to this place is all taken up. On next Monday morning, no providential interference, I shall start for Indiana. Your in love,

GRAYBILL MYERS.

Lovefeast in Washington County, Nebraska.

According to previous arrangements our Lovefeast was held the 11th and 12th inst. We had a very edifying and encouraging meeting. There were 19 members that surrounded the table of the Lord to partake of the sacred emblems of his broken body and shed blood. Brother John Murray, of Marshall county, Iowa, was with us and labored very zealously in the cause of our blessed Redeemer, "who gave himself a ransom for all, to be testified in due time." The following words were used as a text for some very appropriate remarks on Lord's day: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." 2 Peter 1: 3. Good attention was given to the preaching. On account of rain but few spectators came in to witness the evening exercises.

Our Savior said, "The harvest truly is plenteous, but the laborers are few"; pray ye therefore to the Lord of the harvest, that he will send forth laborers into his harvest. The Lord in answer to our prayers did send brother Jacob P. Moomaw, as a loborer in the great harvest-field. May the Lord enable him to be faithful in his calling.

S. A. HONBERGER.

Bill to Reclaim Church Property

The following is from the *Baltimore Sun*, from which it will be seen that action has been taken to reclaim our church property, as noticed in the *Companion* some time ago.

In the City Circuit Court yesterday there was filed a bill on behalf of L. Jewett Grove, James T. Plowman, Nancy Hildebrand, Ann Mayfield, Mary Ann Wood and Barbara Gloss, for themselves and other members of the Society of German Baptists, commonly called Dunkers, as complainants *vs.* The Trustees of the Congregation of the Disciples of Jesus Christ, and others, as defendants. The bill recites that two lots of ground, containing less than two acres, were deeded by John Eager Howard on the 13th of February, 1787, to Abraham Sitler, Anthony Kimmel, Francis Hohstetter, Adam Garhard, James Bolton, Christian Wine, John Kinnaman, Nathaniel Shriver and Daniel Meyer, and their successors, trustees for the Society of German Baptists, commonly called Dunkers. On 1st November, 1808, another deed was executed by Mr. Howard of the same property, of whom several of the above named were designated, with others, as trustees. On 15th September, 1849, representing himself as the sole surviving trustee, under the deed of November 1st, 1808, John Stouffers, for himself and others, executed a deed for a portion of the ground on the northwest corner of Lombard and Paca streets to the trustees of the Congregation of the Disciples of Jesus Christ, on certain conditions. In the following year caused to be erected a two-story building for religious purposes, which since has been used by them and the Congregation as a meeting-house or church. The complainants state that they interposed no objection to the use of said building by the Disciples, as until recently they were not debarred from holding religious worship and having their own preachers there, when they were excluded. They claim that the deed of 1787 gave their Society the right to the property, which could not be affected by the deed of 1808. They, therefore, pray the Court to execute the trust in their favor, and decree them possession of the property, thereby conveyed to the said German Baptist Society, and remove the trustees of the Congregation of the Disciples of Jesus Christ from said property; that the Court in the meantime make such order *pendente lite* as will secure a joint or common use of the property by the Society of German Baptists and said Disciples, and, if necessary, appoint a receiver of said property.

To have the courage to take no notice of an injury is to be even with our enemy : to forgive it is to be above him.

Short and false pleasures deceive us and, like drunkenness and revenge, are the madness of an hour for the sad repentance of a lifetime.

Query.

Will some brother give counsel what to do when preachers fail to fill their appointments? Is any brother who is not elected by the Church as a preacher doing right at such times to speak to the congregation, or is it better to let the time pass by unimproved until the regular preachers do come. A scriptural answer is desired.

Jacob Lahr.

Enigma.—no. 3.

I am composed of 27 letters

My 1. 4. 15. 5. was once a very wicked man.

My 25. 16. 27. is one of the Patriarchs.

My 25. 5. 20. 27. 3. is a bird spoken of in the Bible.

My 11. 4. 2. is a very troublesome little animal.

My 6. 10. 17. 12. 13. is one of the cardinal points.

My 7. 16. 8. 19. is a kind of a grain

My 21. 23. 14. 22. 24. is a hard and valuable kind of wood.

My 26. 9. 18. is a word used in Matthew 17 : 15.

My *whole* is a part of the decalogue in rhyme.

JNO. H. WORST.

Answer to Enigma in no, 2, no. 34.

Heaven, Aaron, Preacher, Noah, White, Peter.

Whole : Have peace one with another. Mark 9 : 50.

MARRIED.

September 14th, at the residence of the bride's parents, by Elder John Spanogle, brother ELI MASIMORE to sister MARY L. FUNCK, all of Aughwick congregation, Huntingdon county, Penna.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Near DeGraff, Logan, Co., Ohio, August the 25th MINNIE daughter of J. and sister Liza PLANK ; aged 5 months, and 25 days. Funeral services by the brethren present, from 1 Peter 1 : 24.

List of Moneys received, for subscription, books, &c.,

Sue A. Moomaw, Stewartville, Va.	31
Jonathan Davis, Waterside, Pa.	75
Jas. S. McFadden, Plattsburg, Mo.	1.00
A. H. Snowberger, Huntingdon, Ind.	3.00
J. P. Miller, German Settlement, W Va.	50
John Garver, Streator, Ills.	2.00
Joseph Zahn, Plymount, Ind.	1.50
Jacob Miller, Oakville, Pa.	2.00
C. B. Royer, Shannon, Ills.	1.50
Jacob C. Peck, Lanark, Ills.	35
D. S. Lichty, Elk Lick, Pa.	75
Jos. Connell, Pierceton, Ind.	1.50
Jas. McBride, Hazle Dell, Ill.	75
Samuel Hala, Goshen, Ind.	1.50
John Arion, Mt Sidney Va.	25
D. H. Smith, Hagerstown, Ind.	1.50
David Brower,— Iowa.	1.50
Geo. Werkheiser, Howardsville, Ill.	50
H. F. Rosenberger, Coopersburg, Pa.	75
David Black, Maycomb, Ill.	2.00
Harvey Lichty, Elklick.	75
Jacob Mohler Lewistown, Pa.	1.00
Reuben Musser Bellvue, Ohio.	1.00
Wm. H. Baily Raleigh C. H. Wt. Va	50
Simon Hetrick Elkart Ind.	1.00
Josiah Barnhart, North Hampton, Ohio.	1.00
Elder J. N. Kauffman, DeGraff, Ohio	1.50

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Calvary.

There is a mournful pleasure in the thought
Of Calvary, but words are too fraught
With grief and suffering, we hardly know
Whether to weep or let our joy overflow.

Long centuries have passed in rapid flight
Since the first rays of the eventful night
Have been dispelled, and every year above
Has sung the praises of redeeming love.

He died for a time! Then in His Holy Word
And faithful remains of your dying Lord:
Come read, My Father's gift to save
From sin and guilt and all your fearless slave.

Would the Jews murder Jesus in life's vale too,
Rebuke if there had been Calvary?
Or would the dying malefactor be saved
If Jesus had not meekly bowed His head?

Yes, Jesus for suffered that world from the [illegible]
A darkened [illegible],
If the divine Redeemer was not near
To wipe the sorrow and the fear.

And when life's pains are [illegible]
And [illegible]
A [illegible] of [illegible]
To [illegible] our sight and [illegible]

Bear it triumphant onward to the grave;
The rays of light from [illegible]
To Him whose power and love are infinite.

Query and Answer Department.

In the current volume of the [illegible], page 316, we find an answer to D. S. F.'s query, page 315, No. 19. The 19th verse reads, "Of which he went and preached unto the spirits in prison." Some Universalists say that this alone proves that all men will be saved, because Christ preached to all men. Others say that this alone does not prove it, because Noah preached to all men, and yet all men were not saved. Now, what do we understand by the term spirits? We answer, in this: "To shut up, to confine; a jail. This shows that those spirits were in confinement at the time Christ preached unto them. They were not the ones with the Antediluvians in the time of Noah. We know that some may say they were in the confinement of sin, but how so? If sin is an addition of their own? They are not the words of the Apostle, and if we allow men to add words in this way they can prove all their erroneous doctrines with the Bible. Again the Apostle says, "by (namely Christ) wherein he also went and preached unto the spirits in prison." Here the question arises, when? The Apostle says "which sometimes were disobedient, when once the long suffering of God waited in the days of Noah." To these we have characters who did not believe the preaching of Noah Christ preached, but was, while they were in the same state. Noah preached unto them when they lived in this world, and [illegible] preached unto them after [illegible] and consequently were called [illegible]. It appears to me if we examine these points carefully we must conclude that the preceding refers to the [illegible] and consequently cannot refer to the time of Noah, but refers to a subsequent time. But if we should find that the [illegible] referred to in the passage under consideration refers to a time when the spirits of the Antediluvians were shut up in the body, and in a state of [illegible] the question arises, were they raised? [illegible] heaven was [illegible] and all who departed this life were [illegible] in one [illegible] manner. The righteous and the [illegible] of death [illegible] over all. None could [illegible] to the dismal regions of the dead. According to some [illegible] in paradise this [illegible] in the nether parts of the earth. In Ez. 32 Chapter, 31 verse, we read "There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth." Here doubtless the souls of the Antediluvians are [illegible]. The Apostle in speaking of the death of Christ says, "Thou will not leave my soul in hell;" according to the revised version of the testament, the [illegible] another will thou suffer thine holy one to see [illegible]. Ps. 16: 10. From this we learn, that Christ after his death, and while the body was in the grave, in Hades, were down to the underworld to the prison [illegible] the dead were confined. Here we are to remember that the soul, or underworld, mentioned by the Psalmist [illegible] by death. For if Christ was dead when he was buried, and the spirit had left the body, it was impossible to put the spirit in the grave. This is a self-evident fact. The Apostle in speaking of the ascension of Christ says: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" Eph. 4: 9.

Here we have two witnesses testifying that Christ went to the lower parts of the earth (or underworld) and are we not forced to come to the conclusion that this

was the prison where the spirits of the Antediluvians were confined, and where Christ, in the spirit, preached unto them. The Apostle Peter also tells us that the gospel was preached unto the dead. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Peter. 4 : 6. That the apostle here refers to those who had died a natural death is evident from the following fact. First; he speaks of two classes. The dead, and men in the flesh; both of which had the gospel preached or were to be judged by the gospel and we all know that those who are dead in trespasses and sins belong to the class who are in the flesh, and consequently the Apostle cannot refer to them when he says the gospel was preached to the dead. Again, he says the gospel was "also preached to them that are dead." Now when he says "also," it is evident that he wants to teach them something which they probably did not know, and they evidently knew that the Gospel was preached to sinners in the flesh.

VALENTINE BLOUGH.

Somerset, Pa.

For the Companion.

The Gospel Preached to the Spirits in Prison.

For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Pet. 4 : 6.

The Apostle Peter here undoubtedly has reference to the departed Antediluvians. Brother Williams says, "that it is an article, of the Romish Church, to believe that Christ descended to hell." We have no faith in a Romish Pergatory, but we do believe in an intermediate state into which the departed dead descend. Peter says, Acts 2 : 27. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy body to see corruption." The soul in hell was that quickened spirit that went and preached to the spirits in prison. The holy one, was the body of the holy child Jesus, that lay three days in the grave and saw no corruption. Furthermore, Christ at his crucifixion says to the thief on the cross, "this day thou shalt be with me in paradise." Luke 23 : 43. Paradise here has evidently reference to the time, and place where he went to preach the Gospel to them that are dead—when the penitent thief could hear and obey his preaching if he desired. Some think that Christ had reference to the paradise of God, but that was not possible, for three days after at the resurrection morn Jesus says to Mary: "touch me not for I have not yet ascended to my Father"; hence it can be seen that he had no reference to the paradise of God. But the paradise under consideration must have reference to the time, and place where, he says, "thou wilt not leave my soul in hell." Acts 2 : 27, or as the new translation has it, (The underworld), when he went to preach to the spirits that were there in prison. 1 Pet. 3 : 19.

And for this cause went he to those Antediluvians and preached the Gospel also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Pet. 4 : 6. This view of the subject under consideration makes Peter's language all harmonize, where as, when the brethren come to the 19th verse of 3rd chapter, they all flounder around and come to the conclusion that Christ preached to those Antediluvians in the person of Noah. But strange indeed that Peter when speaking of the solemnity of Christ's death and suffering, that he should fly off to a subject between two and three years distant from the event that he was treating of and connect them together when they had not the least relation.

Brother Smith says: the Apostle says, they were disobedient in the days of Noah. So we conclude that the preaching by the spirit, was done by Noah. Well can we conclude that it was done by the quickened spirit of Christ after his crucifixion and before his resurrection.

Brother Williams says: "we suppose Peter to mean that by the spirit Christ preached one hundred and twenty years by the ministry of Noah." Now we conclude and suppose that Peter meant what he said, and that was that "Christ was put to death in the flesh, but quickened by the spirit, by which spirit he went and preached to the spirits in prison, who sometimes," or about two thousand three hundred and forty-eight years before that, were disobedient in the days of Noah.

Brethren please cite me to the book, chapter and verse, where Noah preached 120 years, and where Abraham preached the Gospel of Christ for I am not of the opinion that the Gospel of Christ was ever preached before his incarnation. For says the Apostle: "The beginning of the Gospel of Jesus Christ, the Son of God," as is written by the prophets, "behold I send my messenger before thy face &c." We do not believe that the Gospel of Christ ever was preached by any of the old prophets, but by Christ himself who assumed a fleshy body that he might destroy sin in the flesh; and while here in the

flesh preached unto us his everlasting Gospel. Finally he declares it is finished; he bows his head and gives up the Ghost, or as Peter says was put to death in the flesh, laying aside his fleshly body and by his quickened spirit, went to those disembodied Antediluvians, and preached the Gospel to them that are dead, and through the power of his resurrection burst the bars of death, and triumphed over the grave. For, says Paul: "wherefore he saith, when he ascended upon high, he led Captivtiy, Captive, and gave gifts to men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth, Eph. 4: 8, 7. "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Col. 2: 15. Mark, my brother, that Paul says that he first descended into the lower parts of the earth; as I understand, into the underworld and preached the Gospel to those Antediluvian Captives from which he ascended and led Captivity Captive, and gave gifts to men and spoiled principalities, powers, &c.. Now he can exclaim: "O, death where is thy sting, O, grave where is thy victory," "The Lord hath sent me to proclaim liberty to the Captives and the opening of the prison to them that are bound." Isa. 61: "I have sent forth thy prisoners out of the pit wherein is no water." Zech. 9: 10. Ah, my brethren here are the greatest trophies of Christ's mission in that, that he opened the prison doors and let the prisoners go out free.

"For as in Adam all die, 'even so in Christ shall all be made alive." 1 Cor. 15: 22. By Adam's sin the people of every age and clime fell under death, and through Christ the people of every age and clime, were redeemed from under the curse of Adam's sin. For says Paul: "he is the Savior of all men especially to those that believe." In point of a redeemer he is the Savior of all men. And he is a special Savior, to all those that believe and obey his Gospel.—Hence the propriety of his descending into the underworld to preach the Gospel to them "that every mouth may be stopped, and all the world become guilty before God." Rom. 3: 19. O, how unjust God would have been to have subjected any part of Adam's family to the gospel, the penalty of which is eternal death, without giving them an opportunity of obeying its requisitions! But now God has cleared his spirits, and every one that does not obey him will be turned into hell, into that fire "where the worm tieth not and where the fire is not quenched." Mark 11: 16.

A. LEEDY.

Antioch, Ind.

For the Companion.

Punctuality.

To be punctual in business is one of the grand duties in life. If a person is somewhat negligent and lethargic, he will soon loose the confidence of those that patronize him. Whereas he would not if he would exercise more vividly the motto, I will endeavor to be more punctual. Just so with the minister of the Gospel. It is honorable in a man to be punctual to appointments or appointed hours.—I consider it very inconsistent for a minister of the Gospel to be so dilatory in regard to the time for the commencement of public worship. It appears to me it should be the duty of every christian to be in due time at the place of worship, and especially those that are placed as watchmen on the walls of Zion. Brethren, when we convene for worship, be punctual and in order. Do not wait so long one upon the other, or it will become disgusting to the audience before services are commenced. I must here touch an article on page 343, of present volume, over the signature of M. Hady. He says—"take the preacher who has to stand up between God and man. He goes to meeting, and of course is looked upon to exhort his fellow man; but just at the time he wants to get up he sees, by the appearance of his hearers—because one hangs his head here, one there, and another is looking another way, yet under all these trying circumstances, by which he is made to feel that they do not love him—we say under all these difficulties he is bound to preach." Who is the cause of this if this is the case? Does the vice all arise on the part of the hearer? We will scrutinize a little into the matter. If we meet for service, the hearer comes, or at least should come, for instruction, or to have the plan of salvation expounded unto him in its pure simplicity. But here they sit in the sanctuary, one, two, three and sometimes four laboring brethren, not knowing, it appears, when to commence, and when they do commence they have several apologies and excuses to offer, and by this time, the time is half expired. No wonder one hangs his head here, &c. Brethren, be careful about this, try and be ready and start in at once with your discourse, and say what you have to say, if it is ever so little. It is not the long, nor is it the most polished or stylish sermon that will reach the sinner's heart. Be punctual and concise, exercise all brevity that is in your power, or else you will make it odious again. What I have penned I have done out of love, as I consider myself under the head of "Novice," nor do I wish to infringe upon the rights of any of our zealous embassadors.

C. H. WALKER.

Berlin, Pa.

Few have all they need, and none have all they wish.

For the Companion.

A Love-Letter.

DEAR SISTERS—Dear by the ties of nature, and a thousand times in the bonds of the Spirit.

If Love were not eternal, it could not be finite. Love in the creature is a universal element, and cannot, therefore, be the result of choice. It is intrinsic, primal, and is that one great fact which all desire and seek, which all spontaneously commend and none condemn. When this is fully and permanently in the ascendant, we are like God. It has depths and heights, lengths and breadths, which exceed all thought, imagination, and measurement. Heaven would not be Heaven without it, and in its absence no preparation or fitness for Heaven is possible. Its characteristics, as portrayed by Paul in 13th of 1 Cor. are so elevated, so salient, so God-like, that there is no mistaking those who bear their impress. The Alps tower not more grandly above the plains at their base, than love-charged souls range above the most noble and exalted capacities of nature. The purest, best combined, best developed cast of humanity, compared with even the first stage of holy character, is like midnight contrasted with noon. "God is love," and if our generation is from thence, it has the nature and exhibits the qualities of the Eternal Father. We will love one another. Our hearts will be knit together by the Golden Girdle of Eternity, pulsating in unison with the mysterious, fathomless Love that knows neither variableness nor diminution, beginning nor end. We will even love our enemies—will sincerely desire the welfare of those who speak evil of us, and ruthlessly trample "under foot the son of God, and count the blood of the covenant, wherewith we are sanctified, an unholy thing." The religion that burdens not itself with the woes and sins of the fallen, and gives itself in sacrifice for their restoration to holiness, is but "as sounding brass, or a tinkling cymbal." What a cold, dreary world this would be if no souls in it were kindled with love. The reason that it is so cold and dark and desolate, is simply because there is so little love in it. Heaven is luminous with the beams of love, the Highest Throne is filled with love, every eye and face are radiant with love, and every word and sound in that Upper Eden are musical with love. The great and wondrous panorama of Heaven is crowded with the ever-thrilling, ever-unfolding hieroglyphics of love, of the redeemed. The Holy of Holies will ever send out volumes of Uncreated Love, tiding every soul with bliss unmeasured and without ebb, surging the countless throng round the endless cycles of beatific revelations, in ever-deepening realizations of "joy unspeakable and full of glory." Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what veils of mystery will be lifted, what deeper mysteries will envelop us, what lights and shadows of love ineffable will play over the face of Deity, when the bud of grace will have unfolded into the full, fragrant bloom of Eternity. All the marvellous utterances of Divine Love, all the ravishing descriptions of Heaven, all the promises of bliss and fullness of joy, with which the Bible abounds, will then be gathered to a focus in every individual heart, and create such an intensity of rapture, such an unutterable fervor of love, as if all the fullness of the God-head were poured into it only. The curtain of glory unapproachable which hangs around the Eternal Throne, hiding from mortal eye the august and awful Occupant, will then be done away, and we shall gaze on the Wonder of Wonders reserved for "the pure in heart" alone. We shall see God. Our *feet* shall stand on the Pisgahs in glory which were barely discernable in Paul's *vision* of the "Third Heaven." We shall mingle in "the general assembly and church of the first-born, which are written in Heaven," and join the deep, harmonious roll of its eternal anthems. There our souls will be like well-tuned instruments of music, pouring forth the sweetest melodies of love without a note of discord. We will be like the stars forever and ever, beaming in the soft, blue azure of Paradise, blending our rays of love in exquisite beauty and reciprocal blessedness. We will be as Æolian harps swept by the same holy zephyrs of love, making music in the ear of God. We shall live in love, inhale an atmosphere of love, speak love, be the embodiment of love, sit under the banner of love, feast on the banquet of love, be forever with and like Him who is Love. This is Heaven.

Such as Heaven is, we must strive to be on earth. Love is the ensign by which Christ's disciples are known. He that loves as God loves, will tread in the footsteps of Jesus. Christ is the gift of the Father's love, and he asks love for love

"Ever charming, ever new." will be the love-state "We loved him because he first loved us." Love is a mighty and far-reaching element, scaling, diving, extending till it embraces the whole christian life. "If ye love me, keep my commandments." This includes everything. Disregard of a single syllable of the revelation of Love demonstrates that we are not of Christ. It is the nature of love to do what will please its object. "I must be about my Father's business," I must do the bidding of "Him whom my soul loveth," is the language and effort of those who are espoused to "the altogether lovely One." God has shown how true, deep, and wonderful his love for us, in sending his Only-begotten Son to die for our sins and open the gates of glory. "The Father loves the Son," and the Son evinces his love by obeying the Father's will. "The Father which sent me, he gave me a commandment, what I should say, and what I should speak; and I know that this commandment is life everlasting." When he descended from the Throne of the Universe to make his advent in a stable for the redemption of the world, he said, "Lo, I come to do thy will, O God." This is the manner of love. When he entered on his public career, coming up from the water of baptism, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Love commands, love obeys, and thus a fire is kindled which outflames in lustre ten thousand suns. Oh, what sacrifices has love made! Bitter was the sacrifice, but blissful the Divine emotion that achieved it. Its unguaged depths are open to us all, and its sweetness will not cloy whilst the endless cycles of a glad eternity are rolling over us. The love wherewith Jesus has loved us poor miserable sinners, is to fill and rule our hearts. "This is my commandment, that ye love one another, *as I have loved you.*" Jesus brought this severe charge against the Jews, "I know that ye have not the love of God in you." To lack this is to lack everything. When we consecrate ourselves to Jesus, "the love of God is shed abroad in our hearts by the Holy Ghost." So strong grows our confidence and the heavenward tendency of our affections, that with the apostle we can triumphantly exclaim, "who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." A more sublime pean never took wing from human soul. May it come home to our hearts with solemn and tremendous power—"*nothing shall be able to separate us from the love of God.*"

"The fruit of the Spirit is love," and this seasons all the other graces with sweetest and divinest unction. "Without faith it is impossible to please God," and this "faith worketh by love.' We are "the children of light" because we "walk in love," as Christ "who is the true light" is also everlasting love incarnate. "First love" is "stronger than death; many waters cannot quench it." Laodiceans rear their families for worldly advancement, while those of Smyrna will nurse their babes for Christ, bringing them up in the "nurture and admonition of the Lord, planting sons in the Church like cedars of Lebanon, and garnishing the house of God with daughters "polished after the similitude of a palace." Under the constraint of Heaven-born love, every house becomes a Bethel, and every heart an altar of incense. The rich will be "poor in Spirit," and the poor will be "enriched in everything in all bountifulness." Streams of living water will flow in all directions, and the ruddy clusters of Eschol will be enjoyed in every household in Zion. "If a man would give all the substance of his house for love, it would utterly be contemned." So dear, so holy, so rapturous, so confiding, so eternally precious and soul-satisfying it is. "Beloved, let us love one another, for love is of God." The day of everlasting espousals is drawing near. The solemnization of our wedlock with the glorious Bridegroom is at hand. "I have a desire to depart, and to be with Christ, which is far better." C. H. BALSBAUGH.

Jesus is an object that can always fill the soul. No heart ever yet was compelled to love some higher, nobler being, in order to keep on growing—in order to become wiser and better. No soul ever yet reached the limits of its growth in Christ. No one ever yet felt he must have some other being to know and love in order to reach higher toward heaven.

The Good Doctrine.

For I give you good doctrine, forsake ye not my law.
He taught me also and said unto me, let thine heart retain my words, keep my commandments and live.

These words, although emanating from that man who was represented as being endowed with an extraordinary amount of wisdom, embodies within them a sentiment refulgent with deep and wholesome admonition. And it may be made to apply with equally as much force in this our day and generation, as it did to those to whom it was addressed, away back in the dim vista of the past.

When we transfer our minds away back some eighteen hundred years, and ponder upon the soul-stiring scenes there enacted; the persecutions and prejudices even there existing, right in the very face and and presence of Deity himself, is it anything marvelous that in the enlightened age of the Nineteenth Century, that we find almost countless numbers who will not bow in meek submission to the teachings of him who is the author of our being.

When he sent his forerunner in the person of John the Baptist, delegated from heaven with authority to make his paths strait, he came filled with gooddoctrine which was promulgated for the advancement of his glorious kingdom, and of that people to whom he bore testimony of the coming Messiah it was indeed good doctrine, to those of them who were ready to implicitly rely upon his teaching, believing it to be of heaven and not of men; looking forward to the blessed appearing of him who was to be the rock of their salvation; him that was to be the true light which lighteth every man that cometh into the world. "For the law was given by Moses but grace and truth come by Jesus Christ." "My doctrine is not mine but his that sent me, and if any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself." John 7: 16, 17.

When we look abroad in the world and take a retrospective view, and contemplate for a moment, the variety of schisms and doctrines that are being disseminated among the children of men so widely differing in point of efficacy and essentiality, and the various conceptions drawn from the words of God's eternal truth, we become almost lost in amazement and wonder; and then comes looming up before our minds the admonition: "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged." And then right in its train comes the suggestive thought that they are so plain "that a wayfaring man though a fool cannot err therein." In this dilemma, I conceive, our proper plan would be to "draw nigh with a true heart in the full assurance of faith,"—approach that living fountain that is fully able to satisfy our every desire, ask him to fill us with a knowledge of his will, in all wisdom and spiritual understanding. "Search the scriptures, in them ye think ye have eternal life, these are they which testify of me." Examine and see if these things be so, and I imagine if these directions are strictly adhered to in sincerity and in truth, with the assistance and direction of the Holy Spirit, we will have an infallible guide that will lead us into the way of all truth. We will not be likely to fall into the egregious error of teaching for that good doctrine, "the commandments of men." May God grant that our minds be imbued with that wisdom and knowledge from above, that may enable us to comprehend his word in accordance with his holy and divine will. This should be the earnest desire of every true and faithful follower of Jesus, who anticipates becoming the recipient of a crown of eternal glory.

But whilst discussing the theme before us, beware lest we be altogether swallowed up in self aggrandizement, although it is said that we must work out our own salvation with fear and trembling before God. It is also said, "No man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick that all may see the light." As we are entirely dependent upon God for all things so are we, to a great extent, dependent upon each other for many temporal favors conferred. And whilst this is altogether necessary and right, is it not just as expedient for us to throw in our mite, be it ever so humble, to assist in the things pertaining to the spiritual interest of those who never have had their robes washed, and made white in the blood of the lamb? For he who "shall save a soul from death shall hide a multitude of sins." Some things may look very insignificant in themselves, but there have been many simple acts that have effected great revolutions. A celebrated man once said, a yes, or a no, has slain millions, whilst thousands of volumes have been written and read, without any visible disaster to any human being. The simple and unostentatious act of making an endeavor to procure subscribers for our welcome little weekly visitor, the *Companion*, may be conducive of leading some poor, wandering soul into the fold of God, and yet how simple and how little endurance it requires. My impression then is, that we all have a work to perform. Then, brethren, let it be our aim and object to go forward in the discharge of our duty in the most expedient way for the advancement of Christ's Kingdom—teaching that good doctrine that may be effectual in bringing those who have not come under the saving efficacy of its power to feel and see the great necessity of the preparation necessary to secure the salvation of their precious souls, and a home eternally in heaven. "For I give you good doctrine, forsake ye not my law." Let thine heart accept and retain my words. "Keep my commandments and live." God grant that thy word in its pristine and primitive simplicity may be disseminated throughout the length and breadth of the Earth, and that it may sink deep, and indelibly fix to the hearts of many poor, perishing souls, and bring forth fruits, meet, for repentance. If this shall fall under the observation of one lost and unconverted soul, let me beseech you through the mercies of God, who desires that not one single soul should perish, but that all should come to a knowledge of the truth and be saved, that you give heed unto his doctrine, "purify your souls in obeying the truth"; for if it make you free then are you free indeed. "Obey from your heart that form of good doctrine once delivered unto the saints," and let this one grand truth be firmly impressed upon your minds, that however much has been said derogatory to forms, that when God instituted forms whereby we should be inducted into his church, sanctified by his eternal word of truth, that they are not meaningless or empty, and that by accepting them in the sense that they were intended, we shall have conferred upon us the glorious promises and results flowing from our obedience to his divine will, May God assist and direct all who diligently seek him, to prepare their hearts for the reception of his truth, and that their lives may be fully consecrated to him and his holy service.

ing made free from the law of sin and death through the atoning efficacy of the blood of the lamb that was slain that we might have redemption through him, who has become the head of the corner, the rock of our salvation

Dare to do right, dare to be true.
Other men's failures can never save you.

P. S. NEWCOMER.

For the Companion.

The Marriage Relation.

A LETTER TO SISTER S. M. E.

Happiness is what we are all in pursuit of, and man is so constituted that he is seldom willing to remain in a passive state, but is ever grasping for new fields of enjoyment. This is, to a great extent, all in harmony with the destiny of man, as fixed and circumscribed by his Creator.

You, my dear sister in the Lord, while yet in your youth, wisely sought the road that leads to real happiness—that of Christianity—and you no doubt found the pearl of great price; and I am persuaded nothing will separate you from the love of Him who is the "chiefest among ten thousand and altogether lovely." That was truly an important event in your life when you were "born of God," and it is manifest from your conversation and demeanor, that you walk in "heavenly places in Christ," and that you have ever considered religion as of infinitely more importance than any of those things that relate to this life. Such, for instance, as the *marriage* relation which you have now entered into; and doubtless hold as being of secondary importance to godliness. But how many live and act as though marriage should be first and religion afterwards. Evincing to every casual observer that they think their chances for success in matrimonial engagements better while serving satan and walking in the path of sin, than while serving God in all honesty. What a delusion! A snare of the devil that has ruined many a precious soul. The words of inspired wisdom declare "seek ye *first* the kingdom of God and his righteousness; and all these things shall be added unto you."

The marriage relation to the Christian is of signal importance, and now that you have taken that step, new and solemn obligations will devolve upon you—which, if through the mercy of God you live up to—will secure to yourself a new source of happiness and open up new and wider fields of usefulness. Though marriage relates particularly to this life, for in Heaven "they neither marry nor are given in marriage," yet it should not be to the Christian a mere matter of worldly consideration. It is an institution ordained of God for noble purposes and beneficent ends, that reach far into eternity. How important then that we duly consider every duty that as a consequent rests upon each party of the matrimonial union. You have, after due deliberation and prayer to God, no doubt, resolved to quit the parental roof and home fireside. What solemn reflections rush to the mind at that thought: to go out from that home where you spent so many days of happiness—around that spot is centered your childhood memories and juvenile dreams; there surrounded by kind and loving father and mother, brothers and sisters, with whom you shared many moments of joy; and with whom you stood secure from the poison winds of a wicked world,—you had a home. But now in obedience to God's command you leave all those tender associates to stem the tide of life with him who have gained your heart and hand. The great and momentous question now should be, how shall home be made happy? You have it, in a great measure, in your power to make it so, through the aidance, guidance, and mercy of God. If you would have light and gladness to illuminate your household world, you should be a monument of love, kindness, patience and forbearance. The cares of life will come, and you will meet disappointments, but they will be sooner forgotten under the genial rays of calm perseverance, than to have them magnified by the blustering winds of impatience.

Dark clouds may loom up in a threatening manner, but will soon pass away if not intercepted by *contrary* winds.

Manifest an interest in your husbands daily routine of duties. The husband whose wife sympathizes with him in his trials, has a watchful care for his success, an inquiring interest into his prospects, and often a word of encouragement, for him, goes to his accustomed avocation with a cheerful heart and determined aim, while the husband of a scolding, peevish, fretting, careless wife, goes to work, if work at all, with a heavy heart and drooping spirit. A bright face and pleasant words from the wife, makes the wearied frame, or languid mind of the husband full of new life and joy that tends to happiness and prosperity; while a frowning brow, and complaining tongue, only tends to crush the spirit and eventually bring misery and adversity.

Keep that unruly member "that cannot be tamed" double curbed, locked, and barred against the *first cross word* and should it unluckily "break jail," at once after it with that faithful messenger, "ask pardon."

Never destroy the confidence of your husband, and he will not fear to place secrets of trust in your care. And in every way try to make home, a home indeed, a miniature heaven on earth, where may be found such goodly spirits as peace, love, cheerfulness, kindness, forbearance, temperance, &c., &c. In short a home where religious influence reigns supreme, and not a doubt but your husband will be a mutual partner in all those things that will dot your path of life with many a green oasis, where you may drink of the gushing waters of happiness while on your pilgrimage journey through the desert toward the promised land—land of eternal rest—home that will be *home* indeed.

May the Lord qualify you in every way to fulfil the vows you made while standing a bride at the hymeneal altar and by "your chaste conversation coupled with fear," (1 Peter 3: 2) win your husband to Christ, that together you may live in Christ and when you come to die, die in him, and be forever in and with him in heaven above; where together you may ever sing the song of Moses and the Lamb.

J. S. FLORY.

Fayetteville, W. Va.

Let men be ever so great enemies to Christ, yet as soon as he sets himself in their hearts, they will love him, own him, serve him and suffer for him.

"He is Faithful that has Promised."

Precious truth! God promised all things needful to sustain his children in this present world; and what is more glorious still, he promises "eternal salvation" at the end of the Christian race. Such are the promises, and God is faithful to fulfil them. Yea, "God is faithful." 1 Cor. 1: 9. What more can mankind desire? God has given the plan of salvation in the Gift of his Son, and why do men hesitate to accept it? He has given no promises to sinners, that they should remain as such. All the promises contained in the Holy Scriptures are specifically intended for those who love God and keep his commandments. God's commands are the antecedents of his promises. Obedience to his commandments God ever has and ever will require. It is this that meets his approbation. It is this that constitutes a citizen of the world a citizen of the kingdom of Christ. Obedience is, in reality, the touchstone of Christian faith. If a man says he has faith, and keeps not the Christian commandments, that man's faith must be false, and, therefore, vain. And proportionately so must those be who are guilty of disobeying some of the "all things" or commandments. But "every man shall be rewarded according to his works." God has spoken, and "every word of God is pure." Happy is he who obeys in all things, for he has the promise of everlasting life, and faithful is the Lord who has promised it.

But I said the sinner has no promise. No, not one. Without coming to Jesus, there is no promise, and no hope. Now, dear reader, if you are not a christian, I entreat you, for Jesus' sake, to think of this. No promise, no hope! What must be your state! But hearken. The Scriptures say you are a stranger, "having no hope, and without God in the world." *Without God!* Then "where art thou?" Art thou afar off and in want? Come, come hither. There is bread enough in the Father's House, and some to spare. Jesus reigns. He is Governor of the household. Come to him. He will receive you. He helps the helpless. He receives the destitute. But you ask, how shall I come? Come according to his word. His word is revealed in the volume of the New Testament. Read it. "Blessed is he that readeth." In it you will find the ordained way to come to Jesus. Rest not satisfied until you are identified with that Body, that Church, which holds and practices all the commandments of Christ, the world's Redeemer. Then you will have hope. Then you will be an heir of God's promises, and "He is faithful that has promised."

In our social life we make promises, and we often break them. We have made promises to God, and we have broken some of them; but God never fails to fulfil his promises. He is faithful to his word, and this should encourage us to stronger confidence in his promises. We should not permit ourselves to be put to a stand by the contempt of the wicked, the carnal reasonings of the flesh, or the mean insinuations of the devil. Let us make the Word of God the basis of all argument, and our souls shall have ample support against the attacks of our most wily foes. The world and its children may prove false, but God's foundation standeth sure. 2 Tim. 2: 19. We have been protected in danger, seen and unseen, and brought through safely; and we have been delivered from many troubles. All these show that God is faithful toward us. Oft has he caused light to break forth out of obscurity, and turned our mid-night into mid-day. Often has he surprised our disbelief or neglect, by supplying our needs and wants unexpectedly; and though our faith has often failed, he is faithful and his goodness never fails. Day after day he answers our prayer: "Give us this day our daily bread." Night after night he causes us to rest in safety. He clothes us, he cares for us. We are crowned with his goodness. His hand of blessing is upon our heads. O, the greatness of the goodness of our God! Unite with your unworthy brother in vowing a closer walk with God. The promise of reunion in heaven is ours, for "he is faithful that has promised."

D. B. MENTZER.

Waynesboro, Pa.

The influence of Christ's character has been unspeakably great. Suppose we could strike from this world's history what has been done in it for Christ's sake; the deeds of self-denial undergone, the lives that Christians have lived, the books they have written, the missions they have prosecuted, the martyrdoms they have suffered—what a waste would the past eighteen centuries present.

So long as we feel our weakness, and lean upon an Almighty arm, we are safe.

YOUTH'S DEPARTMENT.

The Broken Dream.

When last I sailed this stream
"Twas a blessed day to me:
For then my life's long silent dream
First knew a ripple's melody.

So fair as ever it was, it seemed
That all things lovely then had birth,
And gazing in my mother, love-lit eyes,
I said, "how beautiful is earth!"

But now, alas! I wonder here alone:
I see no flowers or dewy sheen;
The sunset's sweet light won't break upon
The waters like my broken dream.

The stars in heaven are shining bright,
They know not my heart is riven—
And reading through their gates of light,
I sigh, "how beautiful is heaven!"

"He's so Obliging."

"I can't make out how it is that Bill Pratt always gets such good places," said Harry Underwood, the basket-maker's son, to another lad, as they sat cutting rushes by the brook-side.

And Harry was not the only one who thought thus, for Bill Pratt's luck was the surprise of many like himself. Bill was certainly no pattern of cleverness, or beauty, or strength: he could not do more work than others, nor so much as some nor could he do it as well as many; but for all that it was quite true he always had good places, good wages, and a good character. When he left one master to go to another, it was generally said, "I would not part with him if I could help it, he is a good boy and so obliging."

This was the secret of his being so much liked, and of his "good luck"—He was "so obliging."

Did the shepherd, the wagoner, or the bailiff, want a job done at a moment's notice while they were busy at work, it was only to get sight of Bill Pratt, and it was as good as done, for Bill would hurry through his own business without feeling it a trouble, in order to help. The cook never had to look for eggs, Bill would hunt high and low and all around to find them for her; and many other little jobs would he do in the dairy, and anywhere else, without staying to be asked; so that he was a great favorite.—He didn't do this to gain favor, for then he would have tried to please those only who could do him a good turn for it. If he saw younger boys in trouble, he would try to help them out of it, and he put on his shoes again after having taken them off one pouring rainy night, to walk three miles to the town for a parcel containing a new gown, which the carrier had neglected to bring for the kitchen girl, who was crying her eyes out because she should not have it to wear the next morning at her sister's wedding.

But it was not so much what Bill did, but how he did it, that made people like him; he always as if pleasing others was the greatest pleasure he had. And if he couldn't do what was asked, his way of saying "No" was more agreeable than many people's "Yes" often is.

Bill grew up the same, and through life prospered.

Love.

Two girls were going to a neighboring town, each carrying on her head a heavy basket of fruit to sell. One of them was murmuring and freting all the way, and complaining of the weight of her basket. The other went along smiling and singing, and seeming to be very happy.

At last the first got out of patience with her companion, and said, "How can you go on so merry and joyful? Your basket is as heavy as mine, and I know you are not a bit stronger than I am. I don't understand it."

"O," said the other, "it's easy enough to understand. I have a certain little plant, which I put on the top of my load; and it makes it so light, I hardly feel it."

"Indeed! That must be a very precious little plant. I wish I could lighten my load with it. Where does it grow? Tell me. What do you call it?"

"It grows wherever you plant it, and give it a chance to take root; and there's no knowing the relief it gives. Its name is 'Love,'—the love of Jesus. Jesus loved me so much that He died to save my soul. This makes me love Him. Whatever I do, whether it be carrying this basket, or anything else, I think to myself, I am doing this for Jesus, to show that I love Him; and this makes everything easy and pleasant."—*Bible Jewels.*

You cannot love both God and sin. If you love sin you must hate God. If you love God, you must hate sin.

Loss of a Wife.

The following extract picked up from our exchanges, is one of the most beautiful sentiments we have seen for a long time. How many there are who can appreciate it fully:

"In comparison with the loss of a wife, all other bereavements are trifling. The wife! she who fills so large a space in the domestic heaven; she who busied her selfso unweariedly for the precious ones around her; bitter, bitter is the tear that falls on her cold clay. You stand beside her cold coffin and think of the past. It seems an amber colored pathway, where the sun shone upon beautiful flowers; or the stars hung glittering overhead. Fain would the soul linger there. No thorns are remembered save those your hands unwillingly have planted. Her noble, tender heart, lies open to your inmost sight. You think of her now as all gentleness, all beauty, all purity. But she is dead! The dear head that laid upon your bosom, rests in the still darkness upon a pillow of clay. The hands that have ministered so untiringly, are folded, white and cold, beneath the gloomy portal The heart whose every beat measured an eternity of love, lies under your feet. The flowers she bent over with smiles, now bend above her in tears, shaking the dew from their petals that the verdure around her may be kept green and beautiful.

What shall it profit a man, if he shall gain the the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Mark viii. 36, 37.

Begin early to live under the benign influences of the Christian religion, for it "has the promise of the life that now is and of that which is to come."

If half the pains were taken by some people to perform the labors allotted to them that are taken by them to avoid it, we should hear much less said about the troubles of life, and see much more actually completed.

There is reason to respect the genuineness of that religion which is too modest to bear the gaze, and too delicate to bear the touch of the world.

Holy fear is the door-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

MISCELLANEOUS.

The Wonders of Prayer.

Abraham's servant prays—Rebecca appears. Jacob wrestles and prays, and prevails with Christ—Esau's mind is wonderfully turned from the revengeful purposes he had harbored for twenty years. Moses prays—Amalek is discomfitted.—Joshua prays—Achan is discovered. Hannah prays—Samuel is borne. David prays—Ahithophel hangs himself. Asa prays—a victory is gained. Jehosaphat cries unto God—God turns away his foes. Isaiah and Hezekiah pray—one hundred and eighty-five thousand Assyrians are dead in twelve hours. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the kings's heart is softened in a minute. Elijah prays—a drouth of three years succeeds. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back; for prayer reaches eternity. The church prays ardently—Peter is delivered by an angel.

The Hornet's Nest.

Some time ago, a farmer' finding a hornet's nest under the eave, of his barn, determined to destroy it. So he took some matches, tied them to a pole, and with them set fire to the nest, and totally destroyed it; unfortunately, however, the barn was also burned, together with the grain to the value of fifteen hundred dollars, on which there was no insurance.

"What a fool!" some one says. Not so great a fool as thousands are proving themselves to be.

This man burned down a barn to get rid of a hornet's nest. What else is a man doing who drinks rum to cure disease? "It may save life," the wise doctor says. Yes, but it is apt to destroy it after awhile. I know many a man who, in trying to burn out a pain in his breast by firing his stomach with brandy, has set his whole house on fire, and both body and reputation were destroyed.

Take care, children, that you do not set fire to your house for the sake of destroying a hornet's nest. Never mind what friends and others may say about it.

Wonderful Love.

There is something marvelous in the love of God. Its condescension, its importunity in claiming our love in return, its great sacrifices, the faithfulness with which it clings to the vile sinner, its long-suffering, its "exceeding great and precious promises" to the repenting prodigal, are each and all wonderful when carefully considered. The power of human love is astonishing; but that of divine love is an inexplicable mystery. The seal of the truth of God forbids the thought that the picture in the sacred volume is overdrawn. But who can fathom such sentences as these: "The love of God commendeth itself in that while we were yet sinners, Christ died for the ungodly—God so loved the world—The great love where with he hath loved us—The love of Christ which passeth knowledge—God is love.' This love truly is

> "Higher than the heights,
> And deeper than the depths."

No wonder the redeemed sing: "Thou hast redeemed us!"

But is it really strange, after all, that a God of infinite power and wisdom, as he is revealed in the creation, should also be a God of love—a love corresponding with his other attributes? Is it strange that love should shine in equal splendor with the rays of power and wisdom in the divine glory? Further; would it not be strange if, when He requires us to love Him with all the heart. He should love us with a love inferior to that required of us? Take away the love of God in its indescribable magnitude and inexpressible tenderness, and the whole system of nature would seem disjointed—would seem a self contradiction.

What need a child fear, though the house be full of rods, seeing that not one of them can move without the Father's hand.

The Christian's Crown.

The warriors of this world are willing to endure, and sacrifice everything in order to obtain a crown, or to enlarge a dominion already acquired. Cyrus, Alexander, Cæsar, Napoleon, and William of Orange are but representative men among the princes of this earth. But they fight that they may obtain a crown which may soon by a stronger hand be torn from their brow, or from which the hand of Death may sever them, as it did so suddenly Alexander, Cæsar, and Maximilian. But there is a crown which all who seek may obtain; and it shall never, by violence or death, or time itself, be taken from them. It is a crown of purity. There is in it no alloy of sin. It shall never corrode the brow of him that wears it. It is a crown of beauty, for it is a crown of holiness; and it has all "the beauty of holiness." It is composed of all the most precious elements that can constitute a moral gem of character; and these are arranged by Deity in finer taste than the tints of the flowers, or that with which the pencil of Raphael touched the canvas with living, speaking beauty. This moral beauty fills the mind and moves the heart of angels and Deity.

It is a crown of peace. Not such a crown do the princes of this earth wear, who dwell amid fears and alarms, and whose lives are often under perpetual menace. It is a crown of bliss undisturbed by sorrow, unalloyed by pain—a crown of joy forever.

It is an unfading crown. It is not such as Charles V. of Germany, wearied with its burdens and mockeries, voluntarily resigned, or such as Christina of Sweden laid aside in disgust. It is not such as George III. was deprived of by insanity, nor such as Napoleon pined after in his St. Helena prison, but it is a crown the beauty and glory of which shall never lose its lustre, and never mock its possessor with loss, or weariness, or disgust.

It is a crown which gives its possessor a right to all the realms of thought which a finite mind can ever explore; and it gives its possessor admittance into the affections of all the holy beings above It is a crown such as is fit for "kings unto God and the Lamb" to wear.

But before this crown can be obtained a trial must be endured, a battle must be fought. The world with its pomp and pride will assail us.—

The present life will contend for a hold on our affections. And how often have these been successful. To obtain these, not only has a Demas forsaken Christian duties, but thousands for this world have sacrificed eternal prospects. This world is so near us, and we feel its attractions so distinctly, that many forget that it can please for a moment. But passion, turbulent passion, passion unholy and unclean, does its utmost to destroy us. "He that rules his spirit is better than he that taketh a city." The conflict is severe. The warfare is with the world, the flesh, and the devil; and how necessary that we be fully armed, and that we acquit ourselves like men.

But we shall come off more than conquerors through Him that loved us. Let us look forward to the time when we shall at last receive the crown. Our trials and all our warfare is accomplished. Our work is done. The fruit of our labors is gathered in. We are cleansed from all sin. An innumerable company of our fellow-servants are gathered to the coronation. The sons of God are there to witness the scene. Faith is exchanged for sight, darkness is turned to light. Righteousness, and joy, and peace are ours forever. The King of Heaven has willed that we should have this crown. The blood of the Lamb has purchased it for us. To reach it we have endured a great fight of afflictions, and have come through much tribulation. With hearts endeared to each other, beloved of the Father, esteemed as the jewels of Christ, rejoicing in his grace, we come to the heavenly Zion with songs, and everlasting joy upon our heads receiving all that joy, glory, holiness, life eternal, and everlasting salvation mean. We receive the fulfillment of his promises—we "awake in his likeness."—"we shall be like him, for we shall see him as he is"—we "behold his glory"—he dwells in us, and we walk in him. Yes, then the saints shall "shine as the sun in the firmament." In God's presence there is fullness of joy, and at his right hand there are pleasures for evermore." This, and more than words can express, is the glory of the crown in reservation for us.

The christian is very frequently the only Bible the world will read. How sad that the copy should be so defaced.

The Contrast.

Let us look with admiration at the candor and simplicity with which the great commander in Jesus Christ contrasts what we now are and what we shall be at the restitution of all things: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us"—Romans 8: 18–25.

What are a few years of sorrow and conflict under which we groan here? what the persecutions, abuse, and slander, the privations and death which we realize here, for a moment, in comparison to "the glory that shall be revealed in us" when God shall make all things new? Here we may lack the common comforts of life. Food, raiment, and friendship may come to us by measure; men of the world may oppress and defraud us; false brethren may peril our interests—may deceive and forsake us—but a revelation and realization of that glory which is in reservation for us will infinitely more than recompense for it all. Our intellectual powers will be far in advance of what they now are; our moral nature will no more come in contact with sin or sinners, and our physical structure will be restored to uninterrupted and eternal health, made spiritual and incorruptible like to the glorious body of Jesus. Can we not, then bear the afflictions incident to this terrestrial sphere with patience and even with delight?

On the introduction of moral evil upon this planet disorder ensued; the earth was cursed; the air, the water, and the seasons became poisoned and deranged: disease and death followed. "*Cursed is the ground for thy sake,*" said God to the transgressors. For six thousand years this dreadful *curse* has been corroding the vitals of creation, circulating its baneful influence from center to circumference. What was designed by our heavenly Father for a peaceful abode for man has been usurped by anarchy and ruin! "A pall—for earth—of this [illegible] globe

[illegible]
Wre[illegible]
[illegible]
Wrapt up in [illegible]."

But, hark! the promises of God, as uttered by seers of olden time, are laden with the theme of the renewal of all things. The testimony runs thus: "There shall be no more curse:" "the earnest expectation of *creation* waiteth for the manifestation of the sons of God." What a change! Heaven and earth made new, and saints, body and spirit, made new and constituted subjects of an immortal and ever-enduring empire! For awhile we must suffer the ills of our fugitive state. We experience the general calamity. In our physical nature we belong to this mundane sphere: in our spiritual nature we are identified with the celestial family. What mean all "the exceeding precious promises" of God?

I Will Attend to it Next Week.

A young man who was employed on a railroad in Indiana, being urged by his friends to attend to the salvation of his soul, replied, "I am going to quit the road, and will attend to it next week." But, alas, it was too late; for in coupling the cars, he slipped and fell under the wheels, and had his foot dreadfully crushed, so that it had to be amputated; and the "next week" he passed away from earth, to stand in the presence of his Maker. O, sinner, will you not take warning, and take the Savior at his word? for he calls *to-day*. O! come, for it is too late with you.

The Butterfly.—Look at the beautiful butterfly, and learn from it to trust in God. One might wonder where it could live in tempestuous nights, in the whirlwind, or in a stormy day: but I have noticed it is safe and dry under the broad leaf while rivers have been flooded and mountain oaks torn up by the root.

The soul prospers when its holy dispositions are lively, its comforts strong, and its evidences clear—when it is walking in the light and singing in the ways of the Lord.—*M. Henry*.

Truth.—Some one has beautifully said "Truth is immortal: the sword cannot pierce it, fire cannot consume it, persecution cannot [illegible] it, time cannot starve it."

Singing in The Family

Singing in the family adds greatly to the interests of devotional exercises, especially among children. It makes the family altar a pleasant place

The moral influence of vocal music of a sanctified character has always been happy in the extreme.

Show us the family where good music is cultivated, where the parents and children are accustomed often to mingle their voices in songs, and we will show you one, in almost every instance, where peace, harmony, and love prevail, and where the grosser vices have no dwelling-place.

Music, like an angel from the courts of paradise, can throw around the soul a thousand heavenly influences, and charm it into the paths of virtue.

Is it not to be regretted that good men—heads of familes—who are regular in their morning and evening devotions, should omit singing?

What more delightful scene this side heaven, than parents, with their sons and daughters surrounding the domestic circle, devoutly uniting their voices in sacred songs!—*Apples of Gold.*

The True Standard of Dress

We are always excessive when we sacrifice the higher beauty to attain the lower. A woman who would sacrifice domestic affection, conscience, self-respect, honor, to love of dress, we all agree, loves dress too much. She loses the higher beauty of womanhood for the lower beauty of gems und flowers and colors. A girl who sacrifices to dress all her time, all her strength, all her money to he neglect of the cultivation of her nind and heart, and to the neglect of the claims of others on helpfulness s sacrificing the higher to the lower eauty. Her fault is not the fault of eauty, but loving the wrong and inerior kind. In fine, girls, you may y yourselves by this standard: you ove dress too much when you care iore for your outward adornings than for your inward disposition; when it afflicts you more to have torn your dress than to have lost your temper; when you are more troubled by an ill-fitting gown than by a neglected duty; when you are less concerned at having made an unjust comment, or spread a scandalous report, than having worn a *passe* bonnet; when you are less troubled at the thought of being at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last year. No Christian woman, as I view it, ought to give such attention to her dress as to alow it to take up *all* of three very important things—namely: *all* her time *all* her strength, *all* her money. Whoever does this, lives not the life of a Christian, but that of a Pagan; worships not at the Christian's altar of our Lord Jesus, but at the shrine of the lower venus of Corinth and Rome.—*Arthur's Home Magazine.*

Many ways of Denying Christ.

Bishop Heber said: "It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny His name, or to burn incense to an idol. We deny our Lord whenever, like Demas, we through love of this present world forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement, and support to those who, for God's sake and the faithful discharge of their duty, are exposed to persecution and slander."

"Come Forth, Beloved Sun!"

The enjoyment of climate was an important element in the character of the ancient Greeks. They loved the sunlight, which fell over land and sea as a mantle of glory. when the sky was obscured and the rays of "the brilliant orb of day" were shut out, it was the practice of the children to betake themselves, singly or in groups, to the open air, and cry, "Come forth, beloved sun!"

And what are Christians but children in faith and love, whose gladness flows from the beams of "the Father of Lights?" When the cloud of unbelief, or of guilt, hides His brightness from us; when the cares or the seductions of the present life hang as a shroud between us and His face; oh, what can be more seemly than that, from the closet of personal prayer, from the family altar, and from the courts of His house, this cry should go up from us, "Come forth, beloved sun! Lord of the heart, shine *on* it—shine *in* it!"—Should not every other prayer give place to *this*, in whose answer alone we have the pledge of acceptable supplication, and the assurance of successful labor? Surly the Psalmist felt so, when he exclaimed: "Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit; THEN will I teach transgressors Thy way, and sinners shall be converted unto The!"

God's Word.—God's word is like God's world, varied, very rich, very beautiful. You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of mind. As in the phenomena around us there are resources and invitations both for science and poetry, so does God's revelation furnish materials both for exact theological definition and for the free play of devout thought and feeling. Look at the Bible in a new light and you straightway see some new charm.

Suggestive Paragraphs.

Holiness and humility are inseparably connected. The nearer the soul comes to God, the more completely is it humbled, subdued and overpowered. It was when Job heard the voice of the Lord out of the whirlwind that he exclaimed, "I abhor myself, and repent in dust and ashes."—When the "still, small voice, of God spake to the exiled prophet in his cave, he wrapped his blushing face in his mantle, and his whole being bowed before the Divine presence and

power. It was when the evangelical prophet Isaiah saw the glory of the Lord, and heard the six-winged seraphim crying one to another, "Holy, holy, holy is the Lord of hosts," that he cried out, "Woe is me, for I am undone." It was after Paul had been caught up into the third heaven that he said of himself that he was "the least of all the saints." And it was the beloved disciple, whose head had leaned on the breast of Jesus, & who had beheld His glory in apocalyptic vision, whose meek, childlike spirit has been the admiration of all ages. Thus it is with every saint on earth, and it is so with every glorified spirit in heaven. The higher the soul rises in holiness, the deeper it sinks in humility and self-abasement. So sings Montgomery:

"The bird that soars on the highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade, when all things rest;
In lark and nightingale we see
What honor hath humility.
[crown.]
"The saint that wears heaven's brightest
In lowliest adoration bends;
The weight of glory bows him down
The most, when most his soul ascends;
Nearest the throne itself must be
The footstool of humility."

The Seven Wonders of the World

The seven wonders of the world *were*: 1st. The Egyptian Pyramids. The largest of these is 693 feet high, and its base covers 11 1-4 acres of ground. 2d. The Mausoleum, erected to Mausolus, a king of Caria, by his widow, Artemisia. It is 73 feet long and 35 feet high. 3d The Temple of Diana, at Ephesus. This was 425 feet in length, and 120 feet in breadth. 4th. The Walls and Hanging Gardens of Babylon. These walls are stated by Herodotus to have been 87 feet thick, 250 feet high and 60 miles in length, and the statement is deemed credable by modern antiquarians. 5th. The Colossus of Rhodes. This was a brazen statue of Apollo, 105 feet in height, standing at the mouth of the harbor of Rhodes. 6th. The statue of Jupiter Olympus, at Athens, which was made of ivory and gold, and was wonderful for its beauty rather than for its size. 7th. The Pharos of Ptolemy Philadelphus. This was a light-house 500 feet high, on the island of Pharos, at Alexandria, in Egypt. A fire of wood was kept burning on its summit during the night to guide ships to the harbor.

Homesick.

When the weary heart is tempest-tossed on the great ocean of time, and the haven where our loved ones are left has long since receded from view, with what intense longing do we think of home, of dear, familiar faces and objects, and the soul, for a time, seems to sink under a grievous burden, and we are *homesick*.

We remember the beautiful groves near our cottage home, beneath the umbrageous foliage of whose trees the tiny flowers peep forth, and the bird sweetly sings his happy song, and we think, "Ah! was there ever such a bower of felicity?"

Imagination paints the glowing harvest-field, where the ripe grain waves gently in the breeze, and the song of the mower, as he wipes the perspiration from his brow, seems to be wafted to our ears and to thrill our hearts with a glad pleasure. Then the low-roofed cottage with its vine-trellised porch, from which the merry laugh of the children is borne upon the evanescent air, has a charm for our weary, homesick heart. Even the sun seems to shine brighter on that land, the shrine of our affections: and the scintillating of the myriads of stars possesses a charm as they gaze lovingly on this little world of ours. We sigh with a weary sensation of pain as we thus muse; but we remember that the God who guards our loved ones is our God, and that, kneeling at the foot of the cross we may find, in prayer, a balm for even a *homesick* heart.

The exile, weary with the daily routine of duties, and sighing for the companionship of dear ones at home, the loving caress, the tender words of affection, has yet one bright, consoling thought—the aching heart may find a friend in Jesus, and the love of Him "who so loved the world that He gave His only begotten Son," may fill that void which absence has created. Though our hearts may cry—

"Oh! shall I ever be going
Back any more,
Back where the green woods are blowing
Close by the door."

Yet the sweet consolation of the religion of Jesus Christ will mitigate the pain, and shed a halo of light over the path of life that will make duty a pleasure.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

LOVE-FEASTS.

October the 21st, in the Clover Creek congregation, Blair county Pa, 4 o'clock P. M.

In the Conemaugh Branch Pa, October the 14th, and 15th, commencing at 10 o'clock A M.

In the meeting house 3½ miles north west of Libertyville, Jefferson Co., Iowa, the 9th and 10th of October.

In the Wadams Grove, meeting house Stephenson county, Ill, October 23rd and 24th.

In the Howard branch, Howard county, Indiana, 12 miles west of Kokomo, on the 21st of October.

In the Indiana Creek branch, Westmoreland county, Pa., on the 23rd and 24th of October.

In Decatur county, Iowa, at the residence of brother Wm. J. Stout, 12 miles east of Leon, October 9th and 10th.

In the James Creek church, Huntingdon Co., Pa., October 15th, and 16th, commencing at 1 o'clock P. M.

In the Dry Valley Meeting house, Mifflin county, Pa, October the 18th, commencing 1 o'clock P. M. Preaching the next day.

October the 17th, in the meeting-house in Antioch, in the Antioch congregation, Ind.

In the Buffalo valley congregation, Union county Pa, Oct., 13th and 14th commencing one o'clock P. M.

Near falls City, Richardson county Nebraska, on the 16th, and 17th, of October. See correspondence from C. Forney in No. 33.

In the Irvin Creek branch, six miles southwest of Menomonia, the county seat of Dunn county, Wisconsin, on the 9th and 10th of October.

In the Coldwater branch, Iowa, October 9th, and 10th.

In the Fawn River church, La grange county, Ind. October the 6th at the house of Peter Long.

In the meeting house 5 miles north west of Richland, Keokuk Co., Iowa the 7th, and 8th, of October.

In the Aughwick congregaton, Huntingdon Co, Pa, Oct, the 26th, & 27th, commencing at 1 o'clock, P. M.

In the Salimony branch, at the meeting-house at Lancaster, Huntington county, Indiana, on the 20th of October.

In the Beaver Run congregation, Beaver Run meeting-house, Mineral county, West Va., Oct. 16th, and 17th.

In the Hamilton branch, four miles north of Hamilton, Mo., October 16th and 17th, commencing at 1 o'clock, P. M.

October the 16th, in the town of Osawkee, in the Grasshopper congregation, Jefferson County, Kansas.

In the Meadow Branch congregation, Carroll Co., Md., on the 16th of October.

In Woodford county, Ills., four miles north of Secor, and seven miles west of Panola, October 15th, commencing at 2 o'clock P. M.

Address Jas. R. or G. W. Gish, Secor, Ills.

October the 9th and 10th, 4 miles south of Springfield, Mo., at the house of brother Henry Clay.

In the Yellow Creek congregation, Bedford county, Pa. October the 19th, commencing 4 o'clock P. M.

October 15th, Nettle Creek congregation, Wayne county, Indiana.

In the Jacob's Creek congregation, near Dawson Station, Pa., on the Connellsville R. R., October the 16th, commencing at 10 o'clock, A. M.

In the Sugar Creek congregation' 3½ miles north of Lima, Allen County, Ohio October the 14th.

In the Barren Ridge meeting-house, Augusta County, Va., October the 16th.

In the Valley meeting house, Augusta County, the 23rd.

In the brick meeting-house, Augusta County, the 19th.

In Missouri, Valley, Harrison Co., Iowa, October the 15th, and 17th, at the house of brother, L. S. Snyder.—Preaching to continue six days.

In the Free Spring meeting-house, October the 15th, commencing at 1 o'clock P. M. Preaching the next day till noon.

In the Spring Run meeting-house, Mifflin County, Pa., 2 miles from Mc Veytown station, October the 20th, at 1 o'clock P. M. Preaching the next day till noon.

In the Middle Creek branch, Somerset Co., Pa., October the 16th, commencing at 3 o'clock, P. M. Preaching the next day.

In the Blue River church, Noble county, Ind., October the 16th, at the house of brother G. W. Brower.

October the 16th, and 17th, 11 miles west of Defiance, Defiance county, Ohio, at the residence of brother John G. Kintner. Those coming from the East will stop at Defiance, Those from the West at Bryan.

Brother Holsinger:—We commenced a series of meetings on the 8th of Aug., in Lee Co., Va., and continued until the 16th. Some of the meetings were held in Hancock Co., Tenn. On Friday evening the 13th brother Simeon Isenberg came to our assistance, which was gratefully received. Same evening there were several added to the Church by baptism, and some more added, but were not baptized. We also held an election for a speaker, which resulted in the selection of brother Stephen Surgeoner. We have no organized church yet in Lee Co., but there are several members there who have been added to the church since the war. It has been our lot in time of the war, and since, to preach to many congregations who had never heard the doctrine of the Brethren.

I was much surprised to see in No. 29, page 440, that brother P. R. Wrightsman was so taken with the idea that we should now make known to the authorities that we are opposed to war, and that we must introduce a new custom, or order, into the, Church to receive members. Is it possible that brother Peter wants us to prove our faith by our works, now after the war is over? Should we now introduce something new into our Church to prove that we are opposed to war, after we have endured the curses and abuses, losses and privations of a cruel war, and proved in faith that we were opposed to war?—Must we now make a public invitation at the close of the meeting for converts, and must they be examined publicly, and be received publicly?—This most assurdly is all new; and we have never seen or heard of this order before.

Brother Peter is easily excited; for just hear what he says: "Yet I am frank to confess, that it is nearer the Gospel than I have ever seen it done." He, (Peter,) says: "Compel them to come in," I wonder if he calls that compelling, when he tells them to make it known by rising to the their feet, or taking their seat by the table. This will not do for Gospel proof.—Brother Peter could have said with propriety, other denominations do so, and, "I am frank to confes, it is nearer their way than anything I ever saw." But the Gospel says "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you.", "Come unto the marriage." "Go ye therefore into the highways, and as many as ye shall find bid to the marriage." "Come for all things are now ready." "The Spirit and the bride say come. And let him that heareth say, come. And let him that is athirst come."—These Scriptures do not look much like compelling. Again: those always made application who heard the word preached and received it. Peter, says, "Yes preach Jusus more and the old order less." He puts great stress on "more," and "less," and wants to adopt the new order *more* and the old order less, I suppose. The scriptures gives the old order, other people the new one; and calls receiving members of "minor importance." Again read the 18th chapter of Matt. "Whatsoever ye shall bind on earth shall be bound in Heaven." This does not convey the idea that receiving members into the church of the Living God is of minor importance.

The Apostle Peter on the day of Pentecost, did not say if any of you are tired of sin, and wants to join the Church, rise to your feet, or take a seat at the table. This is the new order, but that old one is, "men and brethren what shall we do." And when Philip preached Jesus, to the Eunuch; the Eunuch says, "See here is water what does hinder me to be baptized." This is the old order. May God forbid that we should cease to "preach Jesus," and, in preaching Jesus, we find the old order. The Jailor said, "Sirs what must I do to be saved." This again is the old order. Brother Peter used to speak much about the change of heart and ask, do you feel that the Lord has forgiven your sins? I could not understand that. It is the new order; the old one is, "repent and be baptized for the remission of sins;" but the most recent new order does not ask about the change of heart, but he, (Peter,) thinks this is nearer the scripture or Gospel. I think the Elder that Peter refers to, was much out of order. And as Peter was much taken with the new order, and from his expression "nearer the Gospel," if the Elder had said brethren give the front seats, and let the anxious souls

come forward to the anxious seat, and let us pray for them. I say from the term, "nearer," this would have been nearest. But we do not so see the Scriptures.

This summer in attending a series of meetings, a man told me, in the morning that he wanted to join the church, and he said you must have another brother with you to visit me; as this is your order, I understand. I told him it was. And just before evening services commenced we took him aside to examine him, and he, the applicant, said there was a man and his wife, had told him they were going to join, and said he would see them. The man and his wife came, and said they wished to join the church, and this man said, there was another man that had told him he was going to join. The man had just come up into the yard, and he said I will go and see, him. The man came and said he wished to join, The last man said one of his near neighbors was going to join, and asked whether he had not yet come. One of the applicants said yonder he comes, I will go and see him. He also came and said he wished to unite with the chuach.

We then proceeded and examined them all together, being away from the congregation that was then gathering, by asking them if they had repented of their sins, and if they believed that the brethren were the church of Christ, and if they wished to be received into the church by baptism. They answered in the affirmative. We asked them if they in failures, and trespasses, one against another, were willing to give and receive admonition as the case might be, explaining also the rule laid down in the Gospel. They said we are willing. We told them the Bible said, "Thou shalt not kill," and that we did not believe it right to go to war and kill, but in all cases render good for evil; and we were taught that we should not swear at all, and that we did not believe it right to raise the right hand, or kiss the Holy Bible, but when called upon as a witness we should affirm. They answered we believe it is wrong to kill or swear We then told them that our apparel should be modest apparel, and we did not believe it right, to follow the fashions of the world, but that we should go in uniformity as much as possible (as we are the soldiers of Christ,) in wearing our apparel, hair, and beard, and that the sisters should have their heads covered, and that the sisters had adopted the wearing of a plain cap, to show their subjection, and right to pray &c. And are you willing to live in uniformity with the church, so long as she keeps house according to the Gospel? They answered we are. We then told them we would lay their cases before the members of the church present at that place, and asked if they were willing to submit to the church, and if they wished them to bear with them a while if they were willing. They said we are willing to submit our cases to the church. We then took the brethren and sisters to one side and laid their cases before them, and they received them, while a smile of joy covered the faces of some; tears denoting glad hearts ran freely down the cheeks of others.—One sister exclaimed with a soul filled with love, I have been praying ever since the meeting was published, that some might be added to our little number here. This dear brethren is the way we do down South. And I am frank to confess, as brother P. says, that I thought this to be the order of the brethren throughout the brotherhood.

Brother Peter says preach the old order less. We have an order for receiving members, and if the one that we practice is not in harmony with the Gospel, we wish to be corrected.—Brethren have an order for building their meeting houses, and the order does not [illegible] with the Gospel; but some of the brethren have not adhered to the order of the brethren, and because their houses are not in the order of the brethren, they have bread and water for the Lord's Supper. Look for a moment when hearing the order of the brethren will do. These things and all such like brother Peter calls of minor importance.

What I have said is out of love for the cause of our Master. I waited some time to see if some good brother would not say something about this new order, and out of love for brother Peter, have I said, what I have about his article. I know he has often stood up with me, and contended for the doctrine of the brethren as it is in Christ Jesus, our Lord. May the Lord enable us all to live faithful, and sing the 665 hymn.

ABRAHAM MOLSBEE.

Rogersville, Tenn.,

MARRIED.

In Fayette county, W. Va. September the 15th, by Eld. J. S. Flory, JAMES A. HUTCHISON, youngest Son of Eld. Samuel J. Hutchison, to sister SUSANAH M. SAYGER, daughter of another H ny and sister Susan Sayger, all of Fayette county, W. Va.

September the 19th, by the same, ABRAHAM STANY, of Lyon Co., to sister RACHEL, P. CREAGER of Black Hawk Co., Iowa.

DIED.

[illegible]

In the Coyer Creek congregation, Pa., 25th, JINNIE MAY, daughter of brother J. W. WENGERT; aged 1 year, 6 months, and 6 days. Funeral Services by the brethren from St. John 5: 24-29.

Aaron L. Wisegarver.

In Frederick township, Montgomery Co. Pa. July 21st, after two days illness, IDA ELMIRA; aged 10 years, 10 months, and 1 day.

July 22, after three days illness, HARVEY aged 2 years, 2 months, and 15 days.

July 26th, after three weeks illness, JONAS ELLSWORTH; aged 5 years, and 17 days.

July 27th, after two and a half years [illegible], CHARLES HARVON; aged 12 years, 6 months and 17 days.

The above four children of friends Jonas and Amelia Hendricks, all died of scarlet fever.

Jas. Y. Hunsberger.

In the Wolf's Stone congregation, Black Hawk county, Iowa, September the 18th, sister SUSANNA, wife of brother William STRAYER, and daughter of brother Samuel and sister Crow; aged 23 years, 2 months, and 1 day.

She leaves a husband and five children to mourn the loss of an affectionate wife, and kind mother. Funeral services from Matt. 24: 44.

In the Warriors Mark congregation, Huntingdon county, Penna., September 27th, of scarlet fever, Sister DAVID AUTELBERGER; aged about 36 years. She leaves a wife and two children, and three deaf and dumb brothers to mourn her departure. Sister Autelberger was at the time of her husband's death quite unwell, which added to the unfortunate condition of his brothers, [illegible] Funeral services by the writer, from the words, "Blessed are the dead which die in the Lord henceforth."—Rev. 14: 13.

LIST OF MONEYS received, for subscription, books, &c.,

[illegible] Va.	1.50
[illegible] Pa	1.50
[illegible] Pa.	1.50
[illegible] Pa.	1.50
[illegible] Pa.	3.00
J. C. Fr[illegible]berg, New Carlisle, Ohio.	5.00
[illegible] Pa.	.50
Joseph Klepper, Colmar, Ills.	2.00
[illegible] Pa.	.50
J. P. Gr[illegible], Jonestown, Pa.	3.00
Philip Boyle, New Windsor, Ind.	1.50

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VOLUME V. TYRONE, PA. TUESDAY, OCT. 12, 1869. NUMBER 40.

"Without were Fightings and within were Fears."

Give me the strength I need!
Oh, Thou who hearest when the ravens cry,
And e'en the little sparrow's fall doth heed,
Sustain me in this hour of agony.
My spirit faints beneath Thy chast'ning rod,
Thy loving face is hid from me, oh, God!

For there are foes without!
And oh, Thou knowest how many fears within,
And in my slothfulness I've dared to doubt,
Thee conscious that my weak distrust was sin,
Father, forgive, henceforth when clouds arise
With faith will I look upward to the skies.

I am not worthy, Lord,
To take Thy name upon these lips of mine,
The sins my soul hath blindly abhorred
Too oft I've yielded to, and on thy shrine
The offering I have laid, not freely given,
But rendered as a duty owed to Heaven.

And now this bitter pain!
This weary shrinking from my cross away!
The cup Thou givest, help me, Lord to drain,
Nor breathe the prayer that it may pass away.
Savior, Thou knowest what is best for me,
And joy and sorrow come alike from Thee.

Choose Thou the path I tread!
I know 'twill be the safest, surest way,
If by Thy gentle, loving hand I'm led,
And Thy strong arm my faltering feet helps stay
Patient and hopeful make me journey on,
Bearing the cross till I shall wear the crown.

Faint heart, look up in faith!
Thou'rt not left to struggle here alone;
Hear what the Savior to His followers saith:
"Lo I to the end I'm ever with my own."
And nought in life or death can e'er divide
The soul that trusts Him from the Crucified.

For the Companion.

The Sabbath Day.

There is considerable diversity of opinion in the church in regard to the sanctity of the first day commonly called, "The Sabbath Day of the Lord." That it is the Lord's day, there is no doubt; but not more His day, than either of the remaining six. That we should observe it as a day of rest from labor, and devote it to religious service, I admit. Not because its observance is commanded by the direction of the Lord, or his disciples; but for other reasons. 1st: We need one day in seven as a rest from manual labor. 2nd: On account of its observance being demanded by the "powers that be." 3rd: We need one day in each week, in which we should spend and be spent in the service of the Lord. Those who are so strict in the observance of the first day: quote the 10th verse of the 20th chapter of Exodus, as the authority for so doing. Who did Moses deliver that command to? To the Jews. And were I a Jew, I would scrupulously obey the command and observe it. The Jews sacredly keep the seventh day as a day of rest, it being, as they assert, the identical day that God completed the creation of the world, and rested from all his works.—"And God blessed the seventh day, and sanctified it."—It is an admitted fact, that the Jews do keep the true original Sabbath day. But we maintain that there is no command in the Gospel for the especial religious observance of any one day more than another. In regard to our walk and conversation, every day should be a holy Sabbath day with us

By reference to the Gospel of St Mark, chapter 11th, it will be seen that the Savior and his disciples went through cornfields on the Sabbath day, and the disciples plucked the ears of corn. The Pharisees said unto him, "Behold, why do they on the Sabbath day that which is not lawful?" The Savior, after telling them what David did with the shewbread, said: "The Sabbath was made for man, and not man for the Sabbath." When the Gospel dispensation was introduced by Christ, the end of the law for righteousness to every one that believed.

Then being, not under the law, but under grace; we will not be judged by the law, but for every act and thought, and every word that proceedeth out of our mouths. I fear that the Sabbatarians of the present day, are not unlike the Pharisees in the days of the Savior.—They make loud professions, yet do not follow the plainest commands of the blessed Redeemer. This is a bold assertion; but very easily sustained. While they unchristianize every person who does not keep a day, never commanded by the Savior, they dont, obey him, when he emphatically said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Although the Lord expressly made baptism imperative, they ignore it, and in its stead make the observance of a recently constituted day, an essential to salvation. My space for the present only allows me to quote the following words of the Savior, which seems applicable: Matt. 15: 7, 8, 9. "Ye Hypocrites, well did Esaias prophesy of you, saying. This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me teaching for doctrines the commandments of men."

L. J. GROVE.

Baltimore, Md.

The world estimates men by their success in life, and, by general consent, success is evidence of superiority.

For the Companion.

A Letter to Brother John D. Brumbaugh.

Dear Brother: I have often thought of writing you a letter, and will now put my thoughts into action. Rest assured that I have not forgotten the many happy hours that we have enjoyed together. We frequently sat side by side in our public meetings for worship, in the Clover Creek congregation; and also in the capacity of Sabbath school teacher, where we tried, to the best of our ability, to teach the young and rising generation the way to Heaven.

The thought just now comes to my mind, have we profited any by our being together under such favorable circumstances. I hope we have; if not it is high time that we bestir ourselves—have our lamps burning, and well supplied with oil; for the time may not be far distant when we will be tried, and then the matter will be elucidated to the understanding of all whether we build upon Jesus Chirist the sure foundation, or upon wood, hay, stubble, &c.

We are, for the time being, deprived of meeting each other in the public assemblies for the purpose of worshiping God. Though we are deprived of associating together as we formerly did, rest assured, dear brother, that whatsoever may be the result or effect of your destination in another quarter, the sentiment of friendship I feel toward you as a friend, and the love I feel for you as a fellow member in Christ's Church, is in no wise lessened. And my prayer is, that if it is so ordained by the All-wise being that we do not any more in this life, enjoy the privilege of associating together, that we may be so unspeakably happy as to meet with the saints in glory, there to spend together an eternity of joy and happiness.

Our duty and highest privilege in this life is, to shape our conduct that we may thereby meet the approbation of God. And how can we do this? Simply by keeping his statutes. He has revealed his will to man through his Son, Jesus Christ, the righteous, who left the glory of his father and came into this sin-stained world to endure all the affliction, abuse and indignities that a sin-polluted people could heap upon him. Yet with all the indignities and temptations, he came forth from the fiery ordeal pure as gold, tried and purified seven times. When we consider the sufferings of Christ, his unbounded love to the family of man—knowing that he was under no obligations to man; for, from his own language we infer that he was in the enjoyment of his father's glory from the foundation of the world. When we reflect upon all this, we must testify to the truth of the Apostle when he says "God is love." God has left nothing undone that was necessary for our salvation, and has done nothing that could by any mode of reasoning be considered unjust.

Now, then, the question with us should be what is our duty to God? What must we do to inherit eternal life? For upon *our* actions depends our eternal happiness—God having done *his* part. God has, in his infinite goodness, provided the means for our escape from destruction through his son, and handed the same down to us through his holy apostles. Second: If we desire happiness in the world to come we must accept the terms upon which it is promised. Thirdly: We dare not cavil or reject any of his commandments if we would gain his approbation, "for whosoever keepeth the whole law and offendeth in one point is guilty of all." God in the creation designed that man should be happy, yet suffered him to be tempted, and man being overcome by the enemy, trod forbidden path. The consequence was, that he fell under the displeasure of God, and was removed from his Eden of beauty, and a flaming sword placed at the entrance to prevent him from again entering, and partaking of the tree of life and live forever in his fallen state. Yet God did not leave our first parents without a promise. When he expelled them from the Garden of Eden, he there promised that "the seed of the woman shall bruise the serpent's head." And so it was. In the fullness of time the long expected Messiah made his appearance in the world, and accomplished his great mission of reinstating the sons and daughters of Adam into favor and friendship with God through obedience. As "in Adam all died so in Christ all were made alive."

Christ removed the curse resting upon the human family through the transgression of Adam and placed man as a free moral agent in relation to God. God never, in any age of the world compelled man to serve him, but proves to demonstration that he desires that man should enjoy happiness. This is manifested in the sufferings of his only-begotten; for Christ through his sufferings and implicit obedience to his fa

er's will, has removed the curse resting upon the human family.

The middle wall or partition between Jew and Gentile also is removed; so that salvation is free to all upon the condition of obedience to his law—that perfect law of liberty which he brought from Heaven that we, through obedience to its requirements, might live.

Christ came into the world, the Son of the Most High, yet he was not exempt from suffering and temptation; for we read that he was "a man of sorrow and acquainted with grief." Consequently we cannot expect to be exempt from trials and temptations. "I have appointed unto you a Kingdom as my Father appointed it unto me." We have reason to believe that the Devil brought his heaviest artillery to bear upon the Savior, and moved heaven and earth to overcome him upon whom for ages the burden of prophecy centered. But thanks be to God he failed as he will in every attempt to overcome the children of God, if they make use of the weapon the Savior wielded. He did not parley or reason with the enemy, but pointed him direct to the Law. "It is written," was his weapon, and we can also, by making use of the sword of the spirit, overcome all the temptation the enemy can present. But we must apply the weapon in every case. We are tempted in various ways, but he will not "suffer us to be tempted above that which we are able to bear, but will, with the temptation find a way of escape."

God has done much for us, but he has also left us a work to do; and woe be to us if we neglect it. But if we faithfully labor in his vineyard, we have the sure promise from him who is too pure and holy to deceive, that we shall inherit eternal life. But let us ever bear in mind that when we have done all that we are commanded to do we have only done that which was our duty to do, and will eventually be saved by grace, and not by works, "lest any man should boast."

As there was no safety outside the camp of the Israelites, so there is no safety outside of Christ's Church. For there he left his promise, and we have not a solitary promise outside of his Church; that is, for mature man and womanhood. When we hear the Savior say of little children, "of such is the kingdom of Heaven," we must conclude that they are all saved who die in infancy. "Where there is no law there is no transgression." And "sin is the transgression of the law." The Savior having removed, or atoned for the original sin of our first parents; consequently there is no law for them that know not good from evil.

I have said there is no promise for any rational man or woman outside of the Church, from the fact there is no promise for the disobedient; and obedience brings us right into the Church. 'Come unto me all ye that labor" &c. "Lo I am with you always even to the end of the world" is the promise. With whom? With his people. Who are his people? Those who do his will. And those who do his will have repented and have been baptized into his Church, and have observed all things whatsoever the Savior has commanded; and eventually they will be translated from the church militant to the church triumphant.

In conclusion I would say: although kindred blood courses through our veins, and a tie of intimate acquaintance binds us together, I hope there is a stronger tie than all these. The relation we bear to each other in the church, as members of one body in Christ, this tie should bind us together in enduring love, that time, with all its vicissitudes can not sunder. Let us therefore, dear brother, hold fast our profession. Strive to become more Christ-like. He has left us examples of humble obedience, which, though we can not equal, we should try to imitate. There are many things that cross our path which are not pleasant, but let us not despair, but hold out faithful unto the end, and our reward will be great. "Nor eye has seen, nor ear has heard, neither has it entered in the heart of man what joys the Father has prepared for those that love the Son." May we all be so fortunate as to be found worthy to partake of these joys, is the prayer of your weak brother in Christ.

JACOB L. WINELAND.

Clover Creek, Pa.

Character and its Results.—He who, by his conduct, makes good friends on the one hand, and bitter haters on the other, gives evidence that there is something of the bold, independent, upright man in his composition; while the chicken-hearted, imbecile character is capable of making neither friends nor foes.

For he Companio n.

Hospitality.

Continued.

When we found that night was rapidly approaching, and that it already began to throw its dark mantle over the face of nature, causing the trees to begin to stretch their dark shadows far across the vallies toward the East, thereby admonishing even the beasts of the fields, and the fowls of the air, that it was time to seek some place of security and repose for the night. We, also, taking the hint from these silent monitors, thought it prudent to do likewise. But on this particular occasion, the declaration of the Savior was brought forcibly to my mind, that, the "foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head," for, "I was a stranger and ye took me not in." We were now some six miles from the place where we designed stopping for the night. Finding that we could by no means reach the place until quite a late hour, and also being in a mountainous country and far away from our homes, surrounded by steep and rugged mountains and hills on either side, with only a narrow valley interspersed with an occasional farm-house where it was possible to obtain lodging for the night. Just a short distance ahead of us was the Wattauge River whose turbid and restless waters are constantly lashing its rock-bound banks, or pitching on fearfully through some narrow channel, or over some rocky shoal with frightful rapidity, as it wends its way down to the great father of waters.

When we are permitted to stand on the banks of those swift-rapid rivers, and see with what rapid speed they pursue their course onward toward the great ocean, and hear the great noise and confusion which the thundering of their waters produce, as they dash forward, oftentimes sweeping everything before them that may offer the least obstruction to them in their downward course, we are forcibly reminded of the condition of the world of mankind which lieth in wickedness; which are without hope and without God in the world.

"See the vain race of mortals move
Like shadows o'er the plain;
They rage and strive, desire and love,
But all their noise is vain."

Time sweeps them on as with a besom of destruction; down, down, to the great ocean of eternity and they are lost, and their names perish forever.

Nothing seems more surprising to the calm, reflecting mind, than the headlong speed which is beheld in the downward march of the thoughtless and giddy of our race, as they press forward with the velocity of the wind, down to the gulf of eternal night.

Oh turn ye, oh turn ye, for why will you die,
The Spirit says come, and destruction is nigh,
And the Spirit resisted may take its sad flight,
Then you must sink down to eternity's night."

Knowing that we could not reach the place where we contemplated stopping over night, and knowing also that in doing so, we had to cross the Wattauge River, and that it would be dark before we could reach it; we began, therefore, to inquire for some place to stop for the night; because we well knew that it would be somewhat hazardous to attempt to cross the river after dark. Our first effort was attended with but poor success, as we received for an answer that Dr. —— was not at home, and consequently it would be impossible for us to be accommodated.

Not being discouraged, however, we resumed our journey, knowing that we yet had some four or five chances for success before we would reach the river, and feeling confident that in the discharge of our duties "the Lord will provide," and that "all things work together for good to those who love God," we went on our way intending to endeavor to get lodging at every house on the road until we succeeded.

Accordingly we made inquiry at every house that we passed on the way, which seemed to offer the least possible chance for success; but the invariable response was, that "they did not keep travelers, and were not prepared to accommodate us, and that they knew some of their neighbors "just a little way ahead," were far more able to keep us than they were. But to our sad disappointment, we found that this was the excuse of them all. In vain did we plead that we were strangers in that part of the country, and that we could content ourselves with any kind of fare—all we wanted was something for our horses and ourselves to eat, and a place to rest for the night. But with all our entreaties, we were forced to proceed on our journey until we crossed the Wattauge River, which we effected about one hour after dark.

Now, I wish it distinctly understood, that some of these persons to whom we applied for lodging for the night, were some of our audience who had been at our meeting on the previous Sunday. I believe that oftentimes persons are prompted to refuse entertainment to persons thus traveling from a feeling of false modesty, or a fearfulness of inability to render them comfortable. But to all such, I would just here take occasion to remark, that this should [illegible], let me assure you my dear brother, sister, or friend, that you cannot possibly render a person more uncomfortable than to deny them a night's lodging under such circumstances. And besides this, I entreat you to remember the heading of this article, and "Be careful to entertain strangers, for thereby some have entertained angels unawares" "I was a stranger and you took me not in." "Inasmuch as you did it not unto one of these, you did it not unto me."

But while there are those who are prompted by a feeling of false modesty to deny strangers a night's entertainment, there are others who are influenced from a very different motive. I have often thought that ministers of the Gospel—when they are known to be such—meet with the greatest difficulties, in this particular, of any other class of travelers. From my own experience, I must confess that, as a general thing, the poor class of the country, are always the most liberal—the most kind and hospitable, and the most ready to open their doors for the accommodation of strangers who pass amongst them. But because they feel their inability to render them comfortable, and therefore giving way to this feeling of false delicacy, they oftentimes deny them entertainment upon this consideration; and especially the preacher, as they think him a little better than other people. Hence the minister is deprived of the kind regards of the poor class, in consequence of this false pride; while on the other hand he is denied the hospitalities of those who are in more affluent circumstances, from a very different motive. As a general thing, those who have gotten a little higher in the world, or who have by industry and economy been able to acquire a sufficiency for a comfortable support and live above want, and having—as they say—worked, and

obtained what they have, they, therefore, seem pretty generally disposed to honestly keep what they have; and to apply the proceeds thereof to their own benefit. This class of people are ashamed to charge a preacher for staying all night with them, and they can not afford to keep him for nothing: and therefore he is oftentimes obliged to ride for miles in the rain, or in the night, seeking some place to stop.

Now, brethren, these are not fanciful sketches of the imagination, but they are cases of actual occurence, as many of our brethren can testify. Brethren, do any of you turn off travelers and refuse to keep them over night because you do not wish to be plagued with them, or because you don't want to charge them? If so, look, I pray you, at the example of Lot. When Lot saw the two strangers approach the city, and saw from their appearance that they were wayfaring men, and strangers, he arose up hastily and went to meet them—bowed himself before them and said unto them: "turn in I pray you and abide with me all night" for the day is far spent and the night is at hand. Let thy servant bring water that you may wash your feet, and rest and refresh yourselves all night, and in the morning you shall rise up early and depart. The men replied, "nay, but we will remain all night in the street." But Lot constrained them and they went in and abode with him.

In the Spring of 1866 there was the most terrible freshet ever witnessed by the oldest citizens. On that memorable occasion myself and brother Wrightsman were on a visit to one of the mountainous counties of our state. After having rode all day through a drenching rain, a distance of about 33 miles, in order to reach an appointment for Saturday night, we had the satisfaction of reaching the ford of the river near half mile from the church–the place of meeting—just about sunset. Here we found, very much to our regret, that the river was so swollen, and still rising so rapidly that it was very hazardous, if not absolutely impossible, for us to cross it. And although we were here within hollowing distance of the church, yet we were compelled, by the force of circumstances, to forego the pleasure of attending our appointment. In this emergency all that we could do was, to endeavor to accommodate ourselves to the circumstances, and take matters as easy as possible. Accordingly we applied to an old and very respectable citizen of the country, who lived just on the bank of the river. This man was a professor of the religion of our Lord Jesus Christ, and consequently an heir of the common salvation; but notwithstanding all this, and the fact that he knew that we were ministers of the Gospel in which he professed to hope, yet he positively refused to keep us all night. Alleging as an excuse, that he had "some sheep in the stable" and therefore could not keep us. We were, therefore, compelled to go on in the cold and rain until we could find some place to stop for the night. But the most remarkable circumstance in the whole transaction is the fact, that this same disciple, who refused to let us stay with him over night, had a vast amount of property washed away and destroyed by the freshet, and, in fact, almost lost his house. The water entirely surrounding the premises, washing away corn, rails, undermining the house, and doing a vast amount of damage in various ways. True this, no doubt, would have been the case if he had kept us, but then he would have had the consolation of knowing that he had done his duty; whereas, he had not this consolation, provided he was not devoid of any conscience.

To be continued.

On Family Worship.

Dear readers of the *Companion*, I have been a reader of the *Companion* almost from its commencement, and I can truly say that I have derived many good and wholesome instructions therefrom, and I hope and trust that the brethren will continue to write such articles that will be edifying, and help us Heavenwards. That which we most neglect we should be most admonished to. And I think that family worship is more neglected than almost any other duty enjoined upon us. And as there has been a good deal said about it I do not expect to give anything better than what has been given, but merely to rouse up our minds and put us in remembrance of our duty. I ask the question, why is it that it is so much neglected? Is it because we can not do it, or are we ashamed to do it? Do we think it is not necessary, or have we not time to do it? Where does the fault lie? Daniel had time to pray three times a day while he had the care of a kingdom. The publican could pray when he had nothing to say but "God be merciful to me a sinner." The Lord Jesus Christ and his Disciples prayed a great deal, and if it was necessary in that age of the world, it surely is now. And why so much neglected? We all have one talent, the women not excepted. We know that for some heads of families it is quite a task for them to kneel down and pray with their families, while others can do it with ease. Let us encourage one another. Sisters to you that have husbands I would say, encourage them to every good work. I think if wives would always do their duty, family worship would not be so much neglected. We can read in the 2nd chapter of Genesis, that the woman was made for an help-meet not only in temporal but also in spiritual things. If the husband wants to do something that he needs the assistance of his wife, and she assists him, she is then a help-meet and is doing her duty. For instance, the husband wants to leave early in the morning on some important business, and the wife with the husband gets up early—helps him all she can, she is then a help-meet to him and the husband should love her for it. So in spiritual things; if a wife has a companion that does not read daily

the scriptures to his family, the wife should encourage him to do so. Then she would be a help-meet in a spiritual way. The same in prayer. If a wife has a husband that neglects to pray, she should also encourage him. What a vast amount of good women might do in that way. Perhaps you have never thought of it. Sisters, now suppose there is love and union between man and wife as there should and must be, if they are christians; and the wife would come in a loving and friendly way and say, my dear companion, you know what our duty is; we must not forget to pray, and if you feel as if you can hardly do so I will help, and we will do the best we can. Just think, sisters, what a help that would be to your husbands, and how loving it would be. But we might perhaps ask women that have been married ten or fifteen years whether they ever asked their husbands to pray, or read a chapter in the testament, and they would have to tell you they did not. I have often thought it was hard for a husband to do all the work himself, and have no encouragement from his family. Let us bear one another's burdens and so fulfil the law of God.

LEVI HARTZLER.

Goshen, Ind.

For the Companion.

"My Brethren, these Things ought not so to Be."

While reading the article, in No 36, present volume, from the pen of our beloved Editor, the emotions of my heart were stirred as I reflected on the truthfulness of assertions therein contained. Brother, sister, you unto whom God has perhaps committed five talents, read again the remarks of our brother, and see whether "thou art the one," that is "dozing on the easy bed of indifference." And if so, I would say in the language of our choice, to-day, "my brethren these things ought not so to be." But we "hope better things of you." For we believe there are other reasons, with some at least, why they have not "written for the *Companion* for a long while." It is I believe a peculiarity of our brotherhood, that they "esteem others better than themselves;" and would rather "hear than be heard." It is for this reason that my humble pen has not been more active. And while the spirit above referred to is very commendable, yet there is also danger of us running into extremes; so much so, as to neglect our duty.—That there is a work to do, we all no doubt admit; and that work should be done according to the ability that God has given us. If I cannot write so fluently, if I cannot wade into the sea of mysteries, and bring to light hidden things, I may perhaps, by "keeping near the shore," gather up the "fragments" so that nothing be lost. But if I begin to envy, my brother because I am more "slow of speech" than he, or because his pen is more apt than mine, then our caption will again apply. But it appears that the Editor is beginning to think of reducing the size of his paper. My brethren, will we permit—or perhaps I should say—will we compel our Editor to do this? We wonder not that he should "begin to think" of it, when No. 37 came to us with only four or five original articles in it. "Brethren these things ought not so to be." The *Companion* is the Brethren's organ, and I for one would like to see its pages filled, mostly, at least, with original matter. Let us then awake to a sense of our duty; or, perhaps we should say privilege. For it is truly a glorious privilege that we have, of communicating our thoughts one to another, and offering exhortations, and admonitions one to another, and thus cheering and "building each other up in our most holy faith." And more, of spreading the "good news" and "glad tidings of Salvation" to a lost and ruined world. But if we continue to be negligent or indifferent, and the size of our paper is reduced, its usefulness will also, in part at least, be much diminished. And if it is a way of doing good, in Spreading the Gospel, will we not be held accountable? But we hope for better things. We hope, yes pray, that we may see the *Companion* continued at its present size; that its pages may continue to be ladened with heaven-savoring truths; that it may go forth as a mighty weapon, and be instrumental in "pulling down the strong-holds of satan;" and in the "upbuilding of the Redeemer's Kingdom," and be permitted to make its weekly visits to every family in our brotherhood. Brother, can you bear it when I say, that it seems to me, you would make a much better investment by taking the *Companion*, instead of a political paper?—It would teach your children, those precious treasures committed to your trust—the glorious doctrine of the "Prince of Peace," instead of strife and contention. May we then one and all,

be up and doing while it is called to-day;" for st assured, that the night of death is rapidly pproaching "wherein no man can labor." And hen that trying hour comes, may our work be one, and well done; then it will be said "come e blessed of my Father &c."

L. M. KOB.

Franklin Iowa.

Selected by B. S. WHITTEN.

The Cross of Christ.

It was neither for miracles nor for the beauty of his ...ching that Christ was worshipped. Nor was it for his ...ing personal character, nor for the persecutions he ...dured, nor for his martyrdom. It was for the inimitable unity which all these made when taken together. In other words it was for this, that he whose power and ...ness as shown in his miracles were overwhelming, ...ked himself the use of his power, treated it as a slight ...ing, walked among men even as though he were one of ...m relieved them in distress, taught them to love each ...her, bore with undisturbed patience a perfect hail-storm ...f calumny; and when his enemies grew fiercer, continued still to endure their attacks in silence, until, purified ...nd bewildered with astonishment, men saw him arrested and put to death with torture, refusing steadfastly to ...se in his own behalf the power he conceived he held ...r the benefit of others. It was the combination of greatness and self-sacrifice which won their hearts, the mighty powers held under a mighty control, the unspeakable condescension, the Cross of Christ.

Mercy is like the rainbow: we must never look for it after night. It shines not in the other world. If we reject mercy now, we must have justice to all eternity.

Selected by V. E. GARY.

Wanted.

"A species of gum-shoes and umbrellas that will stand the Sunday rain, or Sunday mud of this Latitude." I know a preparation which I think will fully answer the purpose: and as no patent has ever been taken out, the demand being very small every one is at liberty to try the experiment: Place in common gum-shoes a soul thoroughly saturated with divine love, and they will stand any mud that ever lay in the path of duty. An excellent umbrella may be prepared thus: Take for the stock a firm determination for the performance of duty; to this, and radiating from it on all sides, attach strong desires to do good. These must be braced, and kept in their proper place by many short, unyielding prayers, well secured by the rivets of faith. Over the whole spread a covering of grace, well oiled with self-denial. Instead of the last-named article, some use the spirit of impulse, which answers for a little while, but soon wears out.

This umbrella will not only stand rains, but during the heat of Summer will answer equally as well for a parasol. Those desirous of supplying themselves with these invaluable articles, would do well to make immediate application to him "who giveth to all men liberally, and upbraideth not."

By having nothing to do, men learn to do evil.

Christ at the Wheel.

"I have not the time to attend to religion," is the spoken or unspoken excuse of most engaged in the busy walks of life, when urged to turn their thoughts to the concern of their souls. They feel that to succeed they must drop all other pursuits, and for a space of time give all their attention to the subject, when the matter will be settled for life. But how to get this day or week of spare time, is the question with them. There seems to be no leisure, so they put off the question with the vague impression that their busy lives will in some way excuse the neglect.

A poor Swedish sailor, in the loneliness and heart-sickness which many a youth has felt on the wide ocean, felt the need of something to lean upon in his trouble. Then he bethought him of Jesus Christ, and as he said of his experience afterward, "With my very first thought of him he met me at the wheel. There in the solemn darkness, the Savior shewed himself to me. I cannot speak your language well, but Christ understands me, and I understand him, and ever since he met me at the wheel—poor sinner's Friend—I live very close to him."

God had come down to him in his everyday employment. No sooner does the heart go out to Christ than he comes down to meet it. Whether it is in the workshop, the office, or on the vessel's deck, wherever a prayer can go up, there can a blessing come down to the soul.

Though we have not time to attend to our souls, we all have time to lie down idle upon our pillow when sickness comes. We shall all have time to die when the message goes out for us.

HALF-WAY RELIGION.—Half-way religion is desperately unprofitable. It trammels a man sadly and yet he is denied all the comforts and promises of a whole-hearted, honest faith.

People call it the "old Adam" rule perhaps; but in our opinion Adam is not so much to blame as themselves.

We want truth and uprightness at whatever cost. Nobody is to suppose at the beginning that the Christian life is easy, that there are no rocks and dangers in the way; nay, living foes are the arch enemy of all. "Fight," "strive," "labor," "run," "toil," these are the Scripture words. And precisely the sin which we are to fight the hardest is "the sin that doth so easily beset us."

———:o:———

One pound of gold may be drawn into a wire that would extend round the globe. So one good deed may be felt through all time, and cast its influence into eternity. Though done in the first flush of youth, it may gild the last hours of a long life, and form the brightest spot in it.

———:o:———

The smile of God and the peace of conscience, will more than counterbalance a universe of frowns.

YOUTH'S DEPARTMENT

Sacred Poetry.

Would the captive, now made free,
Choose his dark and dreary cell?
Can the ransom'd spirit grieve
Near the Savior's face to dwell?

Would you wish my joys to cease?
Drag me downwards from the skies?—
Rather soar with strong desires,
After me to heaven arise.

Could you take a moment's glance
Of His face whom now I view;
All your tears would be exhaled
Like the drops of morning dew.

Here, the spirits of the just,
Here the holy angels dwell;
Hence, our friends are hastening fast,
Here is our Immanuel.

Earth grows poor and heaven more rich
As our friends attain this place—
Hasten, loiterers, hasten then,
In your heavenward, homeward race.

Dry your tears, and seize your harps,
Join to praise the Savior's grace;
Hither let your hearts ascend,
Till you see him face to face.

"No Time."

I once took dinner at the house of a very intelligent man, until that day a stranger to me. He was at home on all subjects of conversation; the news of the day, past and present history, mechanics, and recent inventions. I thought, as I heard him entertain a company, composed of laymen, clergymen, and ladies, "How fortunate he is, to have received a superior education in early life, and to have leisure to continue his reading and study."

He showed me his new house, just built, and seemed especially proud of one room,—well lighted, and fitted with tables, books, pictures, and easy chairs. "This is my children's study,' said he; "here they learn their lessons, with no one to disturb them, and they disturb no one. I spare no expense to make it an attractive room, and feel rewarded by their enjoyment of it"

As I looked at the comfortable chairs, I remarked, "These seats are very unlike the stools and benches without backs, upon which we sat at school."

"Madam, I never went to school in my life," was the astonishing reply. *Boys, what do you think of that?* I afterwards learned that this accomplished and intelligent gentleman, exerting an influence in the city where he lived, whose society was sought by men of culture and renown, was a poor boy, who had always worked for his living, and, though never in school, had never known a vacation.

I wish some young men I know, who are behind the counter or learning trades, who have said in my hearing, "I am anxious for an education, but have no time," could see the gentleman I have been describing; it might shame them out of their folly. He had no short business hours, evening classes, lectures, or public libraries or associates, to help him. He did not tell me of any cigars, fancy neck-ties, Police Gazettes, or kid gloves he bought during the years in which he obtained his education. His mind was upon something better.—*American Messenger.*

The Beggar Woman.

During a time of dearth a poor beggar-woman, miserably clad, but very clean, went through a village asking alms. From some doors she was driven away with harsh words, from others she received a few dried crusts or other refuse, too mouldy or decayed to be eaten by the family. One poor laborer, however, noticing her destitution, invited her into the house, made her sit by the stove, and his wife cut off from the fresh-baked loaf a liberal slice. The poor old woman enjoyed the warmth and food, and with many thanks went on her way. The following day all the villagers were invited up to dine at the castle. As they entered the dining-room they were astonished to observe that on the great table were many dishes, with here and there bits of mouldy bread, raw turnips, and a handful of bran—nothing more. On a small table at the head of the hall was spread an array of all sorts of nice things.

The lady of the castle, stepping forward, welcomed her guests, and then said:

"I was the disguised beggar-woman who yesterday passed through the village, and I was anxious to know how, in these hard times, the poor fared, and thus put your benevolence to the proof. Of all, these two poor people shared with me their best. They shall now eat with me, and I shall settle on them a yearly sum. The rest of you are welcome to take back again what you gave me, and which you will find on those plates— & remember, also, that as we sow on earth sow we reap in heaven.

A Word for Boys.

Truth is one of the rarest gems.—Many a youth has been lost in society by allowing it to tarnish his character, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or diminish its luster.

Profanity is a mark of low breeding. Show us the man that commands much respect; an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception, you will find them to be profane. Think of this, and do not let a vile word disgrace you.

Honesty, frankness, generosity, virtue—blessed traits! Be those yours, my boys, and I shall fear not. You are watched by your elders.—Men, who are looking for clerks and apprentices, have their eyes on you. If you are upright, steady, and industrious, before long you will find good places, kind masters, and the prospects of useful life before you.

A Teacher's Covenant.

The following covenant, which was prepared for one of our best schools, is worthy of a wider circulation, and practical adoption:

Impressed with the responsibility of our positions, and feeling the need of greater faithfulness in the service of our Master, we do, as teachers in the ——Sunday School, make the following engagements:

1. To be present in our classes every Sabbath at 2½ o'clock, the hour for opening the school, and to remain through the entire session.

2. When unavoidably compelled to be absent, or to leave our classes, we will provide substitutes, or give the superintendent timely notice.

3. We will prayerfully and studiously prepare our lessons at home, and attend the teacher's meetings with all possible punctuality.

4. We will maintain a thorough supervision of all our scholars, visiting every new scholar within a week of his admission, and all others monthly if possible.

5. We will constantly remember that by example, by instruction, and by prayer, we must aim to lead our pupils to Jesus; and them to usefulness in his service.

MISCELLANEOUS.

Sinfulness and Danger of Ambition.

There is scarcely a sin more universal or more baneful than ambition. It expelled our first parents from Eden, and cast down the angels which kept not their first estate. It is found not alone in congress, in parliament, or in other legislative bodies, but it enters every collection and organization of society. It manifests itself in the neighborhood, in the church, and even sometimes in the family circle. While it seeks glory from others, it worships self. It seeks to have its own self-awards ratified by the concurrence of the opinions of others. It is founded in inordinate self-love. Men of talent often possess it; yet it is a contemptible weakness. It is most ridiculous in seeking after the homage of others. It claims merit, while it could only justly claim demerit; hence it is a falsehood. It most presumptuously invites, and even seems to dare, high heaven to an exposure of its pretenses, and to an unveiling of its hideousness. It seeks that homage which belongs to God alone, and craves the gratification of a sinful propensity; hence it seeks the worship of a sin.—It often ignores and sacrifices natural affection, however dear the objects of such affection may seem.

As this was the sin of Adam and Eve, it is no wonder that in their children it has no affinity to true religion. Its existence in the heart is most destructive to real piety.

Its undertakings are of no small magnitude. It would not only rule empires and compel the homage of millions, but it would even dethrone the King of heaven, if such it could do. Failure often, and, in truth most generally, attends its projects. Disappointments beset its pathway, and the mockeries of fortune goad it to fury. Its attempted flights generally end in downcastings in the dust.

Its possessor, even if successful, is far from being happy. He has not the elements of happiness within him. The inward state is such that no principle of happiness can take root in the cheerless climate of such a soul. He experiences such a state of continual disquietude as those who array themselves against the government of Jehovah should expect. Anxiety loads the soul while down with fancied or anticipated burdens.

Ambition has created desolation in this world of ours, far and near, by land and sea. It has brought violence, famine, and distress. It has destroyed magnificent cities, and desolated populous and productive lands. It carries the venom of hate to poison its fangs. It feasts on falsehood and riots in violence. Its devices are most subtle; its schemes are most reckless. It strains every nerve and avails itself of every advantage to make its means of execution commensurate with its plans.

It early sought the overthrow of primitive Christianity. It spread the sable curtains of error and oppression over the dark ages. It still infests the church with dissensions, and robs many a congregation of peace and prosperity. It has caused many of those who did run well for a season to make shipwreck of faith. It has cast many a brilliant watchman from the walls of Zion.

Selected by Jacob Wurtz.

"Palestine Restored"—Jewish Rejoicing at the Opening of the Suez Canal.

The Jewish Messenger predicts great results from the completion of the Suez Canal. It says: The Atlantic telegraph, the Pacific Railroad, the tunnel through the Alps, have been memorable works of science, surpassing human experience, compelling admiration of the skill and perseverance that carried them forward to the point of success, and counselling stronger faith in the Almighty, whose humble instruments the wisest of men are. In overcoming the most serious natural obstacles, in creating vast towns of workmen to do the manual labor of years, recalling the times of the Pharaohs, when the myriads of Israelite slaves built pyramids and cities to the glory of the Egyptian dynasty, in concentrating on that important point of contract between the European and Asiatic streams of population the highest engineering skill of this generation to co-operate in opening the new route to the Indies—in effecting the first step towards the regeneration of Egypt, the development of its marvelous resources, and its restoration to its great kingdom—the Suez Canal belittles even the great works of this generation. Is it irrational to connect this extraordinary event with the future of Palestine? It is becoming fashionable to deride as childish and insincere the hopes and prayers for the rebuilding of Jerusalem, the rehabitation of Palestine. We are among those who cherish an abiding faith in the realization of the prophetic word, that "the Lord will return unto Zion," and dare to avow our belief that this very opening of the Suez Canal is another step towards the fulfilment of the inspired promise.

It is unfortunate that Jewish opinion is too often misconceived on this point. If a few demand the abolition of prayers, reciting the Almighty's promise to re-establish the Jewish people in their own land, and charge that those who still believe in such restoration can not be faithful citizens or subjects of the country of their birth or adoption, we fail to discern the inconsistency of praying that the Temple may be rebuilt, and yet maintaining unquestioned allegiance to America, our "fatherland."

The fact that Israelites are becoming influential in commerce and politics must not mislead. If every Jew in America resolve not to return to Palestine, there are six or seven millions of our co-religionists left to colonize the Holy Land, and a goodly proportion of these—natives of Poland, Hungary, Russia, the Danubian Principalities, North Africa—would be willing to emigrate when Syria shall once more flourish, and the resources of the earth be developed. And it is a firm article of faith with most Israelites that the Messiah will appear, and the Holy Land be re-established.

In God's own time this will come to pass. We who write and ye who read this may not enjoy the happiness of witnessing this consummation, but that the prayer for Jerusalem restored is no mechanical, no insincere aspiration, none ought to doubt who know the fealty of Israel. "The highway through the wilderness" is progressing more steadily than we may recognize—such is our limited vision: but does not the concentration of the world's thoughts on the land of Egypt from wich the children of Egypt were saved from bondage to pass over the Red Sea to liberty, justify the enthusiasm some Hebrews will at once manifest for the Holy Land—the spot consecrated by their ancient glory and suffering?

The magnet which drew a savior from the skies was not our merit, but our misery.

When and how shall the Young be trained for the Church and be saved from Infidelity?

Solomon in his proverbs has wisely said, "There is a time to sow and a time to reap." It is universally acknowledged that in nature and the course of seasons there is a proper time to sow and to reap.—And the success of the husbandman very much depends on the efforts he puts forth, and the time he employs, in sowing his seed. If the farmer prepares his soil and sows his seed in early spring, when the genial rays of the sun warm up the mother earth, the seed will spring up and have the advantages of the early and latter rains and produce a bountiful harvest in the proper time, and of the kind identical with the seed sown. Like begets its like; as the parents so the child; (and we might appropriately say "Like Priest like People.") Admitting the foregoing, let us consider man as he is brought forth; his culture in youth; and what he is in his riper years. He is launched into life a helpless infant, devoid of knowledge and has less instinct than any of the lower creation yet God has made him a living soul, and so constructed his physical organism that the mind in the infant very soon shows some signs of developement. Here then the culture of the child should begin by throwing around it a hallowed influence. This must be done in looks, gestures, and in the tone of the voice during the infant's first months. As time advances the child begins to prattle; here it is that the utmost care should be employed in using proper language, whereby proper ideas are conveyed to the mind of the child. Now the mind becomes ready to imbibe what will soon form itself into principle. Here it is very necessary that a spirit of love, mercy and charity are inculcated, that the child be early taught to honor its parents, (for here is the first commandment with promise), to love God and learn that he is the Sovereign Ruler of heaven and earth, that Jesus Christ came into the world as a child and showed himself the friend of children.—How he suffered and died for the sins of the people: how he arose, ascended to heaven and sitteth at the right hand of God, from whence he shall come to judge the quick and the dead. All this and much more a child may be taught at a very early age and if this be neglected in early training the mind is likely to imbibe principles of infidelity to a greater or less extent. Timothy knew the Holy Scriptures from a child up. Why should not children in this enlightened day and age of the world know as much as he did? If children are thus early taught they become fortified against the assaults of the infidel world. The seed early sown will strike deep root, the branches tower higher and higher till they grow up to the full statue of men and women in Christ Jesus, and become strong branches of the true Vine bearing much fruit to the honor and glory of God.—Habits and principles formed in early childhood usually cling to us through life. "Train up a child in the way he should go and when he is old he will not depart from it."—Children thus trained early, grow up strong and vigorous, but if left to their own inclinations till they grow up to the age of manhood, they have no relish for anything that is good, "for the heart of man is prone to evil as the sparks fly upward," and if ever inclined to the truth in later years they will be but dwarfs in the vineyard of Christ.—They never can make up for the time that is lost in youth. Therefore it becomes every parent as well as every member of the church to be awake to the interests of the rising generation and strive to instil proper principles and habits. This should be provided for in the nursery and the church, and there is no better means to be employed than the Sabbath school. Let the children therefore be collected on the Sabbath and be taught out of the word of truth and they will grow up to bless mankind and glorify God in their bodies and spirits which are his.

LIFE is a morsel of frankincense, burned in the hall of eternity.

A few Words to Teachers.

Teachers are apt to expect too much from the Superintendent. He is but a unit in the work. The teachers themselves are the workman who mould and form the character of a scholar. Teachers are the grand lever; the superintendent applies it. Good teachers will make any man of Christian excellence a good superintendent; indifferent teachers will spoil him, check him, curb and bridle his better judgment. A corps of faithful teachers will keep him up to time, keep him in tune. And if he is faithful as they, no more than this can be expected from him.

Teachers are not scholars, and ought not to need bit or bridle, as some boys and girls do. Teachers are all superintendents of classes, and if wise, will crowd their forms, win souls to Christ, and make the school-room the very nursery of the Church. Their word is law to those who cluster around them,—God's law ruling over all.

The most trying position in the school-room, is that of the superintendent. Why? Because too much is usually expected from him,—teachers depending too little upon themselves. Buckle on the armor, dear teachers; ply your shoulders to the wheel, looking unto Jesus, the Master Superintendent.

The work of the teachers is infinitely more important than that of superintendent, because they are brought into immediate contact with mind,—the young and tender mind. You may train it for good, and, by your faithful labor sow seed that will produce a rich harvest, by-and-by. The superintendent has no such field of usefulness. From the very nature of his office, he is debarred from power, or influence for good, such as the faithful teacher can exert.

Teachers can have direct control of the hearts of their scholars. I would compare the faithful teacher, whose tongue is touched as with "a live coal from off the altar," to a well-charged magnet. Hearts of steel are irresistibly drawn towards it; and if love to Jesus is the

empting of the heart, we may be
e that the children will partake
the substance of its attractiveness,
d be won to Jesus. Teachers in
ontrol of the hearts of their schol
rs, render a school-room fragrant
ith love and praise to God, lighten
e office and cares of a superintend
nt, and makes it that which it
roperly should be.—*i. e.*, conduc
r of the opening and closing exer-
ises of the school-room,—or mod-
rator, in the strictest sense of the
erm, but as moderator, alert,
rompt, discreet, earnest.

The superintendent often feels
ow he would love to teach, and of-
en envies you your high privilege.
Blessed labor to instruct the young,
—well paid labor, too. The faith-
ul teacher always reaps a reward,
—the blessing of the Master, the
onfidence and love of the scholars.
And if, peradventure, through their
nstrumentality, the soul shall be
uickened into new life, what bless-
ed comfort and encouragement for
renewed labor is set before them!
Then aim, first of all, for the con-
version of those committed to your
are,—sowing the seed, watering it
ith your tears, and praying down
od's blessings upon your labor.

For the Companion.

Shingling Hair.

I think the sisters know more
han the Brethren about the trouble
f children's long hair. I don't
hink Paul means children. He was
alking to women such as could comb
nd take care of their own hair.—
Platting is forbidden. Long hair is
ery uncomfortable to children. To
eep five or six little girls in combs,
ew are able; for children will
reak or lose a comb every week,
nd sometimes every day, if allowed
have them, and have their hair
angled and matted besides

Brother H. says, "what would be
rong for the sisters to inflict upon
emselves, would be equally harm-
to allow upon their children."—
hingling hair is no infliction. It
a real comfort. I can speak from
perience, although nearly sixty
ve years old. I have not forgot-
n the dread, I used to feel to
have my hair combed and platted.
I have seen children cry and beg
of their mother not to pull so hard,
when the hair was so tangled that
the mother could do no better, and
both children and mother would get
so impatient that the unfortunate
child would get her head slapped.—
Then would it not be better to have
the hair shingled? The head is so
tender when the hair is too long for
the air to get to it. To cut it to
hang on the shoulders, it will get in
the eyes, which is very injurious,
and it will get matted and dirty.
The head is so easily kept clean
when the hair is short. My five
youngest sisters got their hair shin-
gled, not for fashion sake but for com-
fort and labor saving. Their hair
was a glory to them when they grew
up, but mine was always short. I
was then, and now, almost bald head-
ed. I believe it is worse for moth-
ers to put anything on their chil-
dren, for fashion sake, than to put
it on themselves.

HANNAH KNAUFF.

The old Scotch Woman's Faith.

By the side of a rippling brook in
one of the secluded glens of Scotland,
there stands a low, mud-thatched
cottage, with its neat honeysuckle
porch, facing the south. Beneath this
humble roof, on a snow-white bed,
lay, not long ago, old Nancy, the
Scotch woman, patiently and cheer-
fully waiting the moment when her
happy spirit would take its flight to
"mansions in the skies:" experienc-
ing with the holy Paul, "We know
that if our earthly house of this taber-
nacle were dissolved, we have a build-
ing of God, a house not made with
hands, eternal in the heavens." By
her bedside, on a small table, lay her
spectacles and a well-thumbed Bible
—her "barrel and her cruse," as she
used to call it—from which she daily,
yea, hourly, spiritually fed on the
"Bread of Life." A young minister
frequently called to see her. He lov-
ed to listen to her simple expressions
of Bible truths; for when she spoke
of her "inheritance, incorruptible, un-
defiled, and that fadeth not away," it
seemed but a little way off, and the
listener almost fancied he heard the
redeemed in heaven saying, "Unto
Him that loved us and washed us
from our sins in His own blood."

One day, the young minister put to
the happy saint the following start-
ling question: "Now, Nancy," he said
"what if, after all your prayers and
watching, and waiting, God should
suffer your soul to be eternally lost?"
Pious Nancy raised herself on her el-
bow and turning to him a wistful look,
laid her right hand on the precious
Bible, which lay open before her, and
quietly replied, "Ah, deary me, is that
a' the length you hae got yet, man?"
and then continued, her eyes spark-
ling with almost heavenly brightness,
"God would hae the greatest loss.
Poor Nancy would but lose her soul,
and that would be a great loss indeed;
but God would lose his honor and his
character. Haven't I hung my soul
on his 'exceeding great and precious
promises'? and if he break his word,
he would make himself a liar, and a'
the universe would rush into confu-
sion!"

Thus spake the old Scotch pilgrim.
These were among the last words that
fell from her dying lips; and most pre-
cious words they were—like "apples
of gold in pictures of silver." Let the
reader consider them. They apply to
every step of the pilgrim's path, from
the first to the last.

Pride.—The proud heart is the first
to sink before contempt—it feels the
wound more keenly than any other
can. Oh! there is nothing in lan-
guage that can express the deep hu-
miliation of being received with cold-
ness when kindness is expected—of
seeing the look, but half concealed, of
strong disapprobation from such as
we have cause to feel beneath us, not
alone in vigor of mind and spirit,
but even in virtue and truth. The
weak, the base, the hypocrite, are the
first to turn with indignation from
their fellow-mortals in disgrace; and,
whilst the really chaste and pure sus-
pect with caution and censure with
mildness, these traffickers in petty
sins, who plume themselves upon
their immaculate conduct, sound the
alarm-bell at the approach of guilt,
and clamor their anathemas upon their
unwary and cowering prey.

Do the Lord's work in the Lord's
time; pray while God hears, hear
while God speaks, believe while God
promises, obey while God commands.
It is a voluntary *can not* that keeps
the soul from God.

Christian Family Companion

Tyrone City, Pa., Oct' 12. 1869.

Who will Answer.

Some of our readers are inquiring why they do not hear from sisters L. H. M., M. A. L., M. E. R., &c., &c., and brethren S. B. F., D. M. H., J. W., C. L., L F., F. P. L., &c., &c., &c., any more. Those whom these letters fit must answer for them selves we cannot. We give them notice now that we will not bear any part of the responsibility attending their neglect. If, at the great judgment day, they cannot give a better excuse for themselves than we can offer to our inquiring correspondents, the prospects will look gloomy. Come, brethren and sisters, help us out of the dilemma.—What shall we say? Shall we say that P. K. T., is angry; S. S. S., is dead; R. R. R., has left the faith; that others have married wives or husbands, bought farms, or in some otherway joined themselves to the perishable things of earth so closely that the welfare of their brethren and sisters, and the advancement of our blessed religion can no more stir their minds or move their pens!

Where are those brethren who are so much opposed to controversy?—Did they not promise to help supply us with essays of a conciliatory nature? Did they not assure us that if controversy would be stopped, many of our old and substantial brethren, who have hitherto stood back on that account, would write for us, and use their influence in our favor, and that peace and prosperity would be the result? When are those pledges to be redeemed?

Sharp Criticisms.

It appears that our company of patrons, is one that is not very easily managed; and it requires no little contriving to keep them all in good humor. And with all our effort, we fear that some are languishing, some desponding, and some almost despairing. Some are so delicate and sensitive that one scarcely knows how to approach them, without wounding them, while others are so impervious that one can scarcely command force enough to move them to love or fear. A part are too skeptical, and another overcredulous. And yet all must necessarily read the same matter; and that, too, in its natural state. If there could be an invention by which we could smooth it down for some, and fire it up for the others, we would certainly adopt it. We had thought Charity should perform that desirable part, but it will not work. It gets cold too soon. There is not enough of it. By the time each reader takes a supply to himself his stock is exhausted, and the authors and the editors are left to the mercy of the critic and faultfinder.

If the fault were found with us, then we could easily come at it, but it is not our impression that that is the case. It is our opinion that there is not much objection to the style or sentiment of our own writing. Perhaps if we would write more it might be different.

That there is a fault with our paper we will not pretend to deny. That there is much cause for objection and complaint we do not believe. We have objections to our paper that are not pressed by our patrons. But we started out to notice theirs, and we shall now return to the subject, viz:

SHARP CRITICISMS.

Touching this matter a brother says, in a private letter:

"We think unkind controversy and sharp criticisms will hurt its credit, as well as the feelings of its readers. It is not the best food for the soul that displays the most learning. It often sours before it digests, and chills the blood that flows from sensitive hearts. Is there not an abundance of mild language that could be employed in argument for eternal truth, which should be the only object the christian ought to contend for; and I feel assured that sound, persuasive reasoning is the surest method of attaining the point, and securing the glory for God, its author."

Another says in the same connection:

"The late interchange on the essentiality of Baptism, and on who is in heaven, Saul or Paul, and such like things, savor much after the custom of the world. In short, there is not enough of christian courtesy. I think, brother Henry, you should take the privilege to meliorate such expressions. There is no danger in contending; the Brethren have always done that. It is the life of our religion We could meet all the objections successfully, if it were not for that bitterness so prominent (undesignedly) in combatants."

We agree with the sentiments o the above extracts, regarding the use of language, use of words, &c. But are not aware that anything has appeared in our columns during the present volume, that should be offensive to any one. And even now, after a review of the articles alluded to in the above, we find nothing to cause us to stumble at. We modify it to suit our taste. We spread it over with charity which hides all the hard sayings; or if we run short of that grace, we call up patience, which orders it to be laid by, and the next time we read it the sharp points are worn off. Allow us an illustration.

Some time ago we received an article from a brother, using pretty sharp expressions. We read it over, and thought it might do, excepting one word, which charged certain brethren as being hypocritical. This we thought was too harsh. It was laid by for some time. At the second reading we found that we had done violence to the spirit of the writer, by mistaking "hypercritical" for *hypocritical*. Thus you see, Patience had its perfect work.

We think, therefore, that many o the offences complained of are *taken* by the readers instead of being *given* by the writers, and hence some of the corrections must be made by them "Unto the pure all things are pure. "To him that esteemeth a thing to b unclean, to him it is unclean."

But there is a spirit at large amon us that is not of God. It manifes

itself in more ways than in controversial writings. The exhortation of James is in place to us at this time: "Grudge not one against another, brethren." "Speak not evil one of another, brethren." And our heart has burned within us when we compared the present condition of the Church with the prophecies of Paul to Timothy: "This know also, that in the last days perilous times shall come. For men will be lovers of themselves, lovers of money, boasters, proud," &c "Now the spirit speaketh expressly that in the latter times some shall depart from the faith," &c. And the words of Jesus, O, how they should arouse us to watchfulness: "And then shall many be offended, and shall betray one another, and shall hate one another." "And because iniquity shall abound the love of many shall wax cold." Can it be, brethren, that these prophecies refer to our age and condition! Are the factions and schisms that are springing up among us indicative of a falling away in Christian love, and brotherly kindness! We cannot but regard them as such; and hence, designing to "be a good minister of Jesus Christ," we desire to "put the Brethren in mind of these things." Let us examine ourselves whether we are in the faith. Jesus Christ is in us, except we be reprobate.

We fear there is a spirit of pride that is rapidly growing among us. It has already taken deep root, and grown high up. We see it in the young who would be rulers, as well as in the rulers who exercise intolerance.

"Aspiring to be gods if angels fell,
Aspiring to be angels men rebel."

Against this spirit we wish to raise the cry of warning. We see it approaching as a wolf approaches a flock, and we warn our readers against it.

We are told that the same mind should be within us, which was also in Christ Jesus. He did not seek his own glory, or his own happiness. When he was reviled he reviled not again. Revenge had no place in his mind. The Christian's heart has no place for it. His desire is to save and be saved. Pride and revenge belong to the *flesh*. The Christian has crucified the flesh, and hence the lusts thereof have perished with it. He walks not after the flesh, but after the spirit. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

We feel anxious to retain the good opinion of our friends to the *Companion*, and will labor to that end just as far as duty to God's word will allow. We have worked and prayed that our paper might present a "united front." We have urged upon our contributors and correspondents to give us their best thoughts. We have never, knowingly, withheld a single article except those of a controversial nature. We have plead for essays breathing forth the spirit of the gospel, and written in words of love. What more is required of us, after this lecture? We shall continue to labor according to our ability, and in the best way we know, endeavoring to please our friends, and we hope they will make an effort to *be* pleased.

CORRESPONDENCE.

Correspondence of this kind was solicited from all parts of the Brotherhood. Writer's name and address required in every communication, as guarantee of good faith. Rejected communications will be preserved, and returned. All communications for publication should be written upon one side of the sheet only.

Brother Henry:—As you may desire to know how we are getting on, spiritually, I would say, that we were ungraefully and unchristianly turned out of the meeting house, now occupying a part of the lot, we own, on the corner of Lombard and Paca streets, in this city. The Brethren have not preached for us, with the exception of the meeting last spring. As the reports of the proceedings of the Circuit Court of this city, in regard to the bill, I, with others, have filed, in relation to said property is misrepresented, and some of the brethren may feel offended. I may be permitted to say, that the Campbellites have occupied the ground on which the meeting house stands, for twenty years, lacking one day, before the bill was filed. But the object of the bill is what we desire to explain. We purchased the lot eighty two years ago, for one hundred pounds, its full value at that time.

As the law then prevented real estate from being held by any religious body, the deed was made to Trustees, in trust for our use forever; and at the death of our Trustees to their successors, when all the Trustees, but two (one residing here, and the other in Pennsylvania,) had died, and the congregation here depleted by death and removals: these two Trustees, without our lawful authority, gave the Campbellites a License to build a house on a certain part of said lot, and to use it exclusively as "long as said license should continue." As all the Trustees are dead, and there is no person to exercise any authority over said burial lot etc., we have filed a bill for the Court of appoint Trustees—successors to those deceased, so that we may again have possession of the ashes of our deceased brethren.—Before filing the bill, I was authorized by the Church, to confer with the Disciples, in regard to a joint use of the house; or to pay them for the improvements they put on the lot, and take it, or leave them the ground the house stands on; but they turned a deaf ear, to all overtures; stating, that their instructions were, "to hold no conversation with us whatever, either in regard to the church property or religion,"—hence, we had but one course, and that was to have Trustees appointed, in the only way possible, viz: the Court of Chancery. Hoping this will relieve the mind of those who may feel distressed at our course. I remain

Yours in Christ.

L. J. GROVE.

Baltimore, Md.

A little body often harbor a great soul.

GOSHEN, IND., }
Sept. 28th, 1869. }

Brother Holsinger :—I can with pleasure inform you that I have made another point. I arrived at this place about 4 P. M. yesterday. Several brethren met me at Goshen. I am now at the house of brother Jacob Berkey. Meetings are to commence this evening. I came through Bryan, but could not stop and make my point.

I will give you a little sketch of the meetings at Ashland. On the 22nd the brethren took me to a lovefeast at Garner's meeting-house, Wayne county. The meeting commenced at 10 A. M., and continued until next forenoon, and was largely attended and was held in good order. Thence we returned to the Ashland church, and had two meetings in Dickey's meeting-house; two at Maple Grove; and two at a school-house four miles west of Ashland, all of which were seemingly interesting, and well attended, excepting two evenings that were very wet.

Brother Hoke took me to Mansfield yesterday morning before day, and in the evening I was at Goshen.

I am still enjoying good health.

GRAYBILL MYERS.

Brother Henry :—The ark of the Lord is still moving onward in our arm of the Church. We have had several accessions to the church this summer.

On Saturday the 27th inst we were startled at the appalling claps of thunder during a heavy rain; and we soon learned the sad news of property being destroyed by lightning. Brother Peter Freed and brother Joseph Rothtrock each had a large bank barn, together with all their grain, hay, farming implements, &c., burned to the ground. Their losses are about $2,000 each. There were several other objects struck by lightning at other places. In the village where we reside,—there were several telegraph poles struck, during this remarkable phenomena. Some have suffered the total loss of their grain &c. But as most surrounding them, are richly blessed with the comforts of life, we trust all will give liberally to relieve them, This visitation of an overruling Providence is but to show us our utter helplessness and dependence, on our Creator. But while we suffer loss here by fire &c., let us cleave to the cause of our divine Master, and live in his favor, that at the close of life we may inherit a land where we shall never suffer loss, but dwell in the fullness of the riches of God eternally in heaven.

S. T. BOSSERMAN

Dunkirk, Ohio.

Das neue Deutsche Gesangbüchlein der Brüder.

Under the above heading we have a notice from the Committee on German Hymn Books, in German, written partly with German and partly with English letters. As we are not in a mood for setting type, and no one else in the office can do it, and as but few of our readers could understand it, we give the substance in English.

The Committee met at the house of brother F. P. Lœhr, on the 26th of August, last, except brother D. M. Holsinger, who, through misunderstanding, failed to be with them. Under the circumstances those present did what they could, and if the absent member is satisfied with their work, to the examination of which he is invited, the work will be prepared for publication. They expect by condensing long hymns, and throwing out strange metres, to furnish a book containing perhaps nearly twice the number of hymns that can be generally used, that the old book contained, and perhaps at the same price. If there will be no objection to their doings, from "the Annual Meeting and its representatives, the Standing Committee,' inside of two months, the book will be put to press.

For the Companion.

Annual Meeting Reports.

Brother Holsinger: Since I read your report of the last Annual Meeting, I have felt more than usual interest in your welfare, and in whatever concerns the Brotherhood in general I have thought of the Brethren and their labors often, but not knowing how to gain my desire, I said no more than to brethren at home. They, with myself, were greatly disappointed when we learned that our only means of knowing what and how things are done in Annual Council was cut off. When the time of the Meeting came round, we knew we could not enjoy the pleasures of it in person, but we thought of those who could, by whose eyes we might see, and by whose ears we could hear much that would pass in that vast assemblage of brethren. But, alas! we are now as much in the dark as ever, with this difference that we now learned, that we never can know more about how things are done there, until we can go and see and hear for ourselves. And this is not likely, for an effort has already been made to cut off the great expense attending so large a concourse of people, by reducing the business of that meeting, and the number of delegates sent there, and by this means to curtail as much as possible, what many brethren have already felt to be a burden indeed. Does it not now look as though we were not wanted there, and that we never should know more of the reasons and arguments which produce a decision, for the rule of Church government and personal conduct, than can be avoided.

I cannot think that brethren want this impression made, or have resorted to this means to screen themselves from public censure, when they err; for they must all have read, "But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." John 3 : 21. And again, "But all things that are reproved, are made manifest by the light, whatsoever doth make manifest is light," Eph. 5 : 12.

So far as we have heard the objections offered against your report, in full, of the Annual Meeting and its proceedings, we think them groundless. The charge, that a full report of the meeting, was something *new*, and which I believe you admitted to be correct, was illfounded, and you admitted too much in giving your assent to it, you should have referred the brethren immediately to the day of Pentecost, when some one reported Peter's sermon in full, or enough of it to show the argument, which bore conviction to the minds of the now terror-stricken Jews. And to Stephen, that noble Deacon, who, when accused before his wicked judges, and was allowed to speak in his own de-

fence, Luke, or some one else gives it as fresh and warm, as when it fell from the speakers lips. And in reading it, do we not almost feel as though we heard his voice and saw his shining face. The best authority we have for an Annual Meeting is contained in the 15th chapter of Acts and it serves our purpose wonderfully well. The Apostles came together to consider the subject of circumcision a reporter is there, with eyes and ears open, and tells what the time was for, when Peter rose and what he said; also reports how the Gentiles received the Gospel, and tells when James, speaks what he said, the conclusion he came to, to which they all agree, and lastly the letter in full, showing what was decided.

Others might be given but is this not enough?

LANDON WEST.

Sinking Springs, Ohio.

Announcements.

LOVE-FEASTS.

October the 21st, in the Clover Creek congregation, Blair county, Pa, 4 o'clock P. M.

In the Conemaugh Branch, Pa., October the 14th, and 15th, commencing at 10 o'clock A M.

In the meeting house 3½ miles north west of Libertyville, Jefferson Co., Iowa, the 9th and 10th of October.

At Duncansville, Blair Co., Pa., October the 26th, and 27th, commencing at four o'clock.

In the Wadams Grove meeting house, Stephenson county, Ill. October 23rd and 24th.

In the Howard branch, Howard county, Indiana, 12 miles west of Kokomo, on the 21st of October.

In the Indiana Creek branch Westmoreland county, Pa., on the 23rd and 24th of October.

In the James Creek church, Huntingdon Co., Pa., October 15th, and 16th, commencing at 1 o'clock P. M.

In the Dry Valley Meeting house Mifflin county, Pa, October the 18h, commencing 1 o'clock P. M. Preaching the next day.

October the 17th, in the meeting-house in Antioch, in the Antioch congregation, Ind.

Warriors Mark branch, Huntingdon county, Pa., October 24th, 5 P. M.

In the Aughwick congregaton, Huntingdon Co, Pa. Oct. the 26th, & 27th, commencing at 1 o'clock, P. M.

In the Middlefork church, Clinton county, Ind., October the 22nd, commencing at 10 o'clock.

In the Salimony branch, at the meeting-house at Lancaster, Huntington county, Indiana, on the 20th of October.

In the Yellow Creek congregation Bedford county, Pa. October the 19th, commencing 4 o'clock P. M.

In the Valley meeting-house, Augusta County, the 23rd.

In the Spring Run meeting-house, Mifflin County, Pa., 2 miles from Mc Veytown station, October the 20th, at 1 o'clock P. M. Preaching the next day till noon.

To all the above special invitations are extended, and to many very pressing requests for ministerial aid.

MARRIED.

September 23, by Eld. Leonard Furry, JACOB GUYER, to sister ESTHER STAYER.

October 3rd, by the same, JACOB KIPER, to sister LORETTA AKE.

October 5th, by the same, JACOB S. BRUMBAUGH, to FRANCINA STRAYLEY, all of Bedford county, Pa.

L. FURRY.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

On the 25th of Sept., daughter of brother William Strayer; aged 4 years, 2 months, and 10 days. Funeral services by brother Eby, of Ills, and J. Murray. From Matt., 18th.

Departed this life Sept 9th, CORA MAGGIE, Daughter Eld J. A., and E. H. CLEMENT, in the Church near Sandy Creek; aged 5 years, 4 months, and 18 days. Disease Typhoid Dysentery. The occasion was improved by the brethren D. Byers and L. Glass.

Visitor please copy.

In the Nettle Creek Church, Ind, at the residence of Noah Heiney, her son-in-law, sister MAGDALENE BERG; aged about 71 years. Her decease was dropsy, with, which she suffered much for a long time. She bore her afflictions with christian patience. Funeral discourse by Eld. Daniel Bowman.

DANIEL SMITH.

LIST OF MONEYS received, for subscription, books, &c.,

John H. Stager, Coventry, Pa.	7.50
William Lichty, Waterloo, Iowa.	14.00
I. Dell, Hausertown, Ind.	5.00
Hannah Knauff, Covington, Ohio.	5.00
Joseph Johnson, Falls City, Neb.	3.50
S. A. Moore, New Enterprise, Pa.	10.00
David Baringer, Elkhart, Ind.	1.50
J. Levi, Kittinger Fairfield, Pa.	9.60
W. M. Fike, Summit Mills, Pa.	.75
John H. Brumbaugh, Coffee Run, Pa	.35
Joseph Amick, Burnetsvill, Ind.	7.00

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VOLUME V. TYRONE, PA. TUESDAY, OCT. 19, 1869. NUMBER 41.

For the Companion.

"Perseverance the Secret of Success."

Under this Motto I propose to present to the readers of the *Companion* a short history of the rise, and progress of the church in the county of Alleghany, Virginia: Three weeks ago another ministering brother and I visited that county, and were with the Brethren on a communion occasion, which was about the eleventh anniversary of the Brethren in a missionary capacity to that county. And the enjoyments of this festival called to mind the reminicences of the history of this church, and county, and the contrast being so interesting to ourself, we were induced to present it to the Brotherhood; supposing that it would be interesting to them, and also might be a means, under the providence of God, to influence others and encourage them in making efforts in that direction.

About eleven years ago another young ministering brother and myself, visited that county. We found it, so far as influenced religiously at all, almost entirely under Methodist influence; and according to our judgment little known about vital, or practical christianity, and even moral character [illegible] cultivation. An appointment having been made for us on Lord's day, we met the people, all of whom were entirely strangers to us. There was a large congregation assembled, doubtless attracted by curiosity, and then our first effort was made, standing under a tree, between Potts Creek and the road, our congregation some seated on rails, some on the ground, and others standing around. We addressed them upon the first principles of christianity, from these words: "Therefore leaving the principles of the doctrine of Christ," &c. We had good attention and some interest. We remained in that section several days, preaching the word from time to time, at different places; and when about to depart, were solicited to visit them again, giving assurance that some of them would engage in the service of the Master. We visited them again in a short time, and baptized three persons. The first of whom was a class leader, and an acting magistrate. We visited them again and again, and from time to time, "there were added to the church such as should be saved." Presently however the Spirit of envy and opposition was aroused, and on our return there was handed to us a roll containing seven interrogatories, and charges against the church to which we had to plead. One of which was "that if all men were to become Dunkers, civil laws would be abolished, and that a state of anarchy and confusion would be the consequence. We met them according to our ability, and still the progress was onward, though the opposition not any less violent. Sometimes the brethren would become discouraged, and desponding. We exhorted them to faith, and courage, as well as perseverance, assuring them that if they would only live the doctrine, that God would give them the victory, and that very soon they would see their enemy slain and prostrated at their feet.

The time had now arrived when it was concluded that an organization was proper and arrangements to that end were made; and an election was held, and the brother first baptized, alluded to above, was called to the ministry, and another brother to the deaconship. All seemed to move on well for a while, but now the worst of all difficulties presented itself. "False brethren had crept in unawares;" the deacon brother turned a reprobate; others turned aside from the truth, causing trouble in the church, the brethren's energy paralyzed; the enemy jubilant proclaiming the effort a failure. We continued to visit them, and to rally them afresh, assuring them that the Lord would ultimately sustain them; that they must expect the reverses, "but never give up the ship." Presently the war came on, and the brethren all subject to military duty. But determined not to violate their principles, they fled for refuge to a distant country, leaving the sisters mostly behind, to encounter the severest privations, and the malice of wicked and unreasonable men. Here is a dark picture. Can any brother or sister look at it, without droping a tear of sympathy for them. Is it not [illegible] pressure, that even the ministering brother, though a man of considerable fortitude, in the darkness of the night left his companion and only child, and his hitherto happy home, to seek protection and safety in a distant land, where even the pleasure of silent correspondence was denied them. But God be praised, after wearied months and years of the deepest anxiety, the dark clouds of war and persecution were lifted up, and the white winged messenger of peace, was perched upon our banner—a new day dawned; the sun arose in renewed splendor, and the restrained breathings of the burthened soul, enjoyed the benefit of the air of freedom, and the hearts sunk in despair, once more realize the privilege of a full pulsation. The exiles, now free, turned their faces toward their homes, and the loved ones from whom they had so long been absent. A few days found them in the fond embraces of their families and friends. The brethren now hasten to assemble together in church capacity, to praise God for his protective providence, and to renew their covenant of fidelity, and to embark afresh in the cause of their blessed Master. Soon the cause began to flourish, and through the instrumentality of the ministering brother, and the laborers of those who visited them, the members increased. The Brother in the ministry was ordained and two deacons chosen. The church now begins to realize what was predicted, that if they would persevere they should see, at some day, the cause triumphant. And now passing over many particulars transpiring from time to time, such as the death of some members, and the removal to other countries, and the receiving of expelled and withdrawn members, we come to the occasion alluded to

above the communion. And what do we see? A very respectable and orderly congregation; the members all alive to the cause of their Master; faithful in the discharge of their respective and relative duties; all in love and living in harmony—faithfully adhering to the old landmarks of the church "built upon the Prophets and Apostles, Jesus Christ himself the chief cornerstone," Assembled in their own large, and commodious meeting house, communicants enough to fill tables occupying one half of the house, and the largest congregation ever seen in that county on a religious occasion, and better order we never saw at a occasion of the kind. At this meeting the Lord called a brother as assistant minister. This brother came to us from the Presbyterian church, and was elected by almost the united voice of the church, and I think has peculiar gifts. And I will here say that the church here has now almost entire sway in this community, and therefore opposition for the time being has almost entirely ceased, and the improvement of the moral and social condition of the community, is marked, and unmistakable. This meeting house is built and stands just about one half mile from the spot where, as above stated, we preached under the tree, the first sermon ever delivered by a brother in that country. And I will now say what was no part of my intention when I commenced this communication, that the church in question is not in affluent circumstances, and the brethren have involved themselves to some extent, in building their meeting house, and if any brother or sister feels like contributing something for their assistance, and will send it to me I will faithfully apply it and report [illegible]

B. F. MOOMAW.

[illegible]

[illegible] as the [illegible] us w[illegible] 1 Thes. 5: 4.

The present [illegible] never has [illegible] darker. Never, since the creation [illegible] men more hardened in sin and defiance towards God than at the present time. Men appear to be ensnared in sinfulness, lust, and pride; and even those who profess to be watchmen drowsily proclaim: "My Lord delayeth his coming." Dark clouds have mantled the sky and brought ruin and desolation. But the book of prophecy and the book of God gives us warning of these coming woes. It tells us, by these things shall ye know of the near approach of the coming Lord. "For ye, brethren, are not in darkness, that the day should overtake you as a thief. From this we learn notwithstanding dark clouds may be hovering over the sky, if we accept Jesus, "that true light which lighteth every may that cometh into the world," we shall not be in darkness. Having the assurance then that we are not in darkness, but that we are "the children of light," the Apostle would admonish us not to sleep as do others who are not the children of light; "but let us watch and be sober."

When natural darkness covers the Earth it is natural for men to sleep. So it is when this spiritual darkness surrounds us. But at this time more especially should we be awake and keep close to the light; for it is in this time of darkness that the enemy seeks to ensnare the soul. Hence the Apostle says: "be vigilant for the devil goeth about like a roaring lion seeking whom he may devour." 1 Pet. 5: 8.

Now there are many ways in which the enemy seeks to destroy the soul and there are, therefore, many things to watch. We are to watch against the allurements of the world.—By allurements we understand anything that will divert or turn aside our purpose of serving God. The preparing of food to sustain our physical bodies, or that of which they shall be clothed may stand as barriers in the way. But the Savior in the dawn of the present dispensation gives us to understand that these should be only secondary considerations. "Take no thought [illegible] life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Now we don't understand the Savior to mean that we shall not provide these things at all, but in view of the great importance of the life to come, these things should be, comparatively, regarded of minor importance. Hence the Savior asks the question: "Is not the life more than meat, and the body than raiment?" But it is to be feared that the things of this life occupy the foremost position in our minds. We are greatly concerned about what we shall eat, and what we shall wear, while the spiritual food and the preparing of the wedding garment is neglected. These are things which we should guard againts, and make an effort to perform our duty, and the Savior assures us that all these things shall be added unto us.

"Oh why despond in life's dark vale?
Why sink to fears a pray?
Th' almighty power can never fall,
His love can ne'er decay."

We should watch against the deceitfulness of of our hearts; It is said that the heart is desperately wicked and above all things deceitful.—If then the heart is naturally so depraved and inclined to evil, how necessary that we should

be watchful. This is a duty that is required of us in the scriptures, and in order that we may perform this duty it will require a frequent observation of the frame of the heart. David says "I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search." Psalm 77: 6. The effects of the heart will be seen in the temper, conversation, and conduct at large. David called to remembrance the effects it had through the past day and "his spirit made diligent search." Oh! that we might all make more diligent search of the effects of our hearts at the close of each day; and we will, no doubt, feel like asking ourselves the same question that David did: "Will the Lord cast off for ever? and will he be favorable no more?" Let us then endeavor to guard against the deceitfulness of our hearts, by taking a retrospective view of its effects.

We should also guard against false doctrines. The Savior when telling his disciples of the things that should transpire before his second coming, tells them that there shall arise false prophets, and "if it were possible they shall deceive the very elect." We understand those whom the Apostle denominates "the children of light, and tells them, they are not of the night, nor of darkness." They were not ignorant of the many temptations to which they would be exposed. They know of the allurements of the world; the deceitfulness of the heart, and the many evil and erroneous doctrines that would be presented. Therefore the Apostle says: "But of the times and seasons, brethren, I have no need that I write unto you."—All these things they were well acquainted with. But the Apostle wishes to warn them, lest, while surrounded with this darkness they might sleep.

Believing that we are at the present time surrounded by those who would pervert the true doctrine, it becomes us to be on the alert. Then let us arise, wake up from our slumber, watch and be sober.

JOHN B. BRUMBAUGH.

Tyrone, Pa.

THERE are no songs comparable with the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.

Go Work.

There is work, and hard work too, and plenty of it, to do. The vineyard is wide, the laborers few, and idlers crowd the market places. The fields are white, the harvest is great, and there is work enough for us all. Reaping is work for the strongest man, who fills his bosom with the grain at one sweep of the sickle; and the feeblest can reap a little, and gather now and then a sheaf. Boaz can go forth among the reapers and direct them in their toil and even timid Ruth can follow after to glean the scattered stalks, and find some handfuls dropped to encourage her in her work.

There is work to do, but who will do it? It is not forming resolutions, joining societies, or making a great ado; but it is putting your own shoulder to the wheel.—If you want a thing done right do it yourself. The way to do a thing is to *do it*! Let every man begin at home, build against his own dwelling, and live in humble dependence on the Lord, looking up to Him for guidance day by day, and standing ready to do all his blessed will.

There is something for all to do. One can bake a loaf of bread, another can carry it to a starving child. One can make a coat, another can find a shivering form that needs it. One can give of their substance, another who has nothing to give can go to those who have, and assist them in their distribution. One can devote a day, another can give a dollar. One can speak, another can listen and obey. One can preach, another can get the people out to hear him. One can visit the sick, another can comfort the sad. One can say kind words, another can give good counsel. One can comfort the mourners, another can weep with those who weep. One can pray, can teach a child to read God's word, another can instruct a class in Sunday School. One can plan work and select workers, another can execute the enterprise that has been planned. One can go forth into the regions beyond to spread the glad tidings, another can sound out the word of the Lord while he remains at home. One can edit a paper, another can get subscribers for it, One can write a tract, another can pay for printing ten thousand copies. A hundred others who have neither ability to write nor money to print, can take them and distribute them in ten thousand families in different localities. One can go forth for Christ's name's sake taking nothing of the Gentiles, another can help him forward after a goodly sort. One can whisper "a word in season" to some friend whom no one else can so readily approach, another can write a letter which may bear the message of salvation to the lost. One can speak to the wayfarer the words of everlasting life, another can drop a tract in the path of a stranger, sowing thus a seed for the final harvest day. One can do this and another that; all can do a little, and some can do much;—God alone can give the increase, and that he waits to do.

The greatest thing, the first thing, the last thing, the most important thing, we can all do;—we can all PRAY! Let us do this as a preparation for every other duty, and God will hear and bless. "Go work!"

One of the most essential preparations for eternity is delight in praising God; a higher acquirement, I do think, than even delight and devotedness in prayer.—*Chalmer.*

For the Companion.

Annihilation.

There is no such thing taught in the scriptures, with reference to man, as annihilation; which signifies a total and irrevocable extinction of being. Death, when relating to the body implies a suspension of life, and a consequent separation from the soul, until the resurrection. When used to designate "The wages of sin," death means a banishment from the presence and favor of God, a state of anguish and despair, inconceivable by the finite mind; hence no word in human language can adequately define its horror, and the term employed to express the last despairing struggles of mortality with "the pale faced messenger," is figuratively called into requisition.

The Apostle tells us, Christ tasted death for every man, Heb. 2: 9. He evidently does not mean alone the death of the body; for this "every man" must taste for himself. To ascertain what he does signify, let us turn to Matt. 26: 37, and read the Redeemer's own words as follows: "My *soul* is exceeding sorrowful even unto *death*." The reconciled countenance of his Heavenly Father was due to us for our sins to all eternity, and is in part what the Savior tasted "for every man," to reconcile us to God. From the time he entered the garden of Gethsemane, many hours before he was nailed to the rugged cross, until he cried "My God, my God, why hast thou forsaken me?", did he drink of "this cup" of soul anguish.

The prophet Isaiah foretells this soul suffering of Christ in such plain and strong language, even in nearly the same words as those of the agonizing Lamb of God, quoted above, that I will here copy them: "It pleases the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isai. 53: 10, 11, 12.

These passages of scripture prove that Christ suffered (in kind) the penalty due to us for our sins, the most momentous part of which is soul anguish—a consequence of being forsaken of God; and that this penalty is called death: hence, as asserted at the commencement of this article, there is no such thing taught in the word of God with reference to man as annihilation; otherwise Christ must necessarily have tasted *annihilation* "for every man." Such a thought is too abhorrent and preposterous to be entertained, for one moment, by any rational being; and yet people are led into adopting the error in question, which involves this very sequence.

SILAS THOMAS.

Philadelphia, Pa.

For the Companion.

Brethren Pray for Us.

1st. Thess. 5: 25.

In offering a few thoughts on the efficacy of prayer, let us ask ourselves the question: Do we pray for one another, as we are commanded? [illegible] respect. Surrounded, as many of us are, by the allurements of this perishing world, with perhaps not one to lend a helping hand, or encourage us on our pilgrimage to the Holy City, do we not need the prayers of the Church? The Apostle Paul in writing to the Roman brethren, 12: 10, 12 says: "Be kindly affectioned one to another with Brotherly love; in honer preferring one another. Not slothful in business: fervent in spirit; serving the Lord, Rejoicing in hope, patient in tribulation, continuing instant in prayer." Peter also urges the necessity in 3: 12. "For the eyes of the Lord are over the righteous, and his ears are open to their prayers."—Again: in Paul's letter to the Thessalonians, 1: 2, "we give thanks to God, always for you all, making mention of you in our prayers."—When we feel ourselves almost overcome, by the enemies of our souls, we try, or ought to ask God to help us. Can we not also remember our brethren and sisters. Oh! then dear friends, let us be up and doing, for the time is at hand. 1st. Peter 4: 7. As the time is approaching when many, of us expect to commemorate the sufferings and death of our Lord and

Master, let us enter our closets according to divine command, and pray for one another, that none may eat and drink unworthily. And while we remember those who have covenanted, with Jesus to follow him through evil as well as good report, let us not forget those who are running the giddy rounds of sin and folly. Many of us have near and dear friends who have not been gathered into the fold. For them let our prayers be directed heavenward. May God enable us to overcome every weight, and the sin which doth so easily beset us, and to run the race with joy, that we may say with brother Paul: "I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown, of righteousness, which the Lord the righteous Judge shall give me at that day."

Your weak sister in gospel bonds.

S. M. PRETZMAN.

Springfield, Ohio.

For the Companion.

A Review of Brother A. Leedy's Article in No. 39, Present Volume.

We are not much in favor of controversy, especially among brethren, but hope brother Leedy will bear with us while we try to show that he is mistaken in his views upon certain scriptures.

To commence we will notice what he says about the spirit being quickened. We will frankly admit that we never heard his idea before. The scripture reads: "Being put to death in the flesh but quickened by the spirit." Now notice: not the spirit quickened, but something quickened by the spirit. We gather this meaning from the language, that "Christ being put to death in the flesh, that he—Christ—was quickened by the spirit. The spirit never was put to death, consequently there was no need of quickening or making alive. Its simple meaning is, that the spirit raised Christ from the dead. Brother Leedy will please next time cite the chapter and verse where we read of Christ's quickened spirit. We have been referring to 1 Peter 3rd chapter and 18th verse. In chapter 4, 6th verse the same subject is referred to by Peter. Mark, in this verse he says, the Gospel was preached to them that are dead; he does not say that they were dead at the time the preaching was done.

Inasmuch as brother Leedy wants to know where we read of Abraham preaching the Gospel, please turn to Galatians 3: 8. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." The Apostle calls this promise to Abraham the Gospel. This is one strong testimony in support of the Gospel being preached before the incarnation of Christ. Now for another: "For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Hebrews 4: 2 If you examine the scripture closely you will find that the pronoun "them" personifies the children of Israel while in the wilderness. Read the latter part of the preceding chapter and you will come to the same conclusion. The Apostle substantially says that the Gospelwas preached to us as well as unto the Israelites in the wilderness, but says it did them no good because they lacked faith This appears to be a caution to the Hebrews.

Now we have presented two testimonies to prove that the Gospel was preached anterior to Christ's incarnation. If it was necessary for the Gospel to be preached to the antediluvians after their death that they might be finally judged by it, it was equally necessary to have it preached to the postdiluvians who lived and died between the flood and Christ. Why make Christ a respecter of persons in this matter? If the Gospel was not preached before the incarnation, the persons referred to above needed it as much as did the antediluvians. This is a truth which can not be gainsayed. But inasmuch as the Apostle refers to the antediluvians exclusively, and to those only who lived in Noah's time, and calls him a preacher of righteousness, we think is conclusive evidence that the preaching was done by Noah.

Before Christ's birth the Gospel was preached by the prophets; it was the burden of all their preaching, pointing the people to Christ and him crucified. We point them to Christ as crucified, and the only difference between their preaching and ours is, they informed the people that Christ had assumed their indebtedness and would pay it in due time, and as a consequence if they would live in obedience to God's commands they would be saved. Now we tell the people that the debt is paid and if they live in obedience to God's commands all will be right. name found in heaven nor in the earth, whereby men could be saved, but in the name of Christ. If Christ was not preached before his birth, in what name were the patriarchs and prophets saved? The word Gospel means good news. So whenever the good news of salvation was preached it was the Gospel. We close for this time hoping that we will offend none by writing as we have.

DANIEL SMITH.

Hagerstown, Ind.

The Uncertainty of Life.

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4: 14.

The object of this inquiry and the answer to it is, to awaken in the mind thoughts on the uncertainty of human life, the certainty of death, and an inquiry after truth and duty. There can be no subject of greater and more vital importance, and for want of thought on this subject, the world lieth in wickedness, and thousands are forever lost. The cloud of vapor that in the morning envelopes the city, seems as firm and unyielding, as though it might last always.—But in one short hour it is scattered by the same rays of sunlight that generated it, and it is gone forever. So it is with human life. We can scarcely call the present moment ours. In the blood of life, and in the enjoyment of perfect

health—by some unavoidable calamity, a railroad disaster, a violent tornado—we may at any moment, whether prepared or unprepared, be hurried into eternity.

"Dangers stand thick on every side
To push us to the tomb."

And should we through the mercies of Heaven escape all these, life is even a vapor. For in a little time, we must be consigned to the tomb and the friends that know us now shall know us no more forever. How solemn the thought, that in fifty years from the present time, not one of the many millions who are now toiling and grasping so eagerly for worldly gain, shall be left to tell the story of the rest. And a hundred years hence, not one of the ten hundred millions of souls now living, that shall not have passed into eternity.

"Our hearts are but muffled drums,
Beating funeral marches to the grave."

But the masses of the people do not think upon this subject, and what is still more lamentable, they do not want to think. We may see this statement verified almost every day. Why is it so burdensome to some people to visit the [illegible] seen in the funeral procession? Simply because these scenes carry with them the thought of death. That people do not talk of death is conclusive evidence that they do not think of it. The young gentleman or lady who could venture to mention the solemn subject of death at the social meeting, in the fashionable parlor, or at the dinner table, would be considered much out of order, if not blamed with bearing a mark of ill breeding. The minister who could summon the nerve to preach on the subject of death each Sabbath for a month, would certainly loose half his congregation. The reading of one well written, touching essay on the subject of death would drive the last inmate from a ball-room, or clear a drinking saloon as if by magic. And why is this? Simply because these people do not think of death. And as we have already said, do not want to think of it. If they thought enough on the subject, they could not resort to such sinks of eternal infamy. Could the people be pursuaded to think enough, and think right to the point, on the subject of death and eternity, the world would soon become converted.—But here lies the great trouble. Men do not think and it has always been so, even in former times. God once said to Israel: "My people will not consider." Men rush right on through life with their eyes tight shut,—guided by passion and prejudice.

Could the midnight assassin, who lifts his dagger high to plunge it into the hearts of his unfortunate victims, but stop and think of death—of all its stern realities—of widows and orphans—surely his dagger would fall harmless to the ground. Oh what a pity that people do not think more! I know the thought of death without the light of revelation, and hope of immortality, is dark and gloomy. But we have the light of revelation, and may enjoy the hope of immortality, and if, to us, the thought of death is so dark and gloomy, it is an evidence that we need more faith and more religion, and that we should ask our Heavenly Father to grant us these blessings.

I know there are those who claim that we should not make death a subject of thought and conversation, because it tends to burden our mind and make us sad and gloomy. And there seems to be some argument in this. But seeing [illegible] we must all die, and knowing that life is but a vapor, ought we not to spend sometime in thinking of this solemn change? Has it not a tendency to make us better? Will not thoughts on death help us much in severing our affections from the treasures of this world—seeing by this that all these things must pass away? We are to prepare for death, and can any one prepare for an event and yet take no thought about it? No. We are to think of death, but we should think reasonably about it. Think not on its pains, of its darkness and gloom, but think of it as being the Jordan whose flood bears us from earth to Heaven. Think of it as a tyrant, and yet as a tyrant who summons us from labor in this world of sorrow, to refreshment in that world whose sorrows never come. Think of it as a messenger who calls us from the embrace of friends and loved ones, and yet as a messenger who inserts us to the enjoyment of the full fruition of Heaven, and the sweet society of angels and loved ones around the Throne of God forever. And in thinking of it, ask the blessed Jesus for that grace that will sustain us through life; drive the gloom of death away, and bring us to the enjoyment of everlasting life.

A. F. SCHOFIELD.

For the Companion.

Lamp and Light of the Soul.

Everybody knows, or ought to know, the utility of a lamp. When the shadows of evening are gathering around our doors, then we think of the lamp. When the darkness of night is brooding over our dwellings, and over all nature around, a lamp and its light will furnish a substitute for the Sun and his light by day. While the light of day illuminates the hills and vallies around, a man can walk and may not stumble; neither has he need of a lamp.

It is not so at night. He that walks in darkness oft doth stumble, and oft must feel his way. But in the household at night, lamps and their light are indispensable. So far this is natural. The lamp and light already mentioned is for the body, and hence, belongs to nature. But I wish to write of a lamp the light of which will illuminate the soul of every one who will accept it and hold fast to it. It is *the Word of God*. This is the soul's lamp. And being brimful of pure, never-failing oil, the light of this Lamp can never be extinguished. Lamps for natural use are made by human hands, and hence are necessarily subject to change and improvement. But the lamp of the soul was planned in the Divine Mind, and manufactured by the Divine Hand, and is, therefore, essentially perfect.

The sweetest singer in Israel, in the one hundred and nineteenth of his Psalms, wrote this beautiful verse: "Thy word is a lamp unto my feet, and a light unto my path." This was David's estimation of the Word of the Lord. In this Word he confided, and by this he had hope. It promised a Deliverer, and explained the object of his coming. Had it not been for this Word in which King David hoped and delighted, he had never known anything of the one who should redeem Israel. It was the Word of the Lord by which David hoped for salvation. Well might he call it a lamp unto his feet, for in the light of it he could walk, by faith, to Christ, "the Savior of all men." But the Word which David had, and which he regarded as a light unto his path, was but "the shadow of things to come." Yet he regarded even that as a lamp and its light. Since David's time, the "Consolation of Israel" came, and now the *shadow* is no more so, but the *substance* has taken its place. And to-day *we* can, and should rejoice, because we are so much more highly favored than of old. If ever it could be said that the Word of the Lord is "a lamp" and "a light," it can be so said to-day. That which is perfect has come. The law of bondage to them of old has been superseded by "the perfect Law of Liberty" to us. What a change! O, what inestimable blessings have been vouchsafed to us! Surely, much will be required of us; and hence the necessity of dealing fairly, strictly and faithfully with the Heaven-given Word which so truly is "a lamp to our feet, and a light to our path." Much, yea incalculable, was the cost to transmit from Heaven to earth the perfect law of God, the Gospel of the Messiah. And for this cause it should be esteemed all the more precious. How tenderly we should handle the Book of books! How considerately every one should turn its sacred pages!

Jesus was and is "the light of the world"; and had he not been, we would all have been in darkness. John 8: 12. By the death of our Savior, we have our life. See what has been done for us! God's will has been fully revealed, and the Book containing it finds a place, not only in the mansion of the rich, but also in nearly every cottage in the land. It has been spread far and wide. But O, that man would study it! Too unfrequently is that blessed Book neglected. If men, if we all, would study its deep things, and accept its precious teachings, it would prove to be a lamp to our feet and a light to our path—a lamp and light to our souls.

What would we be without God's book of Revelation? Let the poor, benighted heathen answer. Our civilization refinement and knowledge, must all be attributed to our having been reared in a land where the Holy Scriptures are freely disseminated. Then, let us endeavor to appreciate the blessing, and search the scriptures more and more; for they will direct our course aright, comfort our hearts amidst the cares and bustle of the world, reveal to us things eternal and Divine, and guide us into the blissful port of glory.

"Divine Instructor, gracious Lord!
Be thou forever near;
Teach me to love thy sacred Word,
And view my Savior there."

D. B. MENTZER.

Waynesboro, Pa.

Mistakes.

Mistakes are dangerous in proportion to the importance of the subject to which they relate. If Satan cannot hinder us from attempting to save our souls, he will be very well content if he can cause us to make some fatal mistake in our effort to do it. If he can cause us to trust in the cross on which Christ was crucified, instead of trust in him who died thereon, he is entirely satisfied. If we can be induced to hope for salvation through the mother of Christ, and not through her Son, that also will answer his mind well. If we depend upon the fire of purgatory to cleanse our souls, it will be every way satisfactory to Satan. If we say, Lord, Lord, and do not the things he commands, Satan will never object to our prayers. If we name the name of Christ, and do not depart from iniquity, he will be even better pleased with us than though we only passed for sinners. If he can cause us to devote our energies to repenting to morrow, or next week, or next year, and keep on neglecting the present day, he will be satisfied with that. If he can make us ashamed of repentance, and keep us from being ashamed of sin, he will make us his certain prey.

If he can make us think that there is some real good in sin, and that there is some advantage in disobeying God, he will catch us with his hook as he does all the world. If he can induce us to lay up our treasure in this world, and not in the next, he will make our ruin certain as his own. If he can make us think that our favorite sins are small sins, which God will not regard because we have put away so many great sins, for which, perhaps, we cared nothing, he will take us in his snare to our own ruin. Reader, he means to ensnare *you*. Examine yourself and see how the case is with you. Take to you the whole armor of God, that you may stand against the wiles of the devil.

THE services of earthly temples are intended to prepare for the enjoyments of Heaven, and to conduct their worshippers to its happiness.

MISCELLANEOUS.

Selected by SALLIE M. PRETZMAN.

A Week's Work.

SUNDAY—church doors enter in,
Rest from toil, repent from sin;
Strive a heavenly rest to win.

MONDAY—to your calling go;
Serve the Lord, love friend and foe;
To the tempter answer, No.

TUESDAY—do what good you can;
Live in peace with God and man;
Remember, life is but a span.

WEDNESDAY—give away and earn;
Teach some truth, some good thing learn.
Joyfully good for ill return.

THURSDAY—build your house upon
Christ, the mighty Corner-stone;
Whom God helps, his work is done.

FRIDAY—for the truth be strong;
Own your faults, if in the wrong;
Put a bridle on your tongue.

SATURDAY—thank God and sing.
Tribute to his treasury bring;
Be prepared for Terror's king.

Thus your hope on Jesus cast;
Thus let all your weeks be past;
And you shall be saved at last.

David's Soul Among Lions.

David had been called from the feeding of the sheep to be king over Israel. A succession of events brought him to the notice of the nation. His very life was the enmity of Saul.—Although David was loyal, and, instead of seeking the king's life desired him good, and labored for the good of his kingdom, yet Saul made an attempt to kill him, and afterwards by stealth, by careful search, and by every means in his power, sought his life. The influence of the lovely Jonathan, who seemed to anticipate the pleasure of being second to David in the kingdom, could not stay the murderous intent of his father. David was compelled to flee for his life. The treachery of Doeg besets him at Nob. He is saved only by the disguise of madness at Gath. He passes to Adullum, and thence to Moab, to which place he took his parents for their safety. After delivering the city of Keilah, he is again beset with treachery. The treachery of the Ziphites soon after put Saul on his track; but the king, baffled in his pursuit for a time by being called away to repel an invasion of the Philistines, still left David a wanderer for his life. After Saul had driven the Philistines away, he returned in pursuit of the fugitive. David, with his men, had taken refuge in the cave in Eugedi, among the western cliffs bordering on the Dead Sea. It seems to have been in this cave that David in his devotions used the language, "My soul is among lions!" Ps. 57 : 4. His prayer is a beautiful specimen of faith in God. He said: "I will cry unto God most high; unto God that performeth all things for me." He then describes his surroundings. He was among those who were "set on fire," among those whose teeth were "spears and arrows," & "their tongue a sharp sword." He was not much troubled now with that class whose tongues were "smoother than oil." He praised his God while he contemplated the pit that his enemies were digging him, as he looked forward in anticipation of their being destroyed by their own devices, and he expressed a fixed purpose to praise God, exalting his mercy unto the heavens and his truth unto the clouds.

From this history we may gather something that will profit. We first turn our attention to the unreasonableness of the opposition to David. He had not sought to be exalted in Israel. He was as well contented and happy when, in peace, he was living the shepherd's life as he ever could be upon a throne. He was as happy when, in the strength of God, he was delivering the lambs out of the jaws of the beasts of prey as when he was the leader of Israel's armies. Why the enmity of him that was head and shoulders above the men of Israel in his majestic person? The spirit of evil was the foundation of this enmity. It mattered not with Saul by what appointment David was assigned the kingdom of Israel. Even though it was the same power which had anointed him, it mattered not. He chose to defy that power; and well might he have expected it would end with him as it did on Gilboa.

But we notice again the spirit of David. Saul was filled with hatred; but David, though intent upon serving his God, had no evil design against Saul or his family. His love for Jonathan was exceedingly tender and sweet. When he had an opportunity of taking the life of Saul, he only cut off the skirt of his robe, and then his tender conscience was smitten, because under repeated provocation he had treated this once the Lord's anointed, with that unintentional indignity. How unpromising then was the prospect of a reign of peace. He was being hunted as the partridge in the mountains. But the promise of God to his disquieted soul enabled him to feel, "I shall yet praise him for the help of his countenance."

Daniel surrounded by all the opposition of a Babylonian court, knew in whom he trusted. He indeed felt that his soul was among lions; but he knew that He who ruleth in the kingdoms of men & setteth up whomsoever he will, could break a bow of iron and snap the spear asunder. Luther, at Worms, felt that his soul was among lions; but he trusted his God not in vain. He was permitted to see victory after all his fierce trials.

Many a soul surrounded with temptations has almost been disposed to yield; but remembering that though these have been as lions frowning and gaping at them, yet their stay being in God, they have felt that they should be victors through Him that loved them. There is, after all this, a stay which is the firm support of true moral heroism. "If God be for us who can be against us?" "Who can harm us if we be followers of that which is good?" "Now, thanks be to God which always causeth us to triumph in Christ." The Christian exclaims: "I can do all things through Christ strengthening me."

Sunshine and Clouds.

Ah! This beautiful world! I know not what to think of it. Sometimes it is all sunshine and gladness, and heaven itself lies not far off, and then it suddenly changes, and is dark and sorrowful, and the clouds shut out the day. In the lives of the saddest of us there are bright days like this, when we feel as if we could take the great world in our arms. Then comes gloomy hours, when the fire will not burn on our hearths, and all without and within is dismal, cold and dark. Believe me, every heart has its secret sorrows, which the world knows not, and oftimes we call a man cold when he is only sad. —*Longfellow.*

If our Lord was upon earth, and there were, in the same street, two persons, the one rich and the other poor, but both equally desirous of his company, I verily believe that he would assist the poor man first.

PRACTICE flows from principle; for as a man thinks, so will he act.

Charity to All.

"Will you give me work, please do?" said a sad voice to me one day, as I sat on my bench, working away industriously on a new pair of fairy gaiters for Mrs. S., in More street, in the village of P———. I am a shoemaker, little reader, and you know when you look at the warm tight covering on your tiny feet, that you could not well do without my awl and pegs. My back was to the door of my little shop when I heard the sad voice; but I turned quickly around, and there stood in the doorway a poor miserable man, with the marks of disease plainly on his face. He was poorly, but neatly clad, but there was dust all over him. His weary look, the little pack he had left outside the door, and the great oaken staff he carried, showed me that he had traveled a great way. I got up and walked over to him, saying:

"Really, I can't give you anything to do," although at the same time I could, for I had a great many men working for me, as the shoemakers say, "outside."

"But, sir, I am sick, and have no money. I would like to work very much," he said, with a look that touched me. See, sir, here is a letter signed with the names of many of the good men in the city of P———."

"But," said I, taking the letter, "why don't you stay in the city? I know there is plenty of work there for all who want it?"

"But I am sick, sir. In the city—in the damp, close garrets—I could not do as much work as other shoemakers, and I was discharged from each place almost as soon as I got it. Besides, the confinement has reduced me to what I am, and it was fast killing me; so I left to come to the country, where I hoped to grow better."

"Pshaw!" I answered, "that is a pretty story to tell me. How do I know but that you are some hypocritical thief or murderer in disguise, come here with a winning tale to deceive me; I don't believe a word you say. Take your letter and go. Rogues from the city cannot always fool us, even if we do live in the country."

I don't know what made me say this, for as I have just said, the marks of disease seemed plain on his face, unless it was for a great while I had grown selfish and cross to every body that asked a favor of me, and just the opposite to those that gave me favors. Do not say that I was a mean, narrow hearted man, for I have repented.

The poor traveller looked at me a little while, and half murmured "please do;" but he soon straightened himself up, picked up his pack, and slowly walked away. As he went, my heart almost melted, but I made it hard again by saying, "Oh! he's only an imposter. He deserves all he got,"

* * * *

Oh! Mr. Jenkins! Mr. Jenkins! cried my little boy, breathless, as he rushed into my shop the next morning; "there's a man been found dead in the woods just down the road a little piece. Do come and see him."

"Stop, stop, Johnny," said I, "don't make so much noise. What use can I be there?"

But I had a woman's curiosity, and I went. There were a good many people there, standing around, waiting for our coroner, who lived some miles away. I pushed through; and who should the dead man be but the man who asked me for work! He lay under a tree, his head upon his pack, and his face to the sky.—The worn look was on his face, and he looked, oh, so sad. The coroner came, and after the inquest the body was taken to my house and the effects examined. A great many things were taken out and amongst the very last a letter. I opened it and read it. It was his last words to whoever would find him. I read half through, and then I didn't know anything for a great while—I had fainted. Little reader, the dead man was my *brother*, from whom I had been separated for years.

Oh, how I cried, how my heart ached, how I was tortured with remorse. I thought I never could forgive myself. I had driven my brother from my door, and killed him!—Even now I tremble from head to foot, and pray God, with streaming eyes, to forgive me. Never, never, shall I forget it.

Little reader, I learned from this—learn you also—CHARITY.

The Cause of God.

We cannot overthrow the cause of God. That rests upon a foundation that is not capable of being moved.—It has a divine protection that renders it invincible as the throne of God. It shall never fail. It must and will triumph at the last. He who has undertaken the work will carry it through to a successful issue. He will not fail nor be discouraged till he have set judgment in the earth. Isa. xiii, 4.

But though the cause of Christ shall triumph, many who have connected themselves with it will meet with disastrous failure. The crowns of life which they might have had shall pass to others. The places which they might have filled, others occupy.

We cannot destroy the cause of God, but we can destroy souls for whom Christ died. We cannot prevent the salvation of the final overcomers, but we can prevent some from overcoming. We cannot cause the ruin of the work of God as a whole, but we may be the means of ruining many souls, who, but for our evil example and influence, would have gained eternal life. How awful the thought that we may cause the ruin of others! Our Lord tells us that it were better that a mill-stone were hanged about the neck and that we be cast into the sea, than that we cause one of the least to be offended. How this solemn warning should cause us to fear and tremble, and to walk with the utmost circumspection before God.

EARLY RESPONSIBILITY.—Early responsibility is almost equivalent to early sobriety. If a standing stick of timber wavers, lay a beam on it, and put a weight on that, and see how stiff the stick becomes. And if young men waver and vacillate, put a responsibility on them, and how it strengthens them. What power it gives them! How it holds all that is bad in them in restraint! How quickly it developes and puts forward all that is good in them!

Peace be with you all. Amen.

The Christian's Confidence.

Though I walk through the valley of the shadow of death, yet will I fear no evil.—Psa. xxiii, 4.

When the spark of life is waning,
Weep not for me:
When the languid eye is straining,
Weep not for me:
When the feeble pulse is ceasing,
Start not at its swift decreasing:
'Tis the fetter'd soul's releasing:
Weep not for me.

When the pangs of death assail me,
Weep not for me:
Christ is mine,—He cannot fail me,
Weep not for me:
Yes, though sin and doubt endeavor
From his love my soul to sever,
Jesus is my strength forever!
Weep not for me.

Economy.

One of the most frequent causes of poverty is the want of economy. When persons in the vigor of their strength are in straightened, and impoverished circumstances, it is almost always the result of wasteful habits in some direction. Sometimes, indeed, persons are reduced to poverty by some accidental cause, as that of fire, robbery, or the like. But I speak of those cases in which no such cause exists. There is no merit in that poverty which is the result of wastefulness. It is the duty of every person to whom God has given talents of brain, and strength, to use them so that he can earn something with which to help himself and those dependent upon him, and to sustain the cause of God. But many persons who could do this if they only acted as they should, are all the time where they want the help of their brethren who have some means. And they seem to think that they are the poor whom God has chosen to inherit his kingdom; and their brethren are the rich upon whom the woe of the Bible rests, unless they proceed to divide what property they have with them. They are not thankful when favors are generously bestowed; for the brethren who thus give, have not done near all their duty. They covet the means in the hands of those who have some property, yet think that such are covetous because they do not divide with them. It is certainly no time for men to lay up treasures upon earth. But men who have money must not only give account as to how much they give, but to whom they give, and why they give it. They should, indeed, relieve present and immediate distress even in those who suffer from their own lack of economy and right action. But beyond this they should not go far; for their means for which they must give account to God, can be used other ways more to his glory.

Wastefulness is wicked. It is a religious duty to learn economy, and to practice it in our lives. One of the greatest wastes in the life of those who are poor by their own fault, is the waste of time. If they can earn large wages they will work; otherwise they will do nothing. So in the course of one year they allow weeks of time to be wasted in idleness. This is a sin against God, and a disgrace to themselves. Time is the most valuable commodity that God has intrusted to us. Our first use of it should be to worship God. Prayer, self-examination, and the reading of the Bible, and attendance upon the worship of God, are duties to be first provided for. Then out of our remaining time a needful portion for rest; and then the balance should be employed in honest industry.

Suppose a man cannot get high wages; shall he therefore sit down in idleness? By no means. It is a wicked waste of time. Idle men always backslide. They have plenty of time to become envious, jealous, or careless in their duty toward God, and they are sure to fall into sin of some kind. They should realize that active employment is a safeguard against many sins. If they cannot earn $2.00 per day, then earn $1.00, or even 50cts. Better by far to earn ten cents each day, and your board, than to spend the day in idleness, eating up that which you have already earned. You certainly can find employment. You can always find something if you will take the wages which that work commands. There is no city or village in which such work as wood-sawing cannot be obtained. Suppose the pay is small, you need not work at it only till you can get more profitable employment. But till then, take hold of the work and earn something. You need the employment to keep from backsliding. There is always something ill, says Dr. Watts, for idle hands to do. You will thus pay your way, and earn something. You will have done what you could. Your example will not be one of idleness, but one of active industry. You will never waste in foolish expenditure money earned in this manner. And I will venture to assert that no man will long be poor who will combine this kind of industry with abstinence from the purchase of things which he does not need. Any man who will combine these two things, active industry, and abstinence from the purchase of unnecessary articles, will soon be surrounded with plenty; and from being in that condition that he envies those that have means, and covets it at their hands he will be able himself to do something for those in real need. In fact, he will find the truth of the words of the Lord Jesus, that it is more blessed to give than to receive. But Solomon says, Prov. xviii, 9, "He also that is slothful in his work is brother to him that is a great waster." And nothing is more certain than that those who waste their time in waiting for something to turn up, will have poverty enough.—Time is too valuable to have one moment wasted. It is a shame to be poor and unable to help those who really need help, when it is our own laziness and wastefulness that makes us such. Idle men are Satan's laborers. One grand cause why Israel did so fearfully backslide in the wilderness, was that they had nothing to do.—Their bread was rained from Heaven, and so they had nothing to do but to open their mouths in murmuring against God. Far better for them to have earned their bread at ten cents a day. Beware of idleness. God will call you into account for your time, and your example.

Napoleon once enterd a cathedral and saw twelve silver statues. "What are these?" said the Emperor.—"The twelve apostles," was the reply. "Well," said he, "take them down, melt them, and coin them into money, and let them go about doing good, as their Master did."

That man gave the atheist a crushing answer, who told him that the very feather with which he pen ned the word, "There is no God," refuted the audacious lie.

A false friend is like a shadow on a sun-dial, which appears in fine weather, but vanishes at the approah of a cloud.

The magnet which drew a Savior from the skies was not our merit, but our misery.

Christian Family Companion

Tyrone City, Pa., Oct. 19, 1869.

To Our Correspondents.

B. B., Whitesville, Mo. Have you forgotten to give us your full name, or do you not know that we demand it in every instance. We do not even take time to read contributions that have no name to them.

Emanuel G. Zug, Mastersonville, Pa. We cannot furnish full sets of back numbers.

Mrs. Margaret Sullivan, Peru, Ind. An error in your name has been the cause of your not receiving the paper. We have changed it and think it will now be all right.

Isaac Bartow Millerstown, Pa. The address of brother James McBride, is Hazle Dell, Ills. Your correspondence will appear in our next.

Prospective.

Volume five is rapidly approaching its completion, and in a few weeks more we will send out our prospectuses for our list of subscribers fof volume six.

We want to get them out in good time so that our friends may be enabled to secure a large list of subscribers. We think we ought to start out with four thousand names, with the new volume. There are more than that number of persons who would subscribe if the matter were present to them.

Away attending Meetings.

To-day, Friday, 15th, we leave home to attend the Love-feasts at James Creek, Yellow Creek, and Clover Creek, and will be absent over a week. We give the editor's chair to our assistant, who will very thankfully receive aid in the way of well written contributions and correspondence.

Our Lovefeast at Warriors Mark.

By oversight our meeting for this congregation was announced at rather a late day, and then not for the proper time. It is given for the 24th, whereas it should be on Saturday, 23rd inst. We expect to come together at evening, say four o'clock, There will then be meeting on Sunday, and likely on Sunday evening. Those who come by railroad should be at Tyrone on Saturday morning, before 9 o'clock, to take the branch train at that time, as the evening train will be too late for the meeting. An invitation is extended.

Life and Death—Immortality—Soul-Sleeping and Annihilation.

The above words open a vast field of thought before us; and one in which the minds of many have been wandering, in all ages of the world, and from which not a few have been driven into the wild waste of infidelity and skepticism. We do not propose, in this article, to suffer ourself to be drawn into the labyrinth of mysteries connected with these subjects, for we do not wish to write *upon* them; only *about* them. And we want all our readers patiently to hear us through. If there is anything else to be done *now*, do it first, and then read. And if we should get a little on one side and then on the other, we hope no one will abandon us until we conclude.

To begin, then, we will pass a few thoughts upon life. By life we mean that PRINCIPLE which animates our bodies. Like all other principles it can be demonstrated and understood only by its workings. When it enters the body it warms and animates it; it gives it strength and motion.

In the human it is accompanied by another principle called *Mind*. These appear to take possession at about the same time, although the latter does not give as positive and well-defined evidence of its first appearance as the former. But when they are more fully developed they have separate and very distinct marks of existence.

Life gives to the body a quality of preservation, however, entirely dependent upon it, for its continuance, as well as for its degrees. However here is where we enter the waters of mysteries, for while we say life preserves the body, our physicians endeavor to preserve life by the condition of the body. As these questions do not effect our purpose, let us return.

We recognize the Life Principle as being that power by which we hold our existence,—by which we think, "move and have our being."

When life leaves the body it becomes cold, motionless, and rapidly decays. This state is called *Death* These things can all be seen, and thus far we see alike. But just here we are brought face to face with the mirror of mysteries that reflects theories as innumerable and variable as the fancies of man.

One looks against it—none can look into it—and it reflects to him only "blackness of darkness"; another sees "the resurrection from the dead"; another an end of all existence, and a fourth the beginning of life.

We have been taught that although the body decays, and moulders back to dust from which it originated the SOUL still exists, and either enjoys felicity with kindred spirits in the presence of its Maker, or suffers perdition in regions of woe from the power of the prince of darkness. We conceived that the soul was the mind—the thinking principle. We deduced that idea from the fact that mind distinguishes man from the other animal creatures. So when good people die we believe their souls will go to heaven. By heaven we mean the place where God is, and his Son, and all the holy spirits. When wicked men and women depart this life, we have always been taught, and have so believed, that their souls take their abode in hell, where they will suffer torment. All these things we have been believing, and have been nourishing them as truths taught by the Word of Truth.

We have also entertained the opinion that these were the views of the Brotherhood unanimously, as well as of all others who believe in the scrip-

tures. We knew that there were a few who could not be exactly reconciled to the idea that the soul would take its final destination immediately at death, or before the general judgment, and we did not think it a matter of great importance.

The above were our views regarding life and death, and we have given the subject much thought, and anxious concern. We have desired, earnestly desired, to look beyond the river of death, but imagination can no more picture the moment after death, than memory can pierce the hour before our birth. Neither has any one returned to reveal its mysteries. Hence we claim no superiority for our views above those of other intelligent men and women, who receive the teachings of the Bible. We have not attempted to show that these views are in keeping with the teachings of the word of God, because we have given them as undisputed facts.

Within a few years, however, we have learned that every one does not believe as we do upon the matters referred to, not even all our brethren and sisters. Some have told us that we are in gross error, others that we are sinfully wrong, and some even have gone so far as to express their fears that we are "wilfully ignorant," thinking that our mental abilities ought to enable us to attain to better light. Some have kindly volunteered to enlighten us, and certainly have aided us in our investigations.

WHAT THEY BELIEVE.

They believe differently. Some think that the dead, both good and evil, will remain in an unconscious state until a certain time, when all will be resurrected—that is the body will be brought to life again, and all will be judged. Then the righteous will receive their reward, which will be life eternal, and the wicked will be doomed to eternal destruction—by which they mean total extinction. Others teach that there is no resurrection outside of Christ. So when the wicked die they are dead, and shall no more live; that those who die in Christ shall rise at his coming—the body shall rise again and live upon the earth, and Christ will reign over them. Other theories are entertained, differing only in shades of opinion, with some of which we may yet be unacquainted. However the doctrine which we wish to notice more especially at this time, has been stated, and is known as the "Life and Death Doctrine."

It is well known to our readers that some of our contributors have been denouncing these views as heresies, and have quite severely rebuked those who entertain them. Brother Balsbaugh and brother Thomas, both writers of acknowledged ability, have liberally given their understanding upon these points. Now we have brethren and sisters—professedly so at least—who beg to be heard on the opposite side of the question. They claim that they are abundantly able to show from the word of inspiration, that eternal life can only be attained by obedience to Christ. That eternal punishment necessarily implies eternal life or existence, and therefore is not consonant with the scriptures. They say they can answer all the arguments presented by our correspondents, by plain scriptural quotations, and establish their own views in the same way. They promise to do all this in the spirit of meekness and fairness. And we now put the question to our readers whether they shall be heard. Our paper is based upon the principle of justice, of right, of impartiality. Upon that principle we claim its success. To the adherence to that principle we attribute its liberal patronage. We think the Truth will prevail. As oil will rise above water, so truth will ultimately overflow error. And "Truth crushed to earth will rise again." If God has decreed that the sinner shall lose his entity as a reward for his evil-doing, all the opposition of men can not change his purpose. And if he is doomed to suffer unending pain and woe, in the burning flames of the bottomless pit, we ought, with utmost diligence spread the truth abroad, and raise the cry of warning loud and long.

Now, as our patrons have an equal interest in our paper, and as we do not desire to lord overt hem, we wishto consult them upon these questions: Shall they be heard? Will we discuss the question of the immortality of the soul?

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger: I feel a deep interest in the life and prosperity of the *Companion*, believe it is doing a good work The sentiments it contains are generally liberal and gospel, like. I travel to different places to preach Christ's gospel, and find the *Companion* has been there in its weekly visits, and my labor of love is strongly supported, and some are now and then ready to enter the kingdom of God. But as action is required to advance every cause, even so is it in the spread of the gospel. If brethren would boldly go forth, take the cross, hold it aloft for the people to rally under, much more good might be done.

I have just returned from a visit to Anderson Valley to see brother Studabaker. I promised him on my return home to send a short account of things in general to the *Companion*. Anderson Valley is 90 miles North from Napa City, in Mendocino county. The Valley is abont 20 miles long, and from one to three miles wide, besides the foot hills, and is 24 miles from the Sea. This Valley is better adapted to stock raising than to grain growing It is well watered and well timbered. The land is not in market, yet all claimed, and most of it fenced. Claims range in size from 500 to 5000 Acres. Price from 3000 to 5000 dollars. The claims will have on them, at that price, a comfortable house, a barn, out buildings, and the larger part fenced, with young bearing orchard.

Should this account be interesting to any of the readers of the *Companion*, and further particulars wanted, writeto Daniel Studabaker, Anderson Valley, P. O. Mendocino county, California.

In my travels to brother Studabakers, I preached four evenings in four different places, three times in the Valley. Baptized one, and temporarily organized the three members to hold religious worship. While there I thought the signs gave evidence that if some brother would go there, and preach Christ crucified for our sins, and alive for our justifica

tion, quite a number would be added to the church. Now as the great Pacific R. R. stretches from the Atlantic to the Pacific shores, 5 days travel, on first class cars for the sum of $80 in gold, or eleven days and $45 in Greenbacks, on the emigrant cars, will bring us together. Brethren come and see us, and then you will know more about the climate, land and state of society of California. From Sacramento come to Stockton, get off at Mossdale Station, 12 miles this side Stockton.

GEORGE WOLFE.

VERSAILES, Ohio, October 9th.

Brother Holsinger: I have again made my point without any mark of God's displeasure, for which I thank the Lord

On the 28th, we had meeting at Berkeys Meeting-house, and the 29th, at 10 o'clock at the same place. The 30th, in the evening, at Millerstown, in the Presbyterian meeting-house. October 1st, at the Elkhart meeting-house near Goshen. The 2nd at Solomons Creek, at 10 o'clock. Love-feast in the evening. At this place we had 4 meetings after the lovefeast. The 5th, meeting in the Union Center meeting-house at 10 o'clock, and in the evening at Milfordtown. From here we went to Eel River branch. The 6th, evening meeting in the Dodgertown school-house. The 7th, at 10 o'clock, in Umbaugh's barn, and in the evening in the school-house. This is the amount of meetings in Indiana.

I enjoyed myself well among the Brethren. Had the pleasure of seeing 5 additions to the church.

I am in the enjoyment of good health, and also the Brethren with a few exceptions. Yours in love,

GRAYBILL MYERS.

Query and Reply.

Editor Christian family Companion; I have a query to which I wish an answer through your paper.

Should any person be desirous of baptism according to the manner adopted by the German Baptists, and not willing to take upon himself the obligation of regarding every socalled brother in a brotherly manner, owing to sincere doubts as to the genuineness of many professors, is not such person nevertheless entitled to baptism and liberty? I will here annex a brief reason for asking this questio During a brief acquaintance with the German Baptist church at this place I have become convinced of the necessity of baptism, and a strict compliance with the requirements of Jesus Christ, as nearly as an individual can; hence my desire to comply.—During my residence here I have witnessed conduct on the part of certain members of the church which a desire to do right would forbid me to endorse, notwithstanding the church tolerates it. And not desiring to interfere with other people's difficulties creates the necessity of taking a somewhat independent course. I have accordingly made application for baptism, and am put off by persuasions to become reconciled to the conduct of the church and take upon myself the ordinary obligations of a member. This I feel unwilling to do under the circumstances.

REPLY.

We regard the above inquiry as a genuine one. The author gives us his name and address, and he is a subscriber to our paper. It also bears upon it the face of sincerity. We love a man who enters cautiously into obligations, for then there is good hope that when he does promise he will also perform.

We have already decided in our mind that there is something wrong in the case, either on the part of the applicant or the congregation where he has applied for baptism. The church has no right to ask anything more of an applicant for baptism than our inquirer professes conviction to, namely: "a strict compliance with the requirements of Jesus." But as nearly every one will make that profession, and when it comes to *doing* the requirements there will be so many non-essentials, it is well enough to have some understanding upon such points especially as may effect our social relations. And as Jesus has given us very good rules for that purpose, the Brethren have adopted them. These will reach the case in question, we think, unless indeed the congregation tolerates an actual evil, which would be implied in the inquiry. Of that matter, of course, we cannot judge until we hear the complaint. It does happen that stumbling-blocks get into a church, and sometimes they are near the door.—We are in favor of keeping order in the house of God. If there are any lame or sick let them receive attention; if any are dead, let them be carried out and burried, and not be allowed to infest the entire community. This rule we think we learn from Paul. We infer it from his words to the Corinthians: "Put away from among yourselves that wicked person." 1 Cor. 5: 13. "Purge out therefore the old leaven," &c. And from Jesus: "If he neglect to hear the church, let him be unto you as a heathen man and a publican," Verily, brethren, there ought to be no such case among us. If there are any members in the congregation referred to, or in any other, whose conduct can not be endorsed by those who desire to do right, they ought to be visited and admonished, and reclaimed, or expelled, according to Gospel order. The Church must be a light to lead men to the truth. If it becomes darkness, no wonder that gross darkness shall cover the earth.—Brethren trim your lamps! Fill them with the oil of love. Put on the garment of righteousness, and then your light will shine, and your deeds be made manifest that ye are the children of light.

But on the other hand, we know that a blind man will stumble at sticks. Our applicant may be of that class. We do not know; we only say so from our conviction that "*something is wrong.*" "The ordinary obligations of a member" do not require him to endorse anything that is wrong, even if tolerated, for a time, by a branch of the Church. He only obligates himself to give and receive admonition and instruction.—Our friend should know that baptism will avail him nothing unless accompanied by genuine faith and repentance. Just to baptize a person and then allow him to live as before, would be no better than infant sprinkling. When we are baptized we ought to rise to newness of life. As long as a man has any illwill to any one, he had better not be baptized; he is not yet dead enough, and if he is "buried in baptism," a living sinner, we fear he will arise a dead Christian.

We think, therefore, that our friend ought not to delay to receive the ordinance of baptism and connecting himself with the Church. He will then not be "interfering with other people's difficulties" when he reports the bad conduct of those who have made the good profession; but will be about his Master's business. He should desire the salvation of all, and therefore his first effort should be to reclaim the erring. The Brethren will ask him to subscribe to nothing, either before or after baptism that is not plainly taught in the word of God.

We have no baptism for independent candidates, only for believers, who will solemnly covenant to be faithful until death. Therefore we could not recommend you for baptism unless you take upon yourself the obligation of a member of the body of Christ. For "those who are baptized into Christ have put on Christ."—EDITOR.

Brother Levi Andes, of Lincoln, Lancaster county, Penna, sends us an account of the late freshet in the eastern part of this State. The same territory suffered very much from droth during the after part of the summer. Brother Andes is reminded of the Israelites, who murmured for the want of flesh, when the Lord gave them quails to such an abundance that created a plague over the land. The Cocalico river was from two to three feet above the marks of the great flood of 1850, and from 10 to 12 feet above common water. Middle Creek, Hammer Creek, and Canestoga were also very high. There was an immense loss in crops, and loose property, but no account of any lives lost.

Our Journey through the South.

Continued.

From brother Hyser's in Georgia, we proceeded to Atlanta, where we were kindly received, and shown the kingdoms of that part of the world. Had an interview with Governor Bullock, whom we found to be a loyal officer, and a gentleman, notwithstanding some of the newspapers of the State were trying to crucify his excellency. We feel to regret that there are unkind feelings in the hearts of many of those Southern people towards the Government. Yet we wish it distinctly understood, that Northern men, or families, emigrating to that country, will be perfectly safe, in person and property, to settle there. In fact this is the only way that that country will ever become fully developed.

From Georgia we came through East Tennessee. Stopped off at Knoxville; thence to Maryville and visited brother S. Z. Sharp, who has a fine school under his charge, surrounded by many warm patrons, advocates of ed ucation. This is a good country, good water, good land, and better society than in Georgia and Alabama. I feel that in that country the Brethren could do well. Land can be bought for from $20 to $30 per acre It is healthy and has a good climate. The Knoxville and Charleston R. R. runs directly through it. The cars are now running to Maryville, and a good portion of the rest of the road is graded. There are as fine mineral springs as there are in the South, which contain very fine medical properties, and many invalids have tried and proved to them a happy cure. Brother Sharp and I had two meetings on Sabbath. The people seemed to be desirous of knowing something more about the doctrine as taught by the Brethren, having never heard much about our faith and practice. The indications at this place seem to be favorable for the Brethren; the people are plain and common.

From this place we traveled up the East Tennessee Valley, through the counties of Jefferson, Granger, Hawkens, Green and Washington, on business. Attended a number of meetings, met, and preached with those dear brethren who stood shoulder to shoulder with us through the Rebellion, preaching the *word*, and baptizing those who *believed* the Gospel. And we were glad to see that nearly all of them are still standing on the Rock, Christ, battling their way through to a better world, where peace reigns triumphant, without critics to disturb their peace, or molest their joy; though a few have turned back to the wallowing in the mire of sin. After meeting and parting with a great many friends, we set out on our journey, on the 6th of October, for our home in Dayton, Ohio, where we have concluded to settle, and practice the healing art.

In a word, nearly the whole South has suffered very much from the effects of the great drouth. Grain and vegetables, so far as I traveled, are not more than the fourth of a crop, and but little fruit. The Southern people are laboring under many disadvantages, in consequence of the rebellion and failure of crops. May the Lord give us crops of Grace, with hearts and hands to do his will.

P. R. WRIGHTSMAN.

Dayton, Ohio.

Announcements.

LOVE-FEASTS.

October the 21st, In the Clorev Creek congregation, Blair county' Pa, 4 o'clock P. M.

At Duncansville, Blair Co., Pa., October the 26th, and 27th, commencing at four o'clock.

In the Wadams Grove meeting house, Stephenson county, Ill. October 23rd and 24th.

In the Howard branch, Howard county, Indiana, 12 miles west of Kokomo, on the 21st of October.

In the Indiana Creek branch Westmoreland county, Pa., on the 23rd and 24th of October.

Warriors Mark branch, Huntingdon county, Pa., October 23th, 5 P. M.

In the Aughwick congregaton, Huntingdon Co, Pa. Oct. the 26th, & 27th, commencing at 1 o'clock, P. M.

In the Shipshawawa branch, Lagrange county, Ind. 7 miles East of Middleburg, at the house of brother Abraham Sumey, October the 21st, commencing at four o'clock.

On Raccoon Creek, Montgomery county, Indiana, on the 28 day of October.

To all the above special invitations are extended, and to many very pressing requests for ministerial aid.

Query.

Will some brother give an explanation thrcugh the *Companion* on Matt. 3: 12, which reads as follows: "But he will burn up the chaff with unquenchable fire." Now, what part of the human family is called the chaff, and more particularly in what way will this chaff be burned up?

J. Y. SNAVELY.

For the Companion.

ENIGMA No. 1

I am composed of 11 letters.

My 4. 6. 7. 4. 2. is one of the senses.

My 1. 6. 7. 4. 9. 10. 11. is recommended by our Savior.

My 3. 6. 4. is what we all like to do.

My 5. 8. 3. 6. 4. is a production of the earth.

My whol is an ordinance practiced by the Brethren.

ENIGMA No. 2.

I am composed of 24 letters.

My 10. 11. 12. 6. 2. is a pre-requisite to Salvation.

My 1. 2. 8. 3. 4. 6. 15. is the greatest of three christian graces.

My 1. 8. 9. 11. is where Christ performed his first miracle.

My 5. 8. 18. 11. 3. 22. 20. is situated between Judea and Galilee.

My 11. 21. 6. 7. 17. 16. 2. is where Paul and Barnabas were ordained and the disciples first called christians.

My 20. 24. 8. 9. 4. 11. 5. is the disciple who restored Saul's sight.

My 12. 13. 14. 6. 23. 9. is a distinguished Poet.

My 19. 3. 22. 5. 17. 24. is a place of confinement.

My whole is generally found in the homes of the Brethren.

SUDIE M. THOMAS.

MARRIED.

In the *Companion* family, by the Editor, on the 14th of October, Mr DAVID GENSIMORE, of Huntingdon Co. Pa. to Sister KATE SHOOP, of Tyrone City Pa

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

An error occurred in an obituary notice in No. 37. The name should be Joseph LOUNGE instead of Joseph "Long."

In Fawn river church, Lagrange Co., Indiana, Sept. 24th, our brother PETER KAUB; aged 65 years, 11 months, and 10 days. Was buried on Sunday the 26th, followed to his last resting place by a large concourse of friends and people. An able funeral discourse was delivered by Elder Michael Shott, and David Truby, from Rev. 14: 13. "Blessed are the dead" &c.

Our deceased brother was born in Somerset county, Pa. He was married to Elizabeth Miller, daughter of Peter Miller, a speaker among the Omish people. Brother Kaub was during his lifetime quite a hardy man, knowing little of sickness. But 12 weeks before his death he became much afflicted with rheumatism in his right hip and leg, then turned into dropsy and ended his life by quick consumption. GEO. LONG.

Sept. 21st, in the James Creek church, AMANDA BRUMBAUGH, daughter of brother George B. and sister Martha Brumbaugh; aged 11 years, 3 months, and 27 days. She was a kind and dutiful child, and her untimely end was rather unexpected, and the loss keenly felt and mourned by the parents. Funeral services by the Brethren.

GEO. BRUMBAUGH.

Near Sabbath Rest, Blair Co., Pa., September the 20th, friend CAROLINE CHERRY, daughter of sister Mary Ann Cherry; aged 17 years, and 21 days. Funeral services by the writer, from Hebrews 9: 27, 29.

SAML. M. COX.

In Buchanan county, Iowa, SARAH WALTY, mother-in-law of brother Jacob More formerly of Waterloo, Iowa. Age 80 years 7 months and 7 days. Funeral services attended to by Elder Jacob S. Hauger from Amos 4: 12.

In Milford, Kosciusko county, Indiana, September. 2nd, NORMAN EDDY, son of brother Jacob and sister Caroline Lohman, aged 1 year 1 month and 14 days. Funeral services by brother Daniel Shively from Heb. 13: 14.

Also in the Solomon's Creek congregation, Elkhart county, Indiana. August 6, brother JACOB ARNOLD, aged 77 years. He was a member near 40 years and a deacon some 30 years. He was called away without a moment's notice. He ate his breakfast and seated himself on the porch, fell asleep, and in a short time after he was found sitting in his usual position and was dead. We hope he was prepared for the change and has gone to reap his reward. Funeral discourse by brother Moses Hess and others from Rev. 14: 13, 13.

JOHN ARNOLD.

LIST OF MONEYS received, for subscription, books, &c.,

J. Calvin Bright, Dayton, Ohio.	10
D. M, Bare, Roaring-Spring, Pa.	60
John Shank, Greencastle, Pa.	150
Emanuel G Zug, Mastersonvile, Pa.	50
Mary Wagman, Trotwood, Ohio.	150
George Wolfe, Stockton, Cal.	765
Joseph F Emmert, Waynesboro, Pa.	75
D. S Lichty, Salisbury, Pa.	75
Hannah Knaff, Covington, Ohio.	100
Elizabeth Freeland, Rennsalear, Ind.	150
Hannah Kunkle, Ephrata, Pa.	150
John E Megic, Princeton, Ind.	250
E. O Meachan M D, Morrison, Ill.	100

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Penn'a. Railroad Time-table.

TRAINS LEAVE TYRONE STATION AS FOLLOWS:

EASTWARD,	
Philadelphia Express,	9 30 P. M.
Harrisburg Accommodation,	7 40 A. M.
Mail,	3 41 P. M.
Cincinnati Express,	6 05 "
WESTWARD,	
Pittsburg Express,	6 30 A. M
Philadelphia Express,	7 52 "
Way Passenger,	1 35 P. M.
Mail,	6 44 "

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READY MADE CLOTHING.

For the season, which he will sell at fair prices. Try him and see.

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Rev. JOHN A. MURRAY,

Has been in active preparation for over thirty years, and is just now completed. It has received the cordial endorsement of leading clergymen of all the principal religious denominations, and will be found to fill a long recognized hiatus in our Christian literature.

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Debate on Immersion, Quinter & Snyder,	
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12 copies, by Express,	10.00
Pious Companion, S. Kinsey, post paid,	1.45

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In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention.—*Rev. T. L. Cuyler.*

Every week has given it a stronger hold upon the affections of the inmates of the laundry.—*N. Y. Observer.*

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After a constant use of the Universal Clothes Wringer for more than four years in our family, I am authorized by the powers that be, to give it the most unqualified praise, and to pronounce it an indispensable part of the machinery of house-keeping. Our servants have always been willing to use it, and always have liked it." *Henry Ward Beecher.*

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Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME V. TYRONE, PA. TUESDAY, OCT. 26, 1869. NUMBER 42.

For the Companion.

The Path to the Grave.

TO THE COMFORT OF AN AFFLICTED BROTHER.

How gloomy is this path to those
Who here in pleasure live,
Who have no hopes beyond the grave,
And yet account must give.
A mournfulness is resting here;
O death, thy way is full of fear.

The high, the lofty, and the proud,
The mighty and the brave,
With all the echo of their fame,
Has perished in the grave.
Oh honor, beauty, power, fame,
What are ye but a gilded name?

The thoughtless, gay, the joyous too,
This path they all have trod,
But start alarmed when near the gate,
They fear an angry God.
No promised joys beyond the grave,
No friend in him who died to save.

But there are yet an humble few,
Affliction is their lot,
This path they travel with delight,
Its end is not forgot,
They know ere long they'll be at rest,
In Heav'n their home, with all the blest

What though the body suffer pain,
And we affliction bear,
We murmur not, God's ways are right,
His people to prepare.
Then when the appointed time shall come,
We smile and say, I'm going home!

Be joyful, then, afflicted soul,
Thy help is from on high,
Angels will guide thee through the path
To thy bright world on high.
O, death, thou art the gate of Heaven
To those who feel their sins forgiven.

Dear Savior, in the lonely grave
Thy sacred body lay,
Why then should we thy followers shrink
Since thou hast pass'd that way.
O death we'll gladly welcome thee,
Thy power can only set us free.

ISAIAH G. HARLEY.

Philadelphia, Pa.

THERE is no medium between pleasing God nd displeasing him, and if we have not his approbation we shall assuredly have his curse.

For the Companion.

Ingratitude.

Ingratitude, to some extent, finds lodgment in every breast. Few, if any, render the praise that is due to God, for the common mercies of daily life, not to speak of his Great Gift to man. Indeed it is impossible for the human heart, to be duly grateful to God for the gift of his Son. The Gift is incomprehensible; and the gratitude due, infinite.

But how much reason we have to be thankful for the mercies and blessings of every-day life. What a beautiful habitation God has prepared for us while in the flesh. How gorgeously this earth is decorated for our gratification. And we may mar its surface as we please, nature immediately commences the process of beautifying it afresh. We can scarcely take a step without crushing under our feet leaves and flowers—"every one a thought of God"—a loving thought going out toward his creature man—a loving desire to make his habitation beautiful. Truly God has prepared for us a beautiful dwelling-place. And if it pleased him to give sinners such a home, how grand must be the abode he has prepared for his saints. Well might Paul say, "It hath not entered into the heart of man to conceive of the things which God has prepared for them that love him." Every day we see nature clothing herself afresh for our pleasure, without one thought of thankfulness. We receive it all as though we were deserving, when in reality we do not deserve the least of the blessings we constantly enjoy. How seldom we feel thankful for the blessing of light, unless it is at the end of a long rainy season, when our spirits are lifted up by the reappearance of the sun—when nature "with her ten-thousand tongues," renders more praise than we. I believe persons who are partially blind, are more grateful or the glimmer of light they enjoy, than those who behold the sun in all its glory. And they who toil for daily bread eat it with more thankfulness than those who "fare sumptuously every day." Ingratitude feeds and thrives on an increase of blessings, while Gratitude often languishes and dies in the rich man's heart. Thus sin taking occasion by the multitude of our mercies, works within us until it brings forth death.

Our blessings are so many that the bare mention of them would fill pages. Let one try to enumerate the mercies of a single day. Let him commence with the social blessing he has enjoyed; then his physical mercies, and as he proceeds from one class of blessings to another, if he is a grateful man he will find he has undertaken a sum in addition which he is not able to add up. And these are all mercies which are apparent to the senses how many there may be unknown to us, we cannot imagine. I suppose if we could see the dangers which continually surround us, and from which we are constantly delivered, we would be appalled with terror. We can hardly conceive of any one being so utterly destitute as to have no temporal blessings—spiritually the poor are

often the richest. There certainly never was a poorer man than Lazarus, and yet he had at least two temporal blessings; he had friends that laid him at the rich man's gate, and the dogs came and licked his sores—these were his physicians. Spiritually he was rich; when he died the angels carried him into Abraham's bosom. It seems to me that part of Cain's sin consisted of ingratitude. His offering of first fruits needed the seasoning of faith and gratitude to make it acceptable. If he had been truly humble and grateful, he would not afterward have been angry when his offering was rejected. Being envious and ungrateful, he became an easy prey for the tempter The offering of first-fruits commanded by Moses, was one of gratitude. The twenty-sixth of Deuteronomy is a very beautiful chapter. The Israelite is seen wending his way from his distant home to the city of God, bearing his basket of first-fruits—the golden grain, purple grapes, figs, and pomegranates, or whatever he might have to bring. This basket is overflowing with the fruits of the earth, and his heart with gratitude to the Giver. When he arrives at the Temple he says to the priest, "I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us, and now behold I have brought the first-fruits of the land which thou, O Lord, hast given me." And on bringing his tithes he says, "I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless and to the widow, according to all thy commandments." Just here we can ask ourselves some profitable questions. Have *we* brought away the hallowed things out of *our* houses? or, have we appropriated them to our own use? Have the widows and orphans had their portion? Have we attended to the wants of the poor among *our* Levites? or, have we muzzled the mouth of the ox that treads out the corn? Have we kept back our carnal things from those who minister to us in spiritual things? If our preachers are hindered in their ministerial labors through the necessity of providing for the wants of their families, may not the loss in souls which may result be laid to our charge? It is a solemn thought for each one to take home to themselves. The Church should in every possible way hold up the hands of her ministers, as Aaron and Hur held up the hands of Moses, and when the battle is ended we can all rest together.

A basketful is very little to give away when we consider that some of us have a barnful for our own use. But covetousness and ingratitude sometimes so magnifies the basket that it appears larger than the barn. "Freely ye have received freely give," and having given you will find that you lack nothing. Even the Savior on one occasion seemed astonished at the ingratitude prevailing in the hearts of men. When he had cleansed the ten lepers, and only one returned to give him thanks, he exclaimed: "were there not ten cleansed, where are the nine? There are not found that return to give glory to God save this stranger." Surely ingratitude is a heinous sin in the sight of God, and if we had no other it would be sufficient to banish us from his presence. How often there is need for us to resort to the Fountain opened for sin and uncleanness.

E. WILLIAMS.

Hear instruction, and be wise, and refuse it not.

For the Companion.

The Rights of Women.

Much has been said of late about the "women's rights question." There are some who contend that women should have equal privileges with men in the church and government. They want to make it appear that women's moral conduct, will be much elevated by having equal privileges at the ballot-box, holding office, and in education &c. Now brethren I have not taken up my pen to discuss this subject as some have, but if men of the world are so zealous in behalf of women's moral happiness, I think the church should manifest more zeal in behalf of women's welfare. According to Paul's writings women cannot have equal privileges with men in the church. But if they will improve the talents that God has given them, their efforts will not be in vain. But, says some, "women have a talent for public speaking, hence they ought to speak." The Apostle does not say that women are nowhere permitted to speak in public; he says in the church. There are some who say that Paul was a women-hater, that the command is not binding. But we dare not speak thus of one of God's inspired Apostles. No one can hate even an ene my, and be a christian. If women would bring into subjection that unruly member, "that cannot be tamed," they would do much to advance the cause of Christ. Again there are some who think or seem to think, that if women would devote more of their time to education, they would do much to improve their moral conduct, and fit themselves for future happiness. But this depends entirely upon what kind of education they would choose. We might also ask the question when should education begin? Some say as soon as a child is old enough to receive instruction, which is very true; but it is dangerous for a person to obtain a great education before first submitting to the will of God. A great education is inclined to draw the mind away from God's humble teachings. Yet no person should embrace christianity without a knowledge of himself and the eternal word of God. A great education sometimes proves a curse to the carnal mind.

Women need education if it is the right kind, and rightly applied. But the education that will fit women to assist the opposite sex in ruling the government, and not bring them in

subjection to the will of God, will do no more to free this sin-polluted world of the evils that so many thousand engage in, than God himself will turn the whole earth into an Edenic garden before first coming "without sin unto salvation." God's design is, and ever has been, that the woman should be a help-meet for the man, But I don't think that God ever intended that woman should become what a great many are at the present day. Some have become habituated to the fashions and customs of the world, that they burden the cares of men instead of encouraging them in their daily routine of business: while others are entire slaves for the opposite sex. It is the general opinion of many that women's thoughts do not reach farther than their household duties; that their minds are fixed entirely upon their domestic affairs. But this in many cases depends upon the condition that women are placed in. There are many who have no time for mental culture, and even if they should find a few "spare moments" they would be so wearied from the toils of the day that they are altogether unfit for mental improvement. How the husband can love his wife and have her drudge through life, working all the day and part of the night when their is sufficient means to avoid it, is a mystery that I will not pretend to solve. Ministers of the gospel are said to be good people. And if they are not they ought to be. And if they obey the divine command, love thy neighbor as thyself," they certainly ought to love their wives also, and not burden them with the transitory things of this world, when their is sufficient means to avoid it. How often does the Minister leave home to feast on Christ's love unaccompanied by his wife, and when he arrives at the sanctuary he is very likely to be asked the question, why did not our wife come with you? And if he can give no other reason than that she was too much involved in work, and the inquiry should also be a seeker after divine truth, and acquainted with his circumstances and new that he only left her at home to add a few more dimes to his purse, and thus enable him to go on in the worldly career, that the circumstance was just a mere matter of gratification instead of necessity, he would certainly have to conclude that he did not love his wife, or he would manifest more interest in her enjoyment. If the coming generations are to be benefited by gospel truths, religious and moral influences, women are not only needed in their domestic duties, but they must also labor for the noble cause of their Redeemer. If they connot preach that glorious gospel of Jesus Christ, they can by their influence cause many a lost one to return to his "Father's house." What a glorious and important work has the woman to do who has the training of a portion of God's adopted children! And oh, the responsibility if she does not try to train them for his regenerated ones. If women would better qualify themselves to instruct those whom God has intrusted in their care, they would do almost as much for God's noble cause as Christ's zealous embassadors. Many women have excellent talents for writing, but few labor in that directions and some who do, have obtained so much of the wisdom of the world that their efforts do not meet the approbation of God. Dear sisters, you who are able to write for the press, and who have withheld your pens from communicating your thoughts to our church periodicals, arise from thy slumbers and make them more interesting than they heretofore have been. Encouragement is what we want as well as instruction, but we will get but little of either if we compel our Editor to reduce the size of his paper. Let us all be up and doing "for the night cometh wherein no man can work."

F. M. SNYDER.

DeGraff, Ohio.

Courage.

We must have courage in God. It is a sin to be timid and fearful in his service. The power of the Almighty is pledged to uphold and sustain those who faithfully serve him. We may well distrust our own strength, and our own capacity for the work. But our own sense of weakness is no excuse for timidity and distrust. God is the strength of his people. We have only to act in him in order to be be mighty with the strength of Omnipotence. We may well fear to sin against him. But when he bids us do any work, it is wicked to distrust the support of his mighty arm.

Courage in the Lord is a noble quality of soul. The spirit of God will enable the most timid and helpless to put on courage if they will only seek it at his hands.

PURE truth, like pure gold, has been found unfit for circulation because men have discovered that it is more convenient to adulterate the truth than to refine themselves.

For the Companion.

A Letter to H. W. Kittering, Esq.

ESTEEMED FRIEND. I have hesitated long to fulfill my promise to you. This is an age of steam-power and galvanic batteries, and not to keep up with the whirl of religious excitement and pretension, is to be pronounced fossilized.—To insist on the simplicity and unswerving devotion to principle that distinguished primitive christians, is to incur the charge of unprogressive narrowmindedness and exclusivism. To adhere to the elementary principles of religion, which are as unyielding and relentless as the Throne of God, is to be branded as clogging the wheels of Christ's chariot, and hindering the advancement of latter-day illuminism. Your neglect of the Bible, and consequent ignorance of your true condition as a sinner, and your extensive reading of current literature, has so impregnated you with erroneous views of religion, that I am afraid you will neither regard yourself as perishing with thirst, nor accept the water of life if offered you. So many rills are kept full of what the depraved mind desires, every one can fill his pitcher with nectar for the soul without going to the Fountain of Living waters, that a representation of the truth as it is in Jesus, is like piping when there is no one to dance, or lamenting when no one responds. Matt. 11: 17. John the Baptist cannot escape the impeachment of being a demoniac, and Christ, in order to be a friend of publicans and sinners," must needs bear the reproach of being denominated "a gluttonous man and a wine-bibber."—Who ever followed in the footsteps of Jesus without provoking the malice of "the scribes and pharisees?" Those who pretend to special illumination in religious matters, and can point to any number of creeds and councils for their authority, encased with accumulations of ten year's academic discipline, are the first to scoff and malign when all human dogmas are discarded in so momentous an affair as the salvation of the soul. The theologic speculations, and the extensive erudition of the pastor of Shell's Church, has made him tenfold more a child of hell, as it has given him both disposition and ability to contemn the institutions of God, and to ridicule and satirize those who observe them. To descend into the water as Christ did, and be there buried in baptism, as the Spirit enjoins through Paul, is to bring both our sanity and modesty in question with these bloated, man-taught ministers. To stoop down and wash one another's feet, as Christ did and commanded, is to awaken the utmost derision of these semi-popish pulpit-declaimers. There is not a sect or denomination in existence that does not repudiate the principles of the Brethren, because there is no sect that is willing to accept Christ so fully in his life as in his death. The bias of your mind in the direction of the errors indicated, and the all but seared condition of your affections in relation to the fundamental verities of religion, have left but the feeblest hope that this communication will compass its object. At various junctures, when it appeared as though providence were preparing the way to give effectiveness to my effort, I essayed to discharge my obligation, but somehow I have been hitherto almost unaccountably restrained. When I consider your history, and the many and great advantages you have so long enjoyed, and your ever-increasing alienation from God which has marked your life hitherto, I involuntarily shrink from setting before you the sublime and solemn motives of the Gospel, lest the rejection of this renewed overture of mercy, but sink you into deeper guilt and bring upon you more aggravated condemnation.

It is a sad fact that after reaching middle-life and past, having been favored with blessings beyond millions of your fellow-beings, mentally, physically, and socially, you should to-day be found in the ranks that contend against Infinite Holiness and Omnipotence. To reach the verge of half a century, surrounded with innumerable mercies purchased with the blood of Jesus, and yet steeped in the trivialities of sense, blind and deaf and listless to the great and grand realities of the Future Life, is a commentary on the power of sin and the deceitfulness of the human heart, which cannot be truly contemplated without a shudder. In view of all the sermons you have heard, the sick-beds you have visited, the death-scenes you have witnessed, the open graves you have seen receiving their shrouded tenants, among them some of your nearest relatives, the admonitions and exhortations given you by those who have your eternal interests at heart the unnumbered convictions of the Spirit you have felt, and the numerous calls and warning

through solemn and awful providences you have had, it is amazing, it is alarming, yea, it is fearfully hazardous that you are still an enemy to God, and an abettor of the Prince of evil.—Your life is generally accounted moral, and you doubtless take no little comfort in regarding yourself in that light; but this detracts not from the fact of your enmity to God, for Christ has classed all who are not his avowed followers with those who are in open rebellion. There is no neutral ground to occupy between the kingdom of God and the confederacy of Satan. We are on the Lord's side, completely justified through faith in Christ, or we are the vassals of the Devil, with whatever show of morality or form of godliness our iniquity may be veiled.—"He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12: 30. "No man can serve two masters." Matt. 6: 24. "Where your treasure is, there will your heart be also." 10; 21. During the war the term copperhead was the embodiment of all that was mean, treacherous, and unworthy a faithful citizen, and if you had been stigmatized with so foul an epithet you would have resented it as a most intolerable insult. I remember well that one of your neighbors was titled with this offensive appellation, which was indeed the exact exponent of his sentiments and character, but instead of glorying in it, as consistency required, he became livid with rage.—So unwilling are people to bear the name that truly indicates their character. It is not safe to designate our fellows in terms that represent the leading elements in their lives. There is no man in Union Deposit better known than yourself. Every child that can go out of doors is acquainted with your features and the salient points of your daily life. Any and every good cause that may be aided without personal consecration to Christ, finds a friend in you. Not a day passes that you do not engage in the discussion of topics that pertain to the welfare of the country at large, or the community in which you live. Not unfrequently you expatiate on the utility of measures that belong exclusively to the Church. In this way you have gained a sort of semi-religious reputation, which may possibly wear a film over your moral perceptions, and shut out the radical defection of your character If your neighbors, and all you meet were to salute you in terms denoting enmity to God, rebellion against the Majesty of Heaven, you would doubtless consider it strange and vulgar. To hear little children repeat, as you pass along the street, *there goes an enemy of God*, however shocking it would appear, and however unendurable it would be, would be expressive of nothing but the simple, naked truth. In charging you with so horrid a crime as rebellion against the Most High, I disclaim all responsibility as to the insertion of the term, or as to uncharitableness in relation to the character it indicates. If you are not holy as God is holy, if you do even the least act from a lower motive than his glory, you are a "vessel of wrath fitted to destruction." 1 Pet. 1: 16. 1 Cor. 10: 31. Rom. 9: 22. The least breach between God and the soul, the movement of but a finger against the remonstrance of conscience, severs us hopelessly from God, bolts the door of Heaven against us with the key of inexorable justice, and so defiles the inner life that the only alternative is a full committal to Christ, or "everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9. If you could be made to feel what is involved in the phrase, "enmity to God," there is a strong probability that you would make earnest and persistent efforts to change your fearful relation to Him who is a "consuming fire," and whose justice will finally consign all his enemies to "the lowest Hell." A person who has so long resisted the pleadings of the Holy Spirit, and merged into such a state of coldness, and indifference to personal religion, will be very apt to attach endue importance to any acts of benevolence and outward compliances which he may observe. There are depths in your soul which have not been reached by the Spirit of God for a long time.—You have procrastinated, wavered, and kept receding from the Fountain of life, until you seem affected with spiritual paralysis. The angel within you has taken on lineaments that reveal kinship with those "that kept not their first estate." Jude 6. Spiritual insensibility is a principal feature in the condition of the damned. And to be "past feeling" here is to be shut out from hell only by a thin veil. Eph. 4: 18, 19. 1 Tim. 4: 2. Indisposition to meditate day and night in the law of the Lord, evinces a wide separation between the soul and its Author.

When pathetic presentations of a bleeding Savior, or of a Holy God, an Avenging Judge, of the hour of death or of the day of Judgment, can no longer move the feelings, there is just ground to fear that such a person "is nigh unto cursing," and unless he speedily recover himself through the grace of God, nothing remains "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 6: 8, & 10: 27. The feelings once "hardened through the deceitfulness of sin," the spiritual eye blinded to the necessity of unreserved consecration to God, of crucifixion to the world, and living in the flesh only by the faith of Jesus, and to the fitness and relations of his institutions, it is easy to take our interest in the outward means for the advancement of religion, as a warrant for believing that we have a vital connection with the cause we support. This is the case in numberless instances. You are a ready talker, and send forth many a volume of argument in favor of measures to which you characteristically bear no other relation than the most malignant occupants of the pit. But if you speak with the tongues of men and angels, and have not love, you are nothing but "sounding brass, or a tinkling cymbal," You are, with all your persuasive eloquence, an enemy to God. If you had the gift of prophecy, and understood all mysteries, and all knowledge; and though you had faith so that you could remove mountains, and have not love, you are nothing profited, but are an enemy to God. If you bestow all your goods to feed the poor, (and who is more ready to befriend this class than yourself?) and though you give your body to be burned, and have not love, you are an enemy to God. 1 Cor. 13. God is love, and unless we are in him, and do all out of the fullness of the "love shed abroad in our hearts by the Holy Ghost," we are aliens and strangers—enemies to God. "Love is the fulfilling of the law." Rom 13: 10. And if we are not so fully surrendered to the Law-giver as to include in our purpose all that the law requires, we are the enemies of God. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. After all my concessions as to the many noble qualities that adorn your life, and the high esteem in which you are generally held, I beg you not to flatter yourself, nor draw rash and groundless conclusions in a matter of such infinite moment, but that you render a verdict according to the evidence of the Gospel, and the impartial sentence of the Supreme Judge of the world.

It is the nature of love to cling to its object, and bestow upon it the tenderest regard. Divided love unfits for the conjugal alliance, and when thus entered into, we counteract our own weal and the Divine injunction. Has Jesus your warmest and most affectionate thoughts habitually, and does your heart go out to him in grateful praise, "as the sparks fly upward?" And yet nothing short of this marks the line between enmity and reconciliation. Your power of thinking comes from God: does it also find in him its freest expression? If not, you are an enemy to God, for it is the aim and effect of the Gospel to "bring into captivity every thought to the obedience of Christ." 2 Cor. 10: 5. When serious, conscience-stirring, sin-revealing dispensations occur, awakening thoughts of the misspent past and dread future, are they not unwelcome, and do you not turn every way to avoid them? When thoughts of Eternity and the doom of the impenitent press with unwonted urgency upon your mind, bringing into view the sin-hating character of God and the sin-loving character of self, do you not seek and find relief in your cigar, the newspaper, a promenade, a resort to some place of concourse, or a nap? Have you not times without number smoked off, talked off, or slept off mpressions which, if properly cherished, would have led to Christ and Heaven? What plainer proof do we need that you are an enemy to God? Such evasions destroy the meagre chance that is left of your being saved. Has not skepticism shed its baleful poison into your heart? Have you not called in doubt the most unequivocal statements of the Word of God in relation to the destiny of the unregenerate? Have you not found it easier to sin from the thought that, notwithstanding the declarations of Christ and his Apostles, the future everlasting punishment of the wicked may be nothing but a myth? Have you not felt satisfaction in the wretched delusion that because God is love he will not deal so rigorously with transgressors as the threatenings of the Bible plainly aver? These are fearful tokens of enmity to God, and betray a hidden hell of evil in your soul which nothing can overcome and purge but Almighty power and the blood of the God-man, The Devil never invented a greater mischief than his infusion of the belief that a highly moral man is radically not so bad, not so obnoxious to the wrath of God as the most brutish, criminal, morally-loathesome wretch that ever breathed. Hell is the abode for all the enemies of God, whether they lived in the deepest sewers of pollution, or were outwardly characterized by conduct that put even many christians to shame. That an affectionate father, a kind, self-sacrificing husband, a blameless citizen, a generous donor to every call of want, should in the end be cast into outer darkness, and doomed to fellowship with the devil and his angels, is more than our modern milk-and-water religionists can admit. But Christ affirmed most solemnly that what "is born of the flesh is flesh," however smoothed and adorned with natural virtues, and that unless we be born again, through the operation of the Holy Spirit, we can in no wise enter into the kingdom of God. The Father of spirits sent his only-begotten Son to "reconcile the world unto himself," and where reconciliation is needed, enmity must exist. That you are not as bad as the majority, and that you attend church punctually and do many things worthy of commendation, leaves you still in the category of those who are insurgent against the Throne of Heaven. Bring your heart and life to that standard by which God will judge you in the final day, and then let an enlightened understanding decide whether you are in the outer court of God's enclosure, despite the palpable evidence of your impenitence, or whether the indulgence of a single sin, the neglect of a single duty, does not violate the principle that turns responsible agents hell-ward, as certainly as ten million offences. If there are any restraints or demands of the Divine law so disagreeable and irksome to you, that you labor to diminish their validity, or to avoid whatever might flash into your mind the painful light of "the world to come," you are an enemy to God, and an heir of Hell. The federal soldiers were never afraid of their own colors. If there are any duties which you know in your inmost soul are the behests of God, which you do not so much as honestly endeavor to perform, but wilfully and knowingly neglect, you are an enemy to God, con

certing with the Devil in his malignant efforts to defeat the purpose of God in Christ. If you are addicted to any favorite sins which you know full well that God has forbidden, which merit his wrath and will certainly suffer it if not abandoned, which are yet so pleasing to you that you daily or occasionally indulge them in defiance of warning and in mockery of persuasion, you are undeniably convicted by irresistible evidence of being an enemy the Great and Dreadful God. If you demur at the law that requires you to love your enemies, to bless them that curse you, to do good to them that hate you, and to pray for them that despitefully use you and persecute you; if smitten on the right cheek and you cannot turn the other also, if any man sue thee at the law and take away thy coat, and you cannot let him have thy cloak also, if you cannot forsake all that you have, and hate even your own life, you are an enemy to God, and if not brought in time to love and obey the opposite principle, your judgment will be in accordance with the demands of eternal righteousness that empaled Jesus on the cross, and overwhelmed his body and soul with the measureless wrath of God and the unspeakable terrors of Hell. Culture and polish the old carnal nature as you will, varnish it ever so dextrously with a dilution of semi-religious mixture, you are under condemnation, and are travelling the road that had been trodden hard by feet that now welter in the fiery waves of perdition. Enlightenment through human wisdom, the efficacy of a joy-diffusing philanthropy, uninterrupted endeavors, in the name of religion, to attain the highest perfection of character on the basis of our inherent powers, are utterly futile in the matter of preparation for the judgment and fellowship of God. You may put new wine into old bottles all your life through, and have in some respects the flavor of a saint, in the end the bottle will burst, the wine will spill, and both soul and body will perish in Hell. You are so loth to admit the entire repudiation of the old man with all his giant capacities and splendid attainments, that you are not aware that daily you are occupied in sewing new cloth upon an old garment. Sin is no trivial thing. No other atonement would answer but the immolation of the Son of God. The frown on Jehovah's face could not give way to a smile before the death-agony rent asunder the soul and body of his Son.

So hateful is sin to God. And you still continue to live in it; daily crucify your Redeemer afresh. Why persist in your rebellion against the Almighty? Why will you die? Can the love of Jesus not melt you? Can the fear of Hell not terrify you? "It is a fearful thing to fall into the hands of the living God!"

C. H. BALSBAUGH.

Wesley's Habits.

The following selection was taken from a waste leaf of the "American Phrenological Journal," and is supposed to have been the language of John Wesley. Does it not speak well for Temperance and godliness.

"I this day enter on my eighty-fifth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet, by 'the rush of numerous years!' It is true, I am not so agile as I was in times past: I do not run or walk so fast as I did: My sight is a little decayed. My left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple, (occasioned by a blow received some time since,) and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism. I find likewise some decay in my memory, with regard to names and things lately past; but not at all with regard to what I have read or heard, twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell, taste or appetite, (though I want but a third of the food I once did,) nor do I feel any such thing as weariness, either in travelling or preaching. And I am not conscious of any decay in writing sermons, which I do as readily, and I believe as correctly as ever.

To what cause can I impute this, that I am what I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein: and next, subordinately to this, to the prayers of his children. May we not impute it, as inferior means: 1. To my constant exercise and change of air? 2. To my never having lost a night's sleep, sick or well, at land or sea, since I was born? 3. To my having sleep at command, so that whenever I feel myself almost worn out, I call it, and it comes, day or night? 4. To my having constantly, for about sixty years, risen at four in the morning? 5. To my constant preaching at five in the morning, for above fifty years? 6. To my having had so little pain in my life, and so little sorrow or anxious care? Even now, though I find pain daily in my eye, temple, or arm, yet it is never violent, and seldom lasts many minutes at a time."

For the Companion.

Christian Deportment at Church.

Other subjects are presented to the mind, but the above seems to demand the most attention. Allow me in the first place to urge a preparation of the mind, as well as the body, before leaving home for the solemn duties of the day. And upon arriving at the place appointed for meeting, we should have a smile of gladness, and a word of comfort for our brethren who have enlisted in the cause of our Master. Those, too, who are not in fellowship with God should not be overlooked. We should not fail to express our pleasure at seeing them there. In conversation with our friends we should not become so absorbed in any subject as to loose sight of the object of our coming together. Upon entering the door of the sanctuary, our hats should be uncovered, that a prayer may ascend the hill of the Lord imploring the presence of God on the occasion. Upon taking our seats we should be composed, and not turn our heads at every opening of the door. In singing our hearts should be engaged as well as the vocal organs. When united in prayer our position should be on our knees, whenever circumstances will admit. To whisper, sleep, or turn leaves of hymn books, during sermon, is not becoming a christian believer. And to our dear brethren who indulge in the use of tobacco, I would say, by all means refrain from it while in the sacred temple. After the conclusion of the exercises it is equally important that we observe order. Loud talking in the church, should be avoided.

B. F. KITTINGER.

Gettysburg, Pa.

For the Companion.

The Ministry—The Lord's Need.

Not being able to attend my appointment today, I thought I would not let the day pass without "one line at least." As I sat in my chair my mind was directed to a circumstance recorded in Mark 11: 1, 11. It speaks of Jesus sending two of his disciples to a certain village where they would find a colt tied, "whereon never man sat." They were to loose it, and bring it to him; and if any person would inquire why they loose it, they were to say "that the Lord hath need of him." An application of this to the subject heading this article may not be foreign. Since our Lord has withdrawn his bodily presence from the Church, the power and privilege of sending belongs to it, though the direction is by the spirit and power of the Lord, to accomplish his purposes. When the Lord has need of one to do some work in the Church He directs by his spirit two disciples, generally ordained elders, to go to the village over against them, that is some neighboring branch of the Church, to loose a colt "whereon never man sat," for before we are legally authorized to do certain things, we are practically tied. Any inquiry why this is done, is to be answered by "the Lord has need of him." What that need is we are not to inquire. This should still every murmur. Satisfy the curious, and incite to a vigorous discharge of every duty. Very often no other reason can be given for God's dealings with his children, than "even so father for so it seemeth good in thy sight." Sometimes brethren are thus loosed who greatly wonder if it was the directions of the Lord, seeing they are wanting in so many respects, and unable to meet the desires of many, and feel unable to cope with spiritual wickedness in high places. But the Lord has need of you. That need may not be the world's desire. It may not be in the front. Soldiers are needed in the camp while the contending armies are in the field. Some are needed to look after the sick and the dying. The Lord has need of you in the sphere in which he has placed you, and the means that he has placed at your command. Has he endowed you with a bright and shining intellect? Then go and meet error on the same platform. Do you lack excellency of speech, and make appologies like Moses "I am not eloquent"—"I am slow of speach," go then to the humbler walks of life, for such excuses will not do. The Lord in reply to Moses said: "who hath made man's mouth? Now therefore go and I will be with thy mouth, and teach thee what thou shalt say." But remember you are loosed and do not stray out of the way. When Jesus was here himself and called men to minister in holy things, he called them from the illiterate, and those of humble occupation. Several reasons might be given why he did so. They were not learned men and could not be supposed to speak their religion by art or talents. They were not men of wealth and could not bribe men to follow them. They were not men of wealth and office and could not compel men to believe. He designed his religion to be voluntary, and he selected such men that would make self-sacrifice, and hold the conditions of salvation up in the original lustre. "They were plain men—men of good sense and fair character, of great honesty, and with favorable opportunities of ascertaining the facts to which they bore witness. Such men every body believes, and especially when they are willing to lay down their lives to prove their sincerity.

The office of the minister is a holy one. He is to lead the flock, not *drive* it. He is to be an ensample of the flock, and being flesh and blood as other men are, and subject to like passions as others, and walking through a sin-disordered world, breathing a demoralizing atmosphere, and having more care and training, and difficulty thrown in his way than others, "who is sufficient for these things?" They need the meekness of Moses, the patience of Job, the zeal of Paul, and the full measure of the Lord's Spirit. Having these, or striving by fasting and prayer to have them, will prepare the minister to exert a salutary influence over the flock in leading them in paths that they have not known. This will be far better, and reach nearer the Lord's need, than an empty sound of unhallowed love, which is now so much associated with the christian ministry. Popularly they must be trained first to be elegant in their manners, genial and social, ready for the enjoyment of any company, and in two many cases the Lord has not loosed them, and they are minus piety, and in short

pure religion itself. Ministering in holy things will not make men holy.

The way for the minister to be successful in doing the Lord's work, is to give heed to the Lord's directions. The Lord's instructions to Joshua may be beneficial to the minister, remembering though, that he lives under a different dispensation, and should take heed to a different law. "Only be thou strong and very couragous, * * * * this book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." An evidence that the minister is sent by God, is that he shuns not to declare the whole counsel of God. The Savior says: "he whom God has sent speaketh the words of God; for God giveth not the spirit by measure unto him."—Jno. 3: 34.

JAMES A. SELL.

McAlavey's Fort, Pa.

A Few Words of Encouragement

TO THE YOUNG WHO FOLLOW NOT AFTER THE FASHIONS OF THE WORLD, BUT ARE CLOTHED IN HUMILITY.

Dearly beloved! I am rejoiced to know that in this age of folly and fashion there are yet a few young persons who have the courage to not be led away by the foolish, haughty, and ever-changing fashions of the world As we are but few in number let us be strong in spirit. "If God be for us, who can be against us?" Romans 8: 31. Yes, if we dress ourselves according to the standard of humility, and receive the approbation of the Lord, let the servants of Satan—all the gay and fashionable—laugh at us, or shun our company as beneath them. Let us be bold to follow in the footsteps of our Lord and the holy apostles. Let us respect the example of our beloved elder brethren who have gone before us. Let us despise the gaudy trappings of Satan's subjects, and never stoop so low as to follow them, even in matters of dress, rather than Christ. We know that if we follow our Lord here, we will receive a crown of glory, and beautiful white robes, hereafter. Oh! could we but see the beauty of the saints in heaven, I doubt not but that it would so entrance our minds, that we would be willing to sacrifice all present adornment for the adornment which they have.

Christ hath said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. 5: 3. Surely if we esteem the praise of men more than the blessing of Christ, we cannot expect to receive that blessing But there is one thing I would have you remember; that is, that a plain garment without an humble heart is like faith without works. I believe that a plain garment sometimes covers a proud heart, but I very much doubt whether a gaudy garment ever covers an humble heart.

Now let us take courage and travel on in the valley of humiliation, knowing that it is the road our Savior traveled, and that it leads to the beautiful land, where we shall be clothed in white, play on golden harps, and obtain a crown that fadeth not away. That we may all prove faithful is the desire of your brother and friend,

CYRUS WALLICK.

Breedsville, Mich.

For the Companion.

In Memory of a Departed Infant.

The death of a little child is, as it were, a benevolent event. It is benevolence to the parents, and also to the child. Its removal so early, is an evidence that God loves it and is ready to save it from the snares of this vain and wicked world. If you should see your child walking, in unconscious mood, along the bank of some dangerous, steep, or into a nest of vipers, you would take her away. Yes! the impulse of your heart would be to save your child and at the sacrifice of your life. God knows to what influence your offspring will be subjected. He knows what chilling winds will blow upon them, and what physical and moral dangers lie in their path. Not in anger, nor in hatred, but out of the purest love. He sends some guardian spirit gently and sweetly to strike off the fetters of earth, untwine the arms of your child from your neck, and bear her away in triumph to his own abode. Could parents reflect long enough to comprehend this sacred truth, much of the misery which is occasioned by the loss of children, would be obviated. Many who are thus called to mourn, forget every thing but their loss. They lose sight of God, and heaven, and the welfare of the departed one, and fall down in despair, destitute of all the cheerful and comfortable assurances which God has given for such occasions. How natural and yet how unwise this is! what sorrows! what clouds! what darkness! all in consequence of neglect or an unwillingness to receive the precious truths of the Holy Scriptures. The benevolence of God does not shine out more clearly in the health and life of one of your children then in the death the other. But it occurs to me that I may be arguing our premises which all will not admit, and may be told that all the children who die would not probably grow up great sinners, or great sufferers, should they live. Well, admit this, and more than this. Admit that the child you mourn would, had she lived, grown up loved, honored, and happy. Admit that she might have been placed in the most fortunate earthly position, and what then! is not heaven better than earth? The society of God better then the companionship of men? Removed from the highest earthly honors to the glories of heaven, is not death a glorious triumph? Do any who have buried children read my words? your little ones are safe on high—with God. They weep not, they suffer not, they sin not. Like the insect which you once saw in the chrysalistic state, but which has changed its groveling form for one of beauty, so your little child has broken the chrysalis of time, and spread her wings, and upward flown into the clear light and joyful liberty of heaven.

JOHN NICHOLSON.

Moultrie, Ohio.

LEISURE is sweet to those who have earned it, but burdensome to those who get it for nothing.

MISCELLANEOUS.

To Correspondents.

Selected by J. A. Sell.

Whatever you have to say, my friend,
Whether witty, or grave, or gay
Condense it as much as ever you can,
And say it in the readiest way;
And whether you write on rural affairs,
Or particular things in town,
Just take a word of friendly advice:
Boil it down!

For if you go spluttering over a page
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through.
So when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down!

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let them be crisp and dry.
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then
Boil it down!

For editors do not like to print
An article lazily long;
And the general reader does not care
For a couple yards of song.
So gather your wits for the smallest space
If you'd win the author's crown;
And every time you write, my friend,
Boil it down!

Reproof.

Is it a great mistake to suppose that reproof and fault-finding are one and the same thing. A fretful, peevish spirit is the impelling power that causes people to find fault. But reproof comes from a higher and nobler source. It originates in a desire to benefit the wrong doer. It is never the result of ill temper. It is the work of a faithful friend. Fault-finding is from the spirit of the devil, but reproof is inspired by the Spirit of God. We cannot dispense with reproof. A church in which reproof has no place is a church asleep in sin.

We can make progress heavenward only by constant instruction in those things that reveal our faults, and by constant effort to heed such instruction. Reproof wisely administered is the most salutary kind of instruction. We wish to appear at the last day in white raiment. The present time is devoted to the washing process. Reproof is the calling of our attention to the spots and stains that are still found upon our raiment. We may, indeed, deeply regret the existence of the stains, but we should be foolish indeed to be displeased with him who tells us of their existence. Yet many persons are ready to answer the reproof by saying that they are no worse than most others; and that they are even as good as the reprover. And with this thought they settle down in listless inaction. Not so with a disciple of Christ. He can never rest till he knows that the fault to which his attention has been called has been put away. Even if an enemy, with a bitter, scoffing spirit, shall tell him his faults, he will learn the unpleasant truth only to be profited thereby. This is one grand reason why so great a difference exists in the professed disciples of Christ. Some lay reproof to heart and profit by it, others resist or neglect it, and cleave to their old sins. Those who profit by reproof will certainly overcome.—Those who despise it will perish in their sins.

The Strong Arm.

"Hold on! hold on!" was the strong ringing cry from the old voyager's lips, as amid the rolling and pitching and tossing of the storm, his life-boat neared the desired port.

"Aye! aye!" was the sturdy response Only from one little voice, away in the storm, came the cry, with the sadness of despair in it, "I can't, I can't hold on!"

Another instant and the captain's arm was around the trembling child, and he was safe.

So, often, the strong Christian says to the little one, weak in faith, Hold on to Christ! But the cry goes up, "I can't! I can't! Hold me! save me! dear Jesus, or I perish" And our blessed Captain's strong loving hand is stretched out to rescue the fainting one.

Ah! this is a blessed thought, a thrice blessed truth, that when weary and worn and weak with life's tossing and tempests, with no more strength even to hold on to our only hope of safety, there is our Captain, not only strong, but willing to save, in whose mighty arm and blessed love we may gladly rest, with the trustfulness of a little child.

Never forget this, trembling child of God; if you can't hold on to Jesus, send but one heart-cry to him, and his arm will surely encircle you.

The hand that holds the waters in its hollow, that cares for the sparrow and clothes the grass of the field, is a resting place, large and strong, tender and loving enough, for all who seek its refuge.

"The Richest Boy in America."

The papers are telling about a boy in New England, fourteen years of age, who is supposed to be the richest boy in the United States, because he has a great deal of money. To our mind the richest boy in America is the one who is good-hearted, honest intelligent, ambitious, willing to do right. He is the one who loves his mother, and always has a kind word for her; who loves his sister or sisters, and tries to help them, and regards them with true affection. He is the boy who does not call his father the "old man," but who loves him, speaks kindly to and of him, and tries to help him as the hairs of old age gather fast upon his brow.

The richest boy is the one who has pluck to fight his destiny and future. He is the one who has the manhood to do right and be honest, and is striving to be somebody; who is above doing a mean action—who would not tell a lie to screen himself or betray a friend. He is the boy who has a heart for others; whose young mind is full of noble thoughts for the future, and is determined to win a name by good deeds. This is the richest boy in America. Which one of our readers is it?

This boy we like; we would be glad to see; would like to take by the hand and tell him to go on earnestly, that success might crown his efforts. And if he is a poor boy, we should meet him at the threshold, bid him enter, and give him good advice, well and kindly meant. That other rich boy in New England, we don't care anything about, for there are fools and snobs enough to worship, flatter, and spoil him.—*N. Y. Paper.*

A Cup of Cold Water.

Many deceive themselves by imagining that if they possessed affluence, they would do great things for Christ. They would build churches, support missionaries, endow schools of the prophets, and aid the poor by thousands. Christ requires that our benevolence should be, not according to that which we have not but according to that we have. It is the hearty expression of love and duty that he requires, whether this be accompanied by the widow's mite, or the greater gifts of the rich. Even a cup of cold water, given for the temporary refreshment of one of the humblest

of his disciples, will not lose its reward. Inasmuch as we show favor to one of the least of his disciples, because they are disciples, we do it to him ; and there are none so poor, or so obscure, that they have not the means of testifying their love to him if they really possess it. If we cannot gratify the feelings of our hearts by feeding the hungry, and clothing the naked, we can surely afford a cup of water to the thirsty in the name, and for the sake, of our Lord.

Detached Thoughts.

By anticipating the storms of winter, we provide for its necessities ; so by anticipating future judgments, we realize the protection of God.

If we have a style of dress, or deportment, for ourselves and for the church, which we lay by, adopting another for our intercourse with the world, there is danger of being considered as traitors to the cause of truth.

There is danger of sometimes being too much affected by little things ; there is still more danger of considering our own faults as small, and oth ers great.

By inviting the Lord Jesus to take possession of our hearts, we prevent Satan from taking control of them.

It is a great virtue to take the trials of life, not merely with patience and fortitude, but pleasantly, as though we looked beyond them.

Fear of the world keeps many from the service of God ; but the fear of God keeps a few from the service of the world.

It is fickleness to justify that in our conduct which we repented of yesterday.

If we pray for God to save us, let us not be hurt at the means he takes to do it for us

To avoid low spirits, go to doing good.

Parents should never be fretful towards their children, or to any one, nor allow them to be so towards each oth er, or toward any one. This would prevent a host of evils.

To be wisely sensitive is a virtue ; to be unwisely sensitve is a vice.

Respect for our cotemporaries goes far toward securing our own safety and usefulness and happiness.

Thou shalt not kill.

Confess Christ.

Some years ago, I met somewhere the statement of the case of a daughter, who was unwilling to confess that her mother was her mother, which is in point here. When the daughter was an infant, the mother was obliged, on a certain occasion, to leave her children at home while she went to her neighbor's for some necessary purpose. As, however, she returned, she saw, on approaching the house, that flames were bursting from the doors and windows. She hurried to the house, and found from bystanders that her infant child was still within. She immediately started to enter, but those standing near her, prevented her, telling her that certain death would be the consequence. But she escaped from their hands and rushed into the door and soon found her child where she had placed it. She wound it up in a covering and soon the little one was safe, but the mother was most shockingly burned. For many months she vibrated between life and death, and at last her vital powers overcame the effects of her injuries, and she was restored, but an object terrible to look upon. Twenty years after this, the infant, now a young woman, was asked one day by a stranger who that was, who was so terribly deformed. But the daughter was ashamed to confess that it was her mother ? Was her unwillingness to confess, nothing ? Was it not a crime against her mother and her mother's love ?

There is something similar to this in the manner in which men are disposed to treat Jesus Christ, the Savior of the world. Thousands who confess that He is the great benefactor of man, and that there is nothing that has so blessed the world as His religion, are unwilling to enroll themselves as His followers, and acknowledge Him as one whom they are bound to honor and adore. As the young woman was ashamed to say, "This is my mother," so they are unwilling to say of Him who hung upon the cross, and whose "visage was so marred more than any man," "This is my Redeemer and my King, and I will serve and adore Him forever."

"I have Girded Thee."

If there is anything that will seem wonderful to us in eternity, it will doubtless be the way the Lord has taken to gird us for the work he has set for us upon earth.

Here he led us for months in the hard way of trouble, hedged us in on every side, until in despair, we cast ourselves wholly on his arm for succor

Then he brought us down to the grave's mouth and bade us stand there, until our souls were impressed as they never had before, with the worth of souls, the vanity of the world and the reality and nearness of eternal things.

Then he brought us out "into a large room," and showed us our work. Most of us are unconscious of this training process while it is going on. Like Cyrus, God might say of us, "I have girded thee, though thou hast not known me."—Long before we knew Jesus as our Savior, this girding began. The very place of our birth, all our earthly surroundings, and especially our earthly trials and sorrows, did their part to fit us for our future position. How this thought ennobles even the humblest lot. It is God's plan to fit that soul for just the good work he calls it to do.

How it will cheer us in suffering to remember that it is a most important element of the Lord's girding. We learn more often in a single week of such experiences, than in months of unclouded sunshine.

"Nearer, my God, to thee,
Nearer to thee ;
E'en though it be a cross
That raiseth me."

Anything is gain that brings us nearer to his heart of love.

Let us watch daily the unfolding of his life-plan for us, and see in every incident, whether dark or light, his hand of love. Let us walk with our hand in his, taking up every duty moment by moment. One opens the gate for the next, and if we pray and work in this manner we shall seldom be at a loss to know what God calls us to do.

No vice more easily than lying, stupefies a man's conscience. He who tells lies frequently will soon become an habitual liar, and will soon lose the power of readily distinguishing between the conceptions of the imagination, and the recollections of his memory.

YOUTH'S DEPARTMENT

Selected by F. G. McNUTT.

He that Overcometh.

Oh, glorious promise sure reward,
To those that overcome—
They shall be ever near the Lord;
With thee they reign at home.

Clothed in fine raiment white and fair
Before the throne on high,
Thy gentle hand shall wipe the tear
From every sorrowing eye.

A pillar in the temple, Lord,
Name in Jerusalem,
The City of the living God,
To those that overcome!

To sit with Jesus on his throne,
And go from thence no more,
To call that blessed land my home,
The golden crown to wear!

No sorrow there, no change there,
Nor shall I thirst again;
For none who reach those mansions fair
Shall e'er know aught of pain.

No scorching heat from midday sun
Shall ever on them light:
For he who sits upon the throne,
Is that fair City's light.

Nor eventide, shall close around,
No night is ever there;
Day is forever round the throne,
Within those mansions fair.

The promise is unto us all—
To all that overcome,
To reign with Jesus in that land,
In that eternal home.

Fruits of Obedience.

"CHARLIE, come in,—I want you," said a sweet, womanly voice to a little boy who was playing marbles on the side-walk in front of a nice brick house.

Now Charles was very busy, and in the midst of a delightful game.—He wasas happy as could be. To quit his play then was like quitting the table when half through dinner. Would he obey? We looked with interest to see what he would do.—What would you have done?

Charlie, "Yes, mother," and picking up his marbles started off with a smiling face and a bounding step up the side yard and in at the end door of the house. A fine boy that, I thought, as I looked after him. I wonder who he is? What a beautiful thing it must be to have a little boy or girl that will mind at once, and with a happy, loving heart! I wondered what would become of that boy, and wished to see more of him and learn his history.

I used to walk past that house every week, and always thought of that blue-eyed, light haired boy. The thought of him made me happy. I saw a great many naughty children. Once I spent two or three days in trying to find a naughty boy who ran away from his home and overwhelmed his parents with grief; and when I found him, some one had stolen his coat, and hat, and bundle of clothes, and all the money he had. Once I chased after a truant boy and girl for several hours, and at last, late at night, found them in the woods, wet through, cold, and frightened almost to death. They had disobeyed their mother and gone to play instead of going to school, and both of them were sick for several weeks in consequence of their folly and exposure.—A boy that minds—he is a jewel.

I had been in business a year or two, and in that time had had several boys; but it was next to impossible to find one that would mind. At last I was quite out of patience, and I determined that I would have no one who could not bring the best recommendation and stand the closest test. Several applied for the place, but no one suited us. At last came a blue-eyed, flaxen-haired youth of twelve years, with a bright, honest face. There was something engaging in his aspect. Had I seen him before? What is your name?

"Charlie Warren, sir. I live in Franklin Street. My father is a carpenter, but is lame now, and can not work, and I have got mother's consent to go into a store, if I can find a place.'

It was the very Charlie whom I had seen playing at marbles. I remembered the circumstance, and knew that he would mind. I did not need a recommendation for him, but gave him the place, and twice as much pay as I had promised to give.

Charlie came to work on Monday morning. It seemed hard for him the first week of work, but he behaved like a man. The boy in the next store came in and made his acquaintance. One morning I heard two of them trying to persuade Charlie to go off with them down on the wharves in the forenoon and see a boat race that was to come off. "No," said Charlie, "mother told me to mind my business, and I am paid for staying here, and don't think it right to go off without my employers knowing it."

That was a brave word, and I thought more of Charlie than ever.

That was ten years ago. He has been with me ever since, and proved to be the best clerk I ever had. Yesterday we put up a new sign, and on it, in large gilt letters, was Charlie's full name. The store is his own. He is now a prosperous, promising young man, and if he lives will be a rich, honored man. And all this because one bright morning he minded his mother when she called him. From such little things do great results come. Always mind, and it will be always well with you.

This Hand Never Struck Me.

A little boy had died. His body was laid out in a darkened, retired room, waiting to be laid away in the cold, lone grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing upon the face of one so beloved and cherished, the little girl asked to take his hand. The mother at first did not think it best, but as the child repeated the request, and seemed very anxious about it, she took the cold, blood less hand of her sleeping boy, and placed it in the hand of his weeping sister.

The dear child looked at it a moment, caressed it fondly, and then looked up to her fond mother thro' her tears of affection and love, and said:

"Mother, this little hand never struck me!"

What could be more touching and lovely?

Young readers, have you always been so gentle to brothers and sisters, that, were you to die such a tribute as this could be paid to your memory? Could a brother or sister take your hand, were it cold in death, and say, "This hand never struck me."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger: I am again permitted by the kind providence of God to give the readers of the *Companion* a few items of Church news, from this part of North Missouri.

Our Communion meeting closed a few days since, being held on the 25th and 26th of Sept. It was truly a feast of enjoyment, and we have been strengthened; our souls have been fed

with the bread of life, and it seems as though we can never be thankful enough to our kind Benefactor for permitting us to enjoy the blessings of that good night. There were many things impressed on my mind that can never be erased from memory; and in the future I shall look back with exquisite pleasure to its many hallowed reminiscences. While seated at the Communion board I looked around, and I imagined I could see vacant seats. I thought of those dear brethren and sisters who were deprived of the pleasure of celebrating the redeeming love of our blessed Savior. There were some brethren and sisters in this arm of the Church that were deprived of that privilege on account of afflictions. Oh! what a responsibility it is to commemorate the death and sufferings of our adorable Redeemer. And how careful we ought to be to have clean hands and a pure heart, and be impressed with deep solemnity.

The ministering brethren from a distance were Elder George Witwer and brother Wm. B Sell, from the Hamilton branch, Caldwell Co., and brethren D. D. Sell and Gibson, from Smith Fork, Clinton Co., and several other brethren and sisters from adjoining counties. The ministers labored very faithfully while they were here, although their stay was rather short. Brother Witwer delivered an excellent sermon on Sunday morning, from the words "Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1. Other brethren bore a few words of testimony. Then the morning services closed, after which dinner was prepared. After dinner came the parting time. And O, how hard it was to give farewell to those that we so much desired to remain with us longer. And if we no more meet on this side of the grave, if we are faithful we have a promise of meeting on the banks of sweet Deliverance, where we will partake of the joys that await all the people of God. How sweet and comforting is this thought.

LOUISA J. BASHOR.

Brother Henry: Thinking that a little church news might be acceptable to the readers of the *Companion*, I will give a short sketch of our proceeding at James Creek. Our Communion Season is past, and we feel both benefited and instructed. Our Ministerial representation from sister Congregations were unpleasantly small, however, we had good, and efficient help. Brethren H. R. Holsinger, and Samuel Cox from Warrior's Mark, and the Clover Creek brethren kindly came to our assistance and labored faithfully for us. The result was, we had a very good meeting. After our exercises were over in the church, our brethren Holsinger and Cox, kindly consented to go with us over to the Branch, and preach for us. We had four meetings, the first being on Saturday evening. Brother Cox took the lead. His subject—was "Repent and be converted that your sins may be blotted out, when the time of refreshing comes from the presence of the Lord". His discourse was not what might be called theoretical but something like taking the sinner by the hand, and saying, Oh dear sinner! Will you not come to Jesus? We believe that many were made to feel in their very souls to respond—yes we will come. On Sabbath morn brother Holsinger, spoke from the words "There remaineth, now, therefore, no condemnation," &c. His remarks were so plain, and yet so effective that sinners could not resist. The condemnation became so terrible, that many were made to fear and tremble, and two precious souls volunteered to enlist under the banner of King Jesus, and fight in the army of the Lord of Hosts, while others were almost persuaded to be christians; and we fondly hope the time will soon come that they will be altogether persuaded, and travel with us to the Zion of our Lord. On the whole, by the grace of God the labors of our brethren was a success, and if we, as yet, have not seen all the fruit, may it be like bread cast upon the water, that may be seen many days hence. May God abundantly bless them for their labor of love.

H. B. BRUMBAUGH.

Brother Henry; Inclosed please find one dollar which apply to your own use, as I see that there are poor sisters and brethren making, statements that if they could afford it they would like to have the *Companion*, and I see that your liberal hand does not withhold the same from them.—So I thought it my duty to throw in my mite to encourage you a little in this good cause. I am aware that many calls of this kind must curtail your income or profits, and as we have an abundance of every thing we owe the Lord something for his continued favors, for we must all confess that it is not on account of the much good we have done, but alone through the mercy and kindness of God that we are thus favored. How thankful we should be that we can enjoy the privilege of doing some good in spreading the glad tidings of the gospel. I must some times think that all our prayers and efforts of serving the Lord are all in vain when we withhold the very means that God has blessed us with, from year to year, appropriate to the cause of Christ in spreading his gospel. This is a means through which we can all do some good to the brethren, sisters, and friends. Not by words, as some have the gift, but every brother and sister that has the means to contribute, can do that much for God, and these small contributions may do much good applied in the proper spirit. I for myself, think much of the *Companion*, and find much good reading in the same. Still with all the good reading and instruction given by our beloved brethren, I must sometimes come to the conclusion that brethren argue some points of scripture in the spirit of carnality. Now, brethren, this should not be so among us.—These brethren that have the gift of explaining and presenting scriptures should confine themselves to the entire cause of Christ, and not allow the adversary any room to dictate. Some might infer from this that I had concluded they wrote or acted under that improper motive. This is not my conclusion, but I believe that much ill feeling might be avoided, and still present our views on disputed points of scripture. Brethren try and argue and exchange sentiments in love, for we read that "love is the fulfilling of the law of Christ." Then let us all confine ourselves to that law, and not wound the feelings of our brethren, and labor for the good of our children and the world at large. Let a union of spirit and sentiment be proclaimed through the medium of the *Companion*. Always try to encourage one another, for we can read that the strong is to bear with the weak, so that if a brother does not quite see as we can, try and gain him through love, and only in love.

ISAAC BARTOW.

Millerstown, Pa.

Brother Holsinger : Having some leisure moments, I will drop you a few lines in obedience to the request of the brethren and sisters, who desired I should give a few notes of my journey West and East, in the *Companion.*

I left home the 13th inst, and am now on my way to Cincinnati, Ohio, from whence I expect to go to the r ethren in Hocking county then to the Miami Valley, and on westward. I should have liked to set out earlier in the season, so as to have gotten around during the communion seasons ; but owing to the "ripening harvest" of precious souls in the church district where I live, and other unavoidable causes, I thought it prudent to defer my contemplated visit until this period.

The work of the Lord is moving along in Fayette county, W. Va. My labors there for the past seasons have been active and laborious, but the Lord be praised for his blessings attending the same. To him is all the honor and glory due, for causing souls to come so far to a knowledge and love of the truth as to embrace the same. Within the last three or four months, something like 30 souls have been added to the church by baptism in Fayette county ; near one half of them are converts from the Mission Babtist Church, consequently there is a great cry of persecution heard in the Babylonian Camp. Hot indeed, has been heated the "furnace" of persecution, but I trust every child of God, like the Hebrew children, will come out without so much as the "smell of fire" upon them.

Of the time I expect to be in Pennsylvania, I will try and give timely notice. Brethren and sisters remember me and the cause we have espoused at a throne of grace in fervent prayer.

Yours in love.

J. S. FLORY.

CAREY Ohio }
October 14th }

Brother Holsinger : I made my last point yesterday evening, and will commence preaching here this evening.

The meetings in Dark county were as follows : October the 9th meeting at Webster, Oakland Church. The next day at 10 and 3 o'clock at the same place. Evening meeting at the Harris church. These were all the meetings in Dark county. They were well attended, the congregation being chiefly members. The 11th, we went to upper Miami, to a Love-feast. This meeting was largely attended, and good order.

I am in the enjoyment of reasonable good health. On the 22nd I expect to be at home Yours in love.

GRAYBILL MYERS.

Brother Holsinger : I, in company with brother Byers and brother Mountz, attended the Communion meetings at Redbank, Cownshanoc, and Plum Creek. Two accessions at Redbank, and four at Cownshanoc. Good order characterized all our meetings, except the meeting at Cownshanoc, there was some little disorder. The Brethren and Sisters in the churches above named, appeared very much revived during our stay with them. I feel assured they are pressing forward to the mark of the prize of our high calling in Jesus Christ. They have their Sunday Schools and prayer-meetings in good order. May God bless them in every good work and also in return for their hospitality and kindness which they conferred upon us while with them "Grace be with all them that love our Lord Jesus."

JNO. NICHOLSON.

Moultrie, Ohio.

To Our Correspondents.

D. S. Caylor, Greentown, Ind. We have examined and found that the paper is being sent from the Office. We may not have acknowleged the money received, but cannot account for the cause of the paper not being received.

Wm. Bailey, Raleigh Courthouse, W. Va., The money was received but your order was overlooked. The books are now sent.

ENIGMA No. 6

I am composed of twenty-nine letters.

My 21, 9, 20, 5, 13, 11, 4, is a Book of the Old Testament.

My 14, 19, 3, 2, 13, is a Book of the New Testament.

My 4, 23, 22, 28, 24, is a City of the Old Testament.

My 18, 6, 29, 12, 25, 20, is a River of the New Testament.

My 16, 9, 12, 28, 22, is a King of the New Testament.

My 24, 28, 13, 17, 4, is a Writer of the Old Testament.

My 13, 15, 23, 12, 7, is a Bird of the Old Testament.

My 12, 8, 5, is a Grain of the Old Testament.

My 1, 17, 9, is an Insect of the Old Testament.

My 10, 19, 27, is a Fruit of the Old Testament.

My 26, 11, 12, is a Tree of the Old Testament.

My whole is a command of the Savior.

MARRIED.

By J. A. Sell at his residence in Mc Alaveys Fort, Huntingdon Co. Pa., Oct. 13th, H. T. STIFFLER to CLARISSA HARPSTER both of Canoe Creek, Blair Co., Pa.

DIED.

In the Limestone congregation Washington county, Tennessee. September 12th, Sister ANNIE GABY ; aged 58 years, and 29 days. She was a member of the church for near 30 years. Funeral services by the writer from Hebrew. 4 : 9.

In the Knob Creek congregation, same Co, Sept. 17th, Sister MARTHA WHITLON, aged 26 years. She leaves a husband and 3 little children to mourn their loss. Funeral services by the writer from John 11 : 24, 25.

In the same congregation , September 24, Sister SUSANNAH KLEPPER ; aged 72, years. Her disease was that of dropsy. She leaves a large connection to mourn their loss She was a faithful sister for many years.

Funeral services by Elder H. Swadle and the writer from 1st Corinthians 15 : 55.

F W DOVE

At Lina Lexington, Bucks Co., Pa., Oct. the 4th, FRANKLIN HARLEY, son of Jacob S, and Sarah Harley ; aged 27 years, 7 months, and 23 days.

He suffered much from Epileptic fits for more than 17 years. Funeral services by brother S. Harley and others.

JACOB S. HARLEY.

In the West Branch church, Sept. 30 th Sister BECCA MARY HENRY ; aged 29 years 5 months, and 11 days. Her sufferings were great, but, having resigned herself to the will of God, she died in peace. She leaves one child, and a great many friends to mourn her loss. They need not mourn as those who have no hope. Funeral services by brother M. Emmert and others, from Thes,. 14 : 13.

MARY A. DIEHL.

Visitor please copy.

October the 8th in upper Miami District, Miami Co., Ohio, our old brother DANIEL GUMP ; aged 72 years, 1 month and 3 days.

He has left a bereaved widow, eight children and a great many grand-children to mourn their loss. But not as those who have no hope. He was a faithful member for many years, and was highly respected by his neighbors. Funeral occasion improved by brother H. D. Levy, and brother John Kadvolider, from St John 11 : 25. 26.

H. H. ARNOLD.

LIST OF MONEYS received, for subscription, books, &c.,

Hannah Knauff, Covington, Ohio.	1.50
H. H. Arnold, Dayton, Ohio.	1.05
Daniel Achenback, Arcadia, Ind.	1.50
Annie V. Price, Oregon, Ill.	1.25
Joseph Zook, Unionville, Iowa.	6.85
Noah Blough, Mt Carroll, Ill.	1.50
C. K. Gaecho, Noblesville, Ind.	1.50
Jos. Bechtel, McConnelstown, Pa.	.35
Jno. Nicholson, Moultrie, Ohio.	2.25
Peter Angel, Sam's Creek, Mo.	.70

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Indianapolis, Ind.	St Louis, Mo.
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VOLUME V. TYRONE, PA. TUESDAY, NOV. 2, 1869. NUMBER 43.

Autumn.

Now all the trees are bright with gorgeous tints,
And sweet and cool these fair Autumnal days;
Summer is gone, but far o'er vale and hill
October spreads her wealth of purple haze.

A strange, sweet sadness fills the balmy air,
A wondrous calm pervades the earth and sky,
As if the summer days, with loitering feet,
Lingered awhile, as loth to say good-bye!

Through golden clouds, the early sun sinks down,
With splendor bathed, behind the western hills,
And large and round the mellow harvest moon
The landscape with its fairy radiance fills.

My heart responds to nature's varying moods,
And tears unbidden gather in my eyes,
For tender memories and fond regrets,
And longings vain, within my heart arise.

Longings unuttered for the presence sweet
Which would have been my sunshine all the year,—
But cheerful faith and love shall still be mine,
For earth is fair, and heaven is very near.

For the Companion.

God's Economy of Grace.

BY EMMANUEL UMBAUGH.

"He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x: 28, 29,

We infer from the above language, which was addressed by Paul, the eminent apostle, to his Hebrew brethren, that that law which was revealed, to us, by Christ should be held in much more sacredness, or be considered of much more importance than the Mosaic law. We cannot hesitate, even for a moment, to conclude that those holy mandates which Christ delivered to the world, both verbally and through the agency of his holy apostles, are of as much more importance, than the law of Moses, as Christ's existence exceeds, in excellence, that of Moses. Is there any wonder, then, that Christ's holy minister should use the above language while addressing those brethren in whose salvation he was so much interested? Is it not enough to cause every earnest christian to tremble when he surveys the condition of the human family? Do we not find many men and women, in the world who, although they believe that we should take God at his word, contend against making obedience a test of fellowship? Yes, dear brethren, there are many who claim that those who are willing to obey the will of God, as they understand it, should be retained in the church even if they are unwilling to obey in all things. They do not know that such persons are not converted. They have not yet learned that faith without works is dead and not strong enough to bring about their salvation. How anxious every christian should be to see the time speedily approaching when men and women everywhere will learn to know that if we are guilty in one point, we are guilty of all. If those who despised Moses' law were put to death without mercy under two or three witnesses, what will be the condition of those who despise the law of Christ? Now if we are unwilling to obey the holy mandates of Christ's law we certainly despise it, or in other words our faith is dead, which is synonymous with having no faith at all, as far as service is concerned, at least. The fact that any one was in possession of a very useful horse which would die would be synonymous with having no horse after that he is dead. He would not answer the purpose for which he is designed. He is intended perhaps to perform a certain work; but how can he perform it if he is dead? If we are to be saved by faith how can we be saved if our faith is dead?

Justice and mercy are two of God's attributes and wherever we find them spoken of in the Bible justice is the first one named. A man who is just cannot be merciful, and yet strictly be a just man, but a man showing less mercy than the most merciful may properly be called a merciful man. All will agree, we think, that the word "mercy" will better admit of comparison than "Justice," therefore we should attach more importance to the former than to the latter, and then there will be less liability of our apostatizing and drifting into the dangerous doctrine of Universalism. It is by attaching so much more importance to God's mercy than to his Justice that the apostle's language "hath done despite unto the spirit of Grace," becomes applicable to us. Grace in this sense means mercy and by saying that God will save all men, because his disobedient [illegible] despite to the spirit of Grace, we in other words, [illegible]

[illegible]

Here we have in part, the cause of the great conflict which has existed in the world for thousands of years, between *good* and *evil*.

Joseph was hated by his brethren because he was better than they. David was persecuted by Saul, because he was a greater man. Elijah was called an enemy by Ahab when he came to tell him judgments would be upon him for selling himself to do evil in the sight of the Lord.

Numbers of others met with similar adversities, for no other reason than being engaged in the service of the Most High. But to none, perhaps, did brother have offer such a determined opposition, as to the Savior of the world. It was not enough to have his life taken away, but he must be greatly abused, and be made to

Masterson ville, Pa

suffer the most dreadful pain in order to give brother-hatred an opportunity to indulge in perpetrating a tragedy that caused the earth to quake, the rocks to rend, and the sun to hide in darkness.

That great event having transpired, brother hatred imagined that a victory had been won, but this soon proved to be a great mistake. The Lord of glory having left the field of strife, the burden of the conflict now fell upon his followers; and not only did they strenuously adhere to the cause of their divine master, but the wonders of the crucifixion, his death, and resurrection from the dead, gave new force and glory to the auspicious mission which he set forth upon earth.

The apostles in accordance with the commission entrusted to them, now went abroad to preach the glad tidings of peace and good will unto men. But often was their counsel rejected; their hearers in some instances becoming frantic and wild with rage, and instead of discovering that their excitement was caused by the existence of brother-hatred within themselves, they were ready to beat and stone the apostles and even to cast them into prisons and dungeons, and to have their lives destroyed for engaging in the great work of bestowing upon their fellow beings that great anticipation of which angels rejoiced, and the heavenly hosts sang for joy.

With these various facts before us, taken in connection with what we know to be transpiring in the present age, the evidence presents itself very strongly that from ages past to the present time, there has existed in the world a great conflict between good and evil, and a great strife between brotherly love and *brother-hatred*.

OBED SNOWBERGER.

Quincy, Pa.

Brethren's College.

The necessity for establishing a college by the Brethren, liberally endowed, is becoming more and more apparent to the zealous and thinking portion of our church. Although many obstacles and serious opposition from some quarters would be met, yet the consummation of so noble a project is inevitable at some future day. From a careful study of the character of our church and its members, coming as they do from almost every sect in christendom, the case in regard to a college is something like this: There is a class in the church which would oppose every measure the church might adopt in favor of a college, from no other motive than that it would be a *new thing*. Old customs being as hallowed to them as the oracles of God.

Another class would oppose such a measure to some extent, not so much on account of its being an innovation as of their uncertainty of its good results—they having never been led to investigate the matter closely. Another, and, I am happy to say, a large class would look with favor upon this project, having been compelled to think of it by stern facts. There are thousands of parents who have tried to train up their children in the "nurture and admonition of the Lord," and, feeling their own ways of education desired to bestow upon their children, hoping some day to see them in the fold of Christ and church of their fathers; but, being obliged to send them to some distant institution, where, by the powerful influence thereof were compelled to see them cast off and incorporated first as an ornament to that church and afterwards a bitter adversary to the church of their parents.

That dear child on whom they bestowed so much labor and care, made to trample on principles the parents hold dearer than life. Oh, that the Brethren had a school of their own that this child might be a power in our church instead of a power against it! Thus thousands of our most promising youths are made to adorn the churches of other persuasions instead of ours simply for our want of a college. There is still another class in our church and to that our remarks are principally directed—it is that class of members who are filled with holy purpose and a spirit of self-sacrifice for Christ and his church. Though they are scattered over many States and their efforts futile for want of concentration, yet their hearts beat in unison and the feeble embers burning in their hearts when brought together must some day break forth into a flame, they must come together valiently battling shoulder to shoulder against ignorance, bigotry and vice of every form. They must help to bring soldiers into the field trained for the fight. Is our cause not as good if not better than that of any church now in existence why then may we not bring as much power into the field as other churches? From these remarks some might infer we are advocating a theological seminary. We are not. We simply want a school where our brethren can send their children without fear of having them led away and where the parents can feel that the "principles of the doctrine of Christ" will be faithfully inculcated. For such a purpose we desire to labor and desire to ascertain what support we shall receive.

We had thought of carrying this project all on our own shoulders, but have learned by experience that we need the cooperation of every self-sacrificing brother and sister. Who will assist us?

S. Z. SHARP.

Marysville, Tenn.

For the Companion.

We are Brethren.

We are all brethren by creation and by preservation. And those of us that have been born of water, and of the Spirit, are brethren of that family whose names are written in heaven, whose minds are not on earthly things, but on things that are above, being made heirs of the same inheritance with our Master. Therefore, being transformed by the renewing of our minds, having an upright walk, and a chaste conversation before the world, all walking by the same rule, all believing the same thing, and called by the lovely name "Brethren" we are "No more foreigners nor strangers, but fellow-citizens with the saints and household of faith."

We have fathers, mothers, young men and children, these terms were used by the disciples. We should always cultivate that spirit of love which would characterize us as being born of God. "God is love." Brethren, if God dwell in us, we are love. Blessed thought, we are all "Brethren." Let us all labor for the cause of Zion, the spread of the glorious gospel of the blessed God, and for the good of souls; then we will all contend for the order, (yes, the old order) as old as the cross, Christ the author of it, and we are made the sharers of that grace, and called to the fountain that never runs dry.

SAMUEL MOLSBEE.

Le[illegible], Tenn.

"He is my Friend."

Man posesses a mind so constituted that while traveling through this world, he will cling to some personal object as his friend, that he may acquire means of enjoyment, happiness and support.

The mind is never at rest, always harrassed by some misfortune or cheered and animated by success in the various avocations of life. Some seek honor as their friend, while others aspire for ambition. Some seek riches as their friend, and strain every nerve to acquire wealth. And by strict economy they accumulate a vast amount of wealth and say, "soul take thine ease;" yet by one stroke of the hand of the Eternal, all is lost. Their Goddess of riches which they idolized as a sacred shrine is gone. Some are so debauched as to take king Bachus in their embraces, and acknowledge him as their friend, and imbibe in his company until he draws his deadly coya around them, and clasps them in his fangs and seals them forever a confirmed inebriate.—Others again, seek friends among their companions, live happy and enjoy long life; yet it is all transitory and must be left.

Man may seek a bosom companion and have an endearing friend; he may express that love for her which many waters cannot quench, neither the great floods can draw it, yet after a brief space of time that friend in whom he trusted and leaned upon for succor, must be given up. That friendly form that was ever ready to minister to his wants, now lies before him cold in the embraces of death, and he can but follow her to the Charnal house of the dead, and consign her beneath the clods of the valley. We may acquire friends and be the same ourselves, yet death comes and we must go. We must succumb to him who holds the issues of life and death, and concede to the solemn fact, that he can cut off and none can hinder.—Hence we see all our acquisitions in this life are transitory. But while in this world surrounded by all those transient things, we have a friend which will not only endure in this world, but through all eternity, namely Jesus.

To acquire friends in this life we must endeavor to get in their favor—do that which meets their approbation. So with this heavenly friend, if we do what he says, we have a friend through time and eternity. He has promised to be with his people wherever they call upon his name, which we can fully do, as he is our help and we need not fear what man shall do unto us." [illegible] valley of the shadow of death I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Let us all put our trust in Christ, who is essentially *the* friend to his cause and in his government, yesterday, to-day, and forever.

S. P. NORRINGTON

The Lord's Prayer.

Prayer is a command to [illegible] Matt. [illegible] "When ye pray." From these and other scriptures we learn that the Lord's prayer is binding upon every sincere christian: because if we pray [illegible] we must pray the Lord's prayer. [illegible] earnest and sincere in the prayer. [illegible] to be heard by the [illegible] like the hypocrites, but [illegible] must come from the heart. [illegible] order to be heard in heaven. [illegible] it is our duty to pray [illegible] ing. O how necessary [illegible] command "Watch," in [illegible] for the purpose of getting [illegible] words are familiar to all, but [illegible] with the words.

Brethren and sisters I plead with you to pray the Lord to grant your untimely mother, but calling me as a son to pray the Lord to [illegible] forgive those who trespass against me. [illegible] crave your prayers in my behalf, I pray you not to forget your sister in [illegible] that forgiving mind, necessary not only to [illegible] to pray the Lord to forgive all those who [illegible] the Lord knows what is in me.

The feeling [illegible] urge upon myself and you to pray [illegible] us be very careful that [illegible] and to forgive us [illegible]

[illegible] have done it unto me." [illegible]

JACOB ESHELMAN

For the Companion.

A Letter to Elder Adam Brown.

It is a great attainment, and one that is reached by few, to be able to say from the depths of the soul, in trying circumstances, "*Thy will be done.*" I have found it so of late, in that I have been prevented from attending the Cumberland County Love-feasts, where I expected to see you. Sin has occasioned such a fatal breach of the normal state of the soul, and has issued in such sad consequences to the body, and has loosened so many screws in the world around us, that we must lay our account with much tribulation, and must expect to make our way to Heaven through the ferment and rasping of causes without and within that perpetually militate against our peace. "Man is born unto trouble, as the sparks fly upward." Job. 5: 7.—How wonderful is the wisdom and power that, in such a state of disorder and helplessness, gives us the assurance "that all things work together for good to them that love God." Rom. 8: 28. So direful is the reign of sin in the soul, and so wide the sweep of its confusion without, that nothing but faith can extract comfort from any assertion that promises to rescue fallen intelligences from the fearful ruin of apostasy. "Help thou mine unbelief" is a prayer that we hardly outgrow the necessity of using, and the "mighty works" of the Son of God are so few in our midst, because appetite and sense are so often victorious over faith. We are so prone to calculate consequences, and to see the end before we attempt the beginning, that we not seldom need the rebuke, "O thou of little faith! wherefore didst thou doubt?" We miss the comfort of the Divine promises in many a dark providence and grievous disappointment, because the seen and the temporal, often so gloomy and forbidding, beget trembling and distrust wrong notions of God and his Christ, which rob the believer of great blessings, and the Author and Finisher of faith of much glory. When our wills are crossed and our schemes frustrated, and our hopes laid in the dust, the language of faith is, "Even so Father." Although he contravened my purpose and set aside my ardent wishes, he means not to sour our temper by disappointment, or weaken the holy affections which he has implanted, but to purify, develop, and ripen them for the unbroken fellowship and bliss of Heaven. Disappointment fails of its God-sent mission if it strengthen not our confidence in the integrity of the All-Ruler, and soften us into childlike acquiescence in his dealings. The stature of our being, the greatness of our spirit, and the fullness of our joy, comes out under the hand of discipline.

In the opening sentence I remarked on the difficulty we encounter in our struggles after such a state of mind and heart that enables us truly to say, "*Thy will be done.*" Let us revert to the far past, and with bared feet and bowed heads approach the spot where these words were first uttered. Many things on earth have changed since Jesus wrestled with the powers of darkness beneath the olives in Gethsemane.—The fearful words of the Prophet of Nazareth respecting Jerusalem, have been verified, and the magnificent structure on Mount Zion in which Jehovah presided between the Cherubim, is covered with the ruins of ages. The resort of the chosen tribes to sacrifice and worship, has become a desolation and a hissing. But the outlines of Olivet stand untouched by the unsparing hand of time, or the ruthless hand of man. Gethsemane is to-day where it was when trodden by the blessed feet of the Son of God.—Earth has not a loftier pinnacle than the Mount at the base of which the Redeemer's soul was troubled even unto death. Its summit touches the Throne of Emmanuel. Here Jesus took his first deep draught from the cup that brimmed with the world's woe and Heaven's curse; and here is found his last foot-print on earth. Taken up from this hallowed Mount, his feet next touched the crystal pavement in the Eternal Holy of Holies. He knew, when entering the familiar gate that led to the sombre retreat of prayer, what awaited him. He saw "the prince of this world" coming with all the panoply of Hell, to employ his infernal wiles, and gather the gloom of perdition around God's only-begotten, in order to defeat the consummation of the Divine purpose, and hold in everlasting vassalage all the children of men. Knowing that all the storms that Hell ever brewed, and all the honor that ever accumulated in outer darkness, were to be let loose upon his soul, "He saith unto his disciples, sit ye here, *while I go and pray yonder.*" Here is the secret of his triumph.—Here is the impressive lesson for all his followers. His conflict with the great foe of his

Throne was preceded and accompanied with prayer. When the cup was brought to his lips, he was seized by a terrible and overpowering fear, a shuddering and a soul-lacerating horror, an amazement and distraction which if we could fathom the depths thereof, would make us go softly and in bitterness of soul all our days."—But he had fortified himself by prayer, and when the fearful paroxysm of agony was over, and "with strong crying and tears" he had triumphed over the recoil of his humanity, he took the cup which contained "the wrath of God without mixture," and in emptying it to the dregs showed the sincerity and fortitude of his soul when he said, "Thy will be done."

Why do we so often fail to honor God when our will must be sacrificed? Is not the want of prayer the dead fly that diffuses its ill-odor through our life? Would not our character be consciously and visibly gilded by the smile of God if, like the Apostle, we would "give ourselves unto prayer?" We cannot and are not required to be always on our knees or in our closets, but why are we there so seldom? Or when we do kneel, why are we not unfrequently so cold and listless, as though Heaven's gate had never moved on its hinges by the power of prayer! I am quite sure that the complaint we so often hear of poverty of feeling and thought and utterance in prayer, is generally the result of non-intercourse with Heaven during the intervals between the more outward expressions of worship. To do *all* things to the glory of God, keeps the mind in a proper state to draw nigh unto God, and a regard to his will in every expression of life, will secure his presence at the family altar, and destroys that selfishness and pride that refuses to pray at all unless it can pour out its wants in strains of angelic eloquence. O how does an unguarded life lock the lips when prayer is to be made! How many there are who deem the time too short when a preacher is to be criticised, or a fellow-member is to be dissected, or a laughable occurrence narrated, or a joke perpetrated, but when testimony is to be borne for Jesus, or his name praised and his mercy implored, are in an agony as though something were required of them that completely unhinges their nature, and threatens their best interests,. What can be more sweet, more refreshing and inspiring, than just that intercourse with God which not a few of our brethren and sisters find it wormwood and gall openly to express. Those who long after God, love him supremely, have their souls baptized in the beauty of his holiness, their eyes ever riveted on the spectacle of Gethsemane and Calvary, will come to the Throne of Grace with the simplicity and freedom of a child asking bread of tis mother.

"If it be possible, let this cup pass from me.' Had this petition been answered, all our prayers were in vain. Jesus never asked ought of hi Father that was not granted, and were it not for that gracious "if," a lost world would forever bewail the impossition of deliverance from the "second death." "Thy will be done" is only the supplement to the "if," that his own loving heart interposed "Lo, I come to do thy will" was the utterance in which his determination expressed itself when he entered on his mission of redemption, and with "thy will be done" he closed it. He *undertook* the conquest of Satan and the recovery of a rebellious world, with the language and bearing of a conqueror, and entered into the final conflict with the subdued tones of a suppliant. On the human side he was all but overcome. As "scarcely" as the righteous are saved, was the great work of redemption accomplished by the man Christ Jesus. "To do Thy will" was the object, and was found at last to be a bare possibility. So antagonistic is sin to God, so hateful to his nature, so subversive of his government, and so intense and intolerable the anguish it brings upon the soul.—"My soul is exceeding sorrowful, even unto death." "O my Father, if it be possible."—"And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." Oh who can sin after pondering such facts! Who can pass one hour without soul-converse with God, profound humiliation and deep searching of heart, when he gazes on the prostrate Redeemer astonishing the Heavens with his bitter cry of agony, and saturating the sod of Gethsemane with his bloody sweat! If we learn well the awful and effecting lesson of Christ's wrestling in the shadows of Olivet, not many vain words will escape our lips, no solemn crisis of life will come upon us that finds us not in close, submissive communion with God. If we

lightly pass by the gate of Gethsemane, and are not moved, and awed, and attracted by the unparalleled soul-struggle of Jesus for our sins, it is to be feared our prayers will return to curses. To pray aright we must share the life of Jesus in its agony *for* sin and its purity *from* sin.

C. H. BALSBAUGH.

Heads and Hearts.

The *Examiner*, a weekly London journal, treats its English readers to a chapter, from a secular point of view, under the above title. It says: "According to the orthodox creed, it is better to have a good heart than a good head. With a good heart—a 'regenerate heart'—our friends assure us that we shall go to heaven when we die, and there live and love forever, thrilled with inconceivable rapture of eternal joy. All the most ecstatic pleasures of this transitory life are but hints, foretastes, and intimations of the happiness to be enjoyed in the Land of the Hereafter. * * * Far be it from us to disturb the blissful illusion of the saints, or even to shake their "well-founded hope of a happy immortality." But what are these 'good hearts'—these 'renewed hearts'—'hearts of flesh,' that have taken the place of 'hearts of stone,' and make their possessors not only 'members of the Church,' but so much better than those wicked, unelected, unredeemed outsiders, who are doomed to eternal anguish and unquenchable fire in the world to come? We do not speak of the physical organ called heart, the blood-pump forever at work in every living breast, which keeps the machine in motion, and which, ceasing to contract and expand, with metronomic regularity, we instantly die; but of that other something called heart—the moral heart—which is called in one man good, and in another bad. Where does it exist? In the breast, or in the brain? Is it thought or feeling—or both?

"We suppose a 'good heart' is simply a good inspiration, or intellectually considered, a good intention. The man who means well is a 'good-hearted man.' He who means ill is bad-hearted or wicked. We do not believe in the old proverb, that 'hell is paved with good intentions.' On the contrary, they rather tesselate the pearly gates of heaven. What men most want are good heads to guide them—well-organized brains. If emotion comes from the heart, intelligence has its seat in the head. Feeling is down below, like steam in the boiler; while thought is the pilot at the helm. The brain is the flower of the animal organism. Deep-rooted in the spine, like pith in the stalk of the cane, it blossoms in the cranium, and secrets, like a perfume, the subtile essence of thought. It is boxed up in a skull, and protected with the utmost care, and placed upon the top of the human edifice, like a crown, nearest to the stars. What we should call a 'good man,' a well-cultivated man (men can be cultivated as well as roses), is one who is blest with a strong body and healthy brain. The moral character is dependent on the physical. It takes a fine tree to produce fine fruit; and men do not gather grapes from thistles. The conclusion of all this is simply an argument in favor of physical education. In nine cases out of ten the child comes into the world impregnated with ancestral diseases. The sin of the fathers are visited upon the children to the third and fourth generation by inheritance]. To eradicate these seeds of iniquity and death is the work of medical education; and where the child is so fortunate as to be born with pure healthy blood, it is the first duty of his nurse, his protector, and his teacher to give nature fair play, by keeping the young human bud free from being taunted by poison in the atmosphere or poison in the food.

"A pebble in the streamlet scant
May turn aside the mighty river?
A dewdrop on the baby plant
May dwarf the giant oak for ever."

For the Companion.

Qualifications of Bishops and Deacons.

BY E. UMBAUGH.

"A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." "Let the deacons be the husbands of one wife, ruling their children and their own house well." 1 Tim. 11: 2 & 12.

The inference which we naturally draw from the above language is that if bishops and deacons must be of the number of those who rule their own children and houses well, there are those in the church who either do not or cannot rule their houses well. The fact, then, that a man cannot rule his family well does not disqualify him for church membership but it does emphatically disqualify him for the office of bishop or deacon. Will the same rule hold good with reference to being the husband of one wife? We think it will. No brother should be disowned on account of his having married a second wife after his first wife has died, but the bishop or deacon who does so, by his own act disqualifies himself for the office which he holds, and his commission should be taken from him according to the above language of the apostle. Some seem to think that the apostle has reference to polygamy but this cannot be possible, since no private member is permitted to practice polygamy. The apostle is certainly pointing out the qualifications of the bishop and deacon, only, in the above

Selected by E. S. WHITTEN.

The Golden Motto.

"I count only the hours that are Serene," is the Motto of a sun dial in Venice. There is a softness and harmony in the words and in the thoughts unparalleled. Of all conceits it is the classical. "I count only the hours that are Serene." What a bland and care dispelling feeling. How the shadows seem to face on the dial plate as the sky lowers, and time presents only a blank, unless as its progress is marked by what is joyous sinks into oblivion. What a fine lesson is conveyed to the mind to take no note of time but by its benefits, to watch only for the smiles and neglect the frowns of fate—to compose our lives of bright and gentle moments turning always to the sunny side of things and letting the slide from our imaginations unheeded and unforgotten! How different from the common art of self-tormenting.

Liberty.

Prefer solid sense to wit; never study to be diverting without being useful; let no jest intrude upon your good manners, nor say anything that may offend modesty, or heedlessly hurt the feelings of another.

Activity in Religious Matters.

The Christian life is intended, by its Author, to be one of energy. A woe is pronounced on them that are at ease in Zion. The Christian is described as running a race. He is represented as pressing forward with earnestness. His zeal leads him to pluck some as brands out of the fire. Though the father gives his beloved sleep, yet in their waking moments they are much like those before the throne who cease not day nor night in their hallowed service. The Christian meditates, like David, on the law of the Lord, day and night. He longs for God's testimonies. Paul-like, he is inquiring, "Lord, what wilt thou have me to do?" Like one of old, he cries, "Lord teach me thy statutes."

His affections, too, are running out after God. He adopts the sentiment of the poet:

"O Love divine, how sweet thou art
When shall I find my willing heart
All taken up by thee!
I long, and thirst, and faint to prove
The greatness of redeeming love—
The love of Christ to me."

He is full of care for his fellow-beings. He does not, like Cain, say, "Am I my brother's keeper?" He is much like Paul, who had it in his heart to live and die with his brethren. He realizes that the joy of himself and the joy of all the heavenly family. Over the woes of his fellow-beings he resembles Jesus weeping on Olivet over the impending destruction of gainsaying Jerusalem. He has the spirit which rejoices with the joyous and weeps with the weeping. Seeing the world lying in sin, and remembering the pit from which his feet were taken, his heart's desire is that they might be saved. He weeps because they are the enemies of the cross of Christ.

Such a one cannot be idle. There is an inward life awaiting his soul. There is a fountain gushing from his heart in streams of active beneficence. The sick, the suffering, the poor, the weak, the fainting, the tempted, the erring, the degraded—every form of human need—receive his attention, his sympathy, his prayers, his counsels, and, as far as practicable, his substantial assistance.

He is active in the interests of the family circle to which he belongs—active in the neighborhood among the worshipers of Jesus, in the Sabbath-school, in society. He is alive, not from carnal ambition, not for self-interest, not from any human spring of action, but because he is baptized with the spirit of him who went about doing good.

What hinders any one of our readers from being such a Christian? Say not, "I am sluggish in my nature." Christ came "that ye might have life, and that ye might have it *more abundantly*." Say not, "The things of earth so engross my attention that I cannot but lose interest in spiritual things." The apostle says, "Love not the world, neither the things which are in the world." Paul says, "Seek those things which are above." "Set your affections on things above, not on things on the earth." Christ says, "Lay up yourselves treasures in heaven." Yield not yourselves to "the lusts of the flesh, the lusts of the eye, and to the pride of life."

We know that it seems like an abrupt Elijah or a coarse-clad John the Baptist, to say such things to the sin-serving, world-pleasing professors of this age; but it is God's sacred truth. "They that are in the flesh can not please God." "To be carnally-minded is death." "The friendship of the world is enmity with God." "Ye can not serve God and mammon."

But perhaps some may inquire how this Christian activity is to be obtained. Come unto Christ that you may have life. He is the fountain of life. It is by real, sincere, and continued communion with Christ that your heart will be strengthened. Having through him died unto sin, you shall also live unto God through him.

Sin will extinguish this life of God in the soul. A disposition to please the flesh, a spirit of compromise with the workers of iniquity, a smiling countenance for the more respectable machinations of Satan, will dry up the spiritual life of the individual or that of Christian society like the scorching simoom's breath. Blessed are they who even "hate the garments spotted by the flesh."

What shall the final end be of those who slumber? Will they hear the approving voice of the Judge, saying, "Well done, good and faithful?" Or will they be as the fruitless branches—as the barren fig-tree—consumed—accursed? Will they love the appearing of the Master of the vineyard?

Or will they be as those before the breath of winter, who cry, "The harvest is past" and our storehouses are unfilled? How will they stand before the wreck of all their vain hopes? It is to be feared that there are thousands of professors in the Christian organizations of America who do not realize that they are called to be workers in the cause of Christ. They fancy that they are to principally live for the world and pay an occasional visit to the vineyard by way of recreation! Mistaken souls! They know not that they are "wretched, and miserable, and poor, and blind, and naked—without God, and without a well-grounded hope in the world."

But those who are alive from the dead may rejoice when Christ, who is their life, shall appear. Then they also shall appear with him in glory. Then shall they rest; for there remaineth a rest for the people of God."

Fun at Home

Don't be afraid of a little fun at home, good people. Don't shut up your house lest the sun should fade your carpet; and your hearts, lest a hearty laugh should shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think of all mirth and social enjoyment must be left on the threshold without, when they come home at night.

When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in gambling-house and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstone, it will be sought in other and less profitable places.

Therefore, let the fire burn brightly at night, and make the home nest delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment around the lamp and firelight of home belts out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic sanctum.

EVERY act of sin is more injurious to him who commits it, than it can possibly be to any other.

YOUTH'S DEPARTMENT.

The Boy's Two Rules.

"HERE are two rules for you, Fred," said Giles Warner, looking up from the paper he was reading, and addressing a younger brother, who was sitting by the stove, playing with a favorite dog.

"Well what are they? let's have them," said Fred, suspending his sport with the dog.

"The first is, "never get vexed with anything you can help." The second is, "Never get vexed with anything you can't help."

"Are not those rules as applicable to you as to me?" inquired Fred, archly.

"No doubt of that," replied Giles, good humoredly; "but then it is so much easier to hand over a piece of good advice to another than to keep it for one's own personal use. It is a kind of generosity that does not require any self-denial." Fred laughed.

"But what do you say to these rules?" continued Giles. "How would they work if we adopt them?"

"I think they take a pretty wide and clean sweep," said Fred. "They don't leave a fellow any chance at all to get vexed,"

"That might be an objection to them," said Giles, "if any one became wiser, better, or happier for getting vexed. I think they are sensible rules. It is foolish to vex ourselves about what can't be helped. Let us assist each other to remember and obey these two simple rules. What say you?"

"I'll agree to it," said Fred, who was usually ready to agree to anything his brother proposed, if it was only proposed good-humoredly.

"That's too bad," exclaimed Fred, the next morning, while making preparations for school.

"What is the matter?" inquired Giles.

"I have broken my shoe-string, and it is vexatious; I'm in such a hurry."

"It is vexatious, no doubt," replied Giles, "but you must not get vexed, for this is one of the things that can be helped. You can find a string in the left corner of the upper drawer in mother's bureau."

"But we shall be late at school," said Fred.

"No, we shall not," said Giles. "We shall only have to walk a little faster. Besides, if you keep cool, you will find the string and put it in much sooner than you can if you become vexed and worried."

"That's true," said Fred, as he went for the string, quite restored to good-humor.

Several opportunities occured during the day for putting the rules into practice. The best was this: in the evening, Giles broke the blade of his knife while whittling a piece of hard wood.

"It can't be helped, so you are not to be vexed about it," said Fred.

"It can't be helped, but I can do better than fret about it. I can learn a lesson of care for the future, which may some day save me a knife more valuable than this The rules work well. Let's try them to-morrow."

The next morning Fred devoted an hour before school to writing a composition. After he had written half a dozen lines, his mother called him off to do something for her. In his absence, Lucy made use of his pen to write her name in a book, and she let fall a great drop of ink on the page he was writing. Fred returned while she was busily employed in doing what she could do to repair the mischief.

"You have made a great blot on my composition," he exclaimed, looking over her shoulder.

"I am very sorry. I did not mean to do it," said Lucy. But Fred was so vexed that he would have answered his sister very roughly if Giles had not interposed.

"Take care, Fred; you know the thing is done and can't be helped."

Fred tried hard to suppress his vexation.

"I know it was an accident," he said pleasantly, after a brief struggle.

Lucy left the room, and Fred sat down again to his composition. After a moment he looked up. "No great harm is done after all. Two or three alterations are much needed, and if I write it over again I can make them."

"So much for a cool head and not getting vexed," said Giles, laughing. "Our rules work well."

At night Fred tore his trowsers in climbing a fence. "That's too bad."

"It can't be helped," said Giles; "they can be mended."

"The way to help it is what troubles me," said Fred. "I don't like to ask mother, she has so much to do."

Giles proposed that he should get over his difficulty by asking Lucy to do the job for him, as her mother had taught her to mend very neatly.—Fred was not at first disposed to adopt this measure. He knew that Lucy disliked mending very much, and was afraid she would be cross if asked to do it; but at last decided to run the risk of that. They found Lucy busily employed with a piece of embroidery, and quite absorbed with her work.

Fred looked significantly at Giles, when he saw how she was employed; but he concluded he had gone too far to retreat, and must make a bold push.

"I wish to ask a great favor of you, Lucy, but I fear I have come in the wrong time," said Fred.

"What do you want?" said Lucy.

"I am almost afraid to tell you. It's too bad to ask you to do what I know you dislike."

"You are a good while getting to what is wanted," said Lucy, laughing. "Come, out with it,"

Fred, thus encouraged, held up his foot any displayed the rent.

"Well take them off; I will do my best," said Lucy, cheerfully.

"You are a dear, good sister," said Fred.

When I saw what you were about I thought you would not be willing to do it."

'My unusual amiability quite puzzles you, does it?" said Lucy, laughing. "I shall have to let you into the secret. To tell the truth, I have been thinking all day what I could do for you in return for your not getting vexed with me for blotting your composition. So now you have it."

"So much for our rules," exclaimed Giles, triumphantly. "They work to a charm."

"What rules?" inquired Lucy.

"We must tell Lucy all about it," said Giles. They did tell her all about it; and the result was that she agreed to join them in trying the new rules.

GOD is not a God afar off. He is ever present, ever near. But ohw can he be near us, and not be known? How can he be present, and not be felt? It is because we have blocked up the door of our hearts with the rubbish of the world. It is because the visitant is more ready than the host. It is he, and he only, who is willing to clear the door of entrance, that will find the divine glory coming in.

MISCELLANEOUS.

"'Twas the Voice of Jesus."

BY MISS MARIA STRAUB.

From the hills of Judea there came a sweet voice,
Saying, like one from above,
"As my Father hath loved me, so have I loved you,
Continue ye in my love."
'Twas the voice of Jesus, so loving and true,
Of him who was without sin;
Who came to the earth in humble array,
Our hearts from error to win.

From the valleys that wind 'mong the holy hills,
Came a sound that echoes ever,
"Love ye one another, as I have loved you,
Oh, love ye one another."
'Twas the voice of Jesus, the Savior of men,
Who unveiled the heavenly plan;
Who died to reveal that glorious love,
The love of heaven to man.

On the winds that blow softly o'er Palestine land,
Flowed sweet as a heavenly lay,
"Peace I leave with you, my peace I give unto you;"
"Lo, I am with you alway."
'Tis the voice of Jesus, so tender and kind,
That cheers us onward to glory;
Then may we not falter nor faint by the way,
But keep his commandments holy.

Rainy Sundays.

Speaking of these the *Sunday Magazine* remarks:

The imprisonment of a wet Sunday may itself prove a means of grace. Wherever attendance on public worship is so habitual that any omission of it is distinctly felt, the feelings associated with the day and its usual occupation may be more powerfully stirred by the sense of void than by any appeal that would have touched them at church. There are thousands who would at any time prefer the baldest service and the dullest preacher that could just hold their attention, to being left alone with their own thoughts. An unoccupied hour, for which nothing has been provided, is a rare opportunity for conscience. Many a sermon, with a most unmistakable application, is preached while both preacher and hearer are looking through the same pair of eyes into the fire, or on the steaming clouds as they scud before the wind.

The enforced leisure of a wet Sunday affords opportunity for gauging the quality and strength of our spiritual tastes. A man has surely some reason to suspect that his ordinary interest in the service of the sanctuary is æsthetic rather than religious, more intellectual than spiritual, if he cannot find employment for his unexpected leisure in his Bible. An hour or two with nothing to do, which under other circumstances would have been spent in God's house, is as plain an invitation to read through a Gospel, or a group of epistles, or to spend an extra quarter of an hour in prayer, as a man could look for. The higher tastes of the soul must have become vitiated, or never have been formed, if such a way of spending part of a wet Sunday seems irksome.

In a family, the head of it may enlarge his usual functions as priest in his own house, and gather his children about him for an extemporized service that will furnish them with hallowed treasures of memory in years to come; or he may take the opportunity to show the interest he feels in their religious instruction by drawing them into that kind of talk which to be impressive must be rare, and kept for times which are recognized by common feeling as sacred.

Some may think they make an unworthy concession in allowing that a wet Sunday need keep any but the aged and invalids at home. It is admitted that the inconvenience and risk loom larger in the imagination than they are really found to be when actually encountered. Those whose office obliges them to be in their places in spite of "hail, rain, blow or snow," do not often suffer for their attention to duty. But then they have the excitement of activity to prevent them suffering the chill that may seize those who wait on their ministry.—Still, within the limits, one of the uses of a wet Sunday is to test the religious earnestness of a congregation.

More might be said by an *advocate* for wet Sundays; for quite as much has been advanced in their favor as could be expected from one whose interest and work are so centred in Sundays that he cannot say he ever really desired a wet day. Even when he has felt more unequal to his duty than usual, and might be supposed to be thankful that there would be few who would suffer from his deficiency, there have been the counterbalancing considerations that a depressing atmosphere would make matters worse, and that those who brave inclement weather for the sake of the blessing out of Zion deserve the best ministrations of a minister's head and heart.

"Set Thy House in Order."

"Died suddenly!" How often these solemn words meet our gaze in the newspapers! They suggest most important inquiries to each one of us.

1. Is your business in such a shape that, if you should die to-night, it might be settled by your survivors without unnecessary loss to your estate? Immense sums are lost, and vast trouble and expensive litigations are involved by improperly kept account books, and the neglecting of full memoranda of unfinished business.

2. Is your will made? In the event of your pulse ceasing to beat before to-morrow morning, would no injustice be done to your heirs, and those objects of Christian benevolence which it is your intention to promote after your death? *Died intestate!* is often the precursor of jealousies, and heart-burnings, and injustice, which might have been prevented by a few strokes of the pen.

3. Have you paid all your debts? Or have you made arrangements that your creditors shall not be wronged? There may be some balances against you, which you acknowledge yourself morally bound to meet, but against which no legal claim can be presented. You *intend* to pay them after awhile. You have the ability now, but you are neglecting them. Take heed lest death, coming when you did not expect him, shall put it forever beyond your power to do justice.

4. Are you on amicable terms, so far as you can be, with every body? You spoke an unkind word, and wounded a sensitive heart. Have you tried to repair the damage? That brother, that sister, that neighbor, towards whom, in a moment of excitement, you acted an unchristian part, deserves better treatment. You are conscious of having wronged them. Had you not better ask their forgiveness, and gain reconciliation now? To-morrow

there may be no opportunity. You know not what shall be on to-morrow.

5. Have you made God your friend? If not, you have no time to lose. He waits to be gracious now. You will soon stand before Him. "This night thy soul shall be required of thee." Take Jesus at once to be your Mediator and Savior. "Set thy house in order.

Christian Life.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure; and reckon it small dishonor to turn back in such a conflict.—But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainard, or Martin. Little words, not eloquent speeches or sermons, little deeds, not miracles, nor one great heroic act or mighty martyrdom—make up the true christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment not "the waters of the river, great and mighty," rushing down in torrent noise and force—are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations, or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feeling or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negitive beauty of a holy life. And then attensions to the little duties of the day and hour, in public transactions or private dealings, or family arrangements; to little words and tones; little benevolences, or forbearances, or tendernesses; little self-denials, and self-restraints, and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to punctuality, and method, and true aim in the ordering of each day—these are the active developements of a holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, comprised of innumerable blades of slender glass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Bonar.*

Coming to Christ.

Men are often embarrassed to get at the meaning of these very simple words. We puzzle inquirers, sometimes, when we press upon them their duty is this language. It is not a place, like the so-called and miscalled "altar" of some Evangelical Churches,—it is not an inquiry room or particular seat, which must be visited in order to find Christ.—It is not climbing heights, or descending into depths, which is meant. But it is a change in the mind's attitute towards Christ. Hitherto it has been turned away from Him, in disregard and disobedience. The movement of the corrupt and worldly nature is more and more away from him. There is little or no sense of need of his salvation; there is no sympathy with the spiritual kingdom he is setting up; there is no knowledge of the length and breadth, and depth, and heighth of the surpassing love of Christ. When the long-estranged mind begins to crave this knowledge, feels a need of Redemption, ceases to regard the world as a satisfying portion, and admits and cherishes the thought of Christ, then it is returning to him, it is coming to Christ.

It is a necessary part of the meaning of the term, coming to Christ, that there should be a full recognition of his supreme authority over the soul. The repenting rebel *comes to* the authority which he has resisted. The sinner is urged to come to Christ by confessing his claims, and by yielding to his authority. Above all, it is coming to Christ to trust in him alone for salvation. That inward act so vast in its meaning, so deep and so intimate in its confidence, can scarcely be better described than by the simple words "coming to Jesus." Perhaps the specific act of faith is more analytically described by other local phrases. The Confession of Faith and the Shorter Catechism use the words: rest upon him;" which seems more exactly to describe the trusting attitude of the mind in belief. "Coming to Christ," embracing both this and every other inward movement, in conversion from the world to Christ.

But why use these local phrases, when there is no visible Christ, or visible representative of him to which we can literally go.? Are we dealing in more figures of speech; borrowing from the outward world, as we so often must, for means of expressing purely mental facts? Not altogether, we think. The language points to a great fact of Christian truth and Christian life: the personal presence of the living Christ. It is no mere figure of speech that we can come to him. It is no mere mental change, under the power of abstract truth that we undergo in submitting to and trusting in him. He is here, with us, about us. He indeed has come to us; not merely in figures, he knocks at the door of our hearts: with a certain living personal urgency he presses his claims upon us. We do not see him. We know not Christ after the flesh. It is no realistic oneness, either, that we are speaking of. But there are two real persons in the work of conversion—the soul and the Spirit of Christ. And the soul *comes to* Christ by a spiritual movement, which is better described by that language than by any other.

Sinner, we invite you to come to Christ; to a real divine-human person, who died for you, and rose again, and by his Spirit is close to you—closer than if he were in the body—waiting for you to turn from sin, and to love, trust, and obey him. The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus,

and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Don't Speak Twice.

So we say to parents in the management of their household,—*Never speak twice*; that is, in requiring anything to be done. A parent should but seldom give a child, or any member of his household, a direct command. The wish may, mostly, be put in the form of a request, a question, or a suggestion. Obedience then will be intelligent and cheerful. Yours, finding their judgment, good sense, and devotedness to you honored, will feel happy, will cultivate those excellencies of character, and will serve you with increasing zeal and attachment.

But, whenever you have given a decided expression of your desire, never allow yourself to repeat it; that is, have your authority so well established, and so highly respected, that the first full intimation from you, of what you would have done, will be followed by an instant obedience.

Such a state of things is practicable. We have seen it so. It is so in all the best regulated families. It is so consistently with the most easy and sweet intercourse between parents and children, employers and employed. And how happy is the family where it is so!

The man who would so govern must know how to control his own adirit; he must never make an unreasonable demand; he must establish this order early; and he must have every one to feel a pleasure in obedience. Wise parents easily bring their children to such a state of emotion; and hired help, who will not thus comply with household order, no one is obliged to retain. God has made the man master in his house, and holds him responsible for all who abide there.—*Northwestern Presbyterian.*

The Wedding Garment.

Every guest invited to the wedding at the royal marriage of Sultan Mahmoud, a few years ago, had made expressly for him, at the expense of the sultan, a wedding garment. No one, however dignified by his station, was permitted to enter into the presence-chamber of that sovereign without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests invited might plead poverty, and thus appear unclad in the guest-chamber of the king, the cost was defrayed at Sultan Mahmoud" expense. To each guest was presented a suit of wedding garments.

Had any, therefore, appeared before this absolute sovereign without the wedding garments, the sultan would have deemed his dignity insulted and his magnificent gifts despised. A knowledge of this custom explains why a careless guest was speechless when asked, "Friend, how camest thou in hither not having a wedding garment?"—Matt. xxii. 12. The wedding robe was ready, not at the expense of the invited one, but at the cost of the king. He had simply to obey the requirements of Eastern State—put on the garment, appear before his king, and do homage to him for his rich habit. His refusal to comply with this reasonable custom and presuming, notwithstanding, to thrust himself into the presence of royalty, was an avowal that he denied the king's authority to rule over him, and despised his power. Hence, he was bound hand and foot, and cast out.

Mahmoud took care to clothe all his guests in splendid apparel; and they knew that their refusal to obey this ancient usage of covering themselves with the royal bounty would have entailed on disobedient persons instant banishment, imprisonment and death.

We have referred to this custom at the marriage of Sultan Mahmoud because it occurred in our own day, with most of the observances of Eastern pomp and grandeur, such as we read of in the word of God. The inroad of Europeans into the East may, in another generation, modify this custom, and it may lose half its significance.

The putting off of the old man with his deeds was represented by the laying aside of the garments of the guest, and the putting on the splendid apparel of the king, provided without money and without price, denoting the putting on the robes of righteousness which the divine Bridegroom has furnished for us in the anteroom of his presence, to prepare us for his royal chamber. The mind of man must be clothed in the truths of His Word, or he will be considered as naked and speechless in the divine Presence, as was the man without the wedding garment at the marriage of the king's son.

Jesus, thy blood and righteousness,
My beauty are, my glorious dress;
'Mid flaming worlds in those arrayed,
With joy shall I lift up my head.

This spotless robe the same appears,
When ruined nature sinks in years;
No age can change its glorious hue,
The robe of Christ is ever new.

"I am the true vine, and my father is the husbandman.

Every branch in me that beareth not fruit he taketh away; and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

In the beautiful parable above, the "branch" and "branches" means neither sect or denomination. It is the individual of which Christ speaks, "he," "him," "you," "man." There is no corporate idea in the words of Jesus. "Branches" all grow up out of the vine singly. The children know this. Christ is talking to persons and of persons, not to corporations nor of corporations. O, if men had not an ism to foster!

The Benefit of Meditation.

Wax, when it is laid in cold places, becomes so hard and stiff, that it will break rather than bend; but being laid in the sun becomes soft and pliable, fit for any impression. So when we neglect the duty of meditation on good things, our hearts being changed from God, wax hard and obdurate; but when by meditation, we draw nigh unto him, the beams of his favor shining upon our hearts do make them soft and flexible, and fit for any holy impression that he shall be pleased to stamp upon them.

"The cross of Christ is the sweetest burden that ever I bore. It is such a burden, as wings are to a bird, or as sails to a ship, to carry me forward to my desired haven."

Talking with God.

On my field of labor, last year, there lived an aged colored woman, who was in the habit of praying much in secret to her God. For her closet, she made choice of a pine tree in a dense woods. There she would kneel and commune with her God at stated seasons. On one occasion, while at prayer, she was interrupted by two persons who passed by that way. Though it was dark—for it was in the night—they knew her by her voice. "What are you doing there?" said they. "Go about your business," was her reply, "I am talking with God' Now, there is such a thing as talking with God, and God talking with us. When we pray to God we talk with him. When we read the word of God he talks with us. Now, since it is our distinguished privilege to talk with God, oh, how holy our hearts, how undefiled our lips, how pure our hands, how consistent the entire man should be in order for us properly to talk with God. For he is the high and lofty one whose name is holy What an example we have here from one of Africa's sable daughters! If, with her very limited light and knowledge, she was led to frequent the closet at stated hours, and commune with her God, how much more should our greater light and knowledge of these things lead us to do the same? Should it not draw us nearer to God? Should not our communion be more frequent with him? Surely it ought; for where much is given much is required. If we, as Christians, were to talk more with God, and about him, of his kind dealings toward us, of heaven, of Jesus, of our soul's better interest, and the interest of the souls of our fellow-men, and less about the world, we would feel much better, and get along better in his service; and God, perhaps, would be better pleased with us. May our Master so teach us to live.

Of Some have Compassion, Making a Difference.

Such is the direction of the apostle Jude. And this instruction is worthy of our continued remembrance. Some persons have been carefully instructed in the nature of evil, and all their live long have been warned against it Others meet temptation without any warning, and are overcome before they were made acquainted with the nature of their danger. Now it is plain that those who have never been warned nor counseled concerning their foes that lie in ambush to surprise them, are entitled to our compassion as those cannot be who have been faithfully warned before. And this is only one circumstance in the cases of such persons. While we should show no partiality in dealing with those who depart from God, we should nevertheless take the circumstances of all transgressions into the account; and when justice and equity are not sacrificed we should have compassion of some, making a difference. Unless men can have wisdom in this very thing, they are poorly prepared to deal with those who have erred from the right way in the church of Christ.

Value of Truth.

This does not consist merely in the fact that it enlightens the mind. The truths of the Bible are well understood by Satan, yet he is by no means benefited thereby. He has no love for the truth, and no mind to obey it. The truth of God is that by which he sanctifies men.—They purify their hearts by obeying it. The truth which God thus uses is the great battle-ground between the forces of good and of evil from age to age. But God has taken care that his truth shall not be mere theory. There is something to it always for men to obey. And so it will be found that there is a strong disposition on the part of many to shun those truths which call for self-denying obedience, and to make up for it in advocating such truths as have no special acts of obedience connected therewith. The Psalmist says: "Thy law is the truth." Ps. cxix, 142. And again, verse 151, he says: "All thy commandments are truth." This kind of truth is intensely practical. Every word of it is to be obeyed. But the fourth precept of God's law is so distasteful to men, that few are willing to obey it. This great truth, therefore, relative to the creation of the heavens and the earth, which can never become obsolete, and which places one grand duty upon us to obey, is strongly opposed and resisted. In place of this, many persons make mere theory, as that of the nature of man, the great subject matter of their preaching. This is a capital error. The cross of obedience is avoided, but the heart is left with little benefit.

Take Hold of my Hand.

"Take hold of my hand," says the little one, when she reaches a slippery place, or when something frightens her. With the fingers clasped tightly around the parent's hand, she steps cheerfully and bravely along, clinging a little closer when the way is crowded or difficult.

"Take hold of my hand," says the young convert, trembling with the eagerness of his love. Full well he knows that, if he rely on any strength of his own, he will stumble and fall; but, if the Master reaches forth His hand, he may walk with unwearied foot, even on the crested wave. The waters of strife or sorrow shall not overwhelm him, if he but keep fast hold of the Savior.

"Take hold of my hand," falters the mother, feeling that she is too weak for the great responsibilities that throng in her path. Where shall she learn the greatness of the mission—the importance of the field that has been assigned to her? And learning it, how shall she fulfill it if she have not the sustaining, constant presence of one who loves His people?

"Take hold of my hand," whispers the aged one, tottering on through the shadows and snows of many years. As the lights of earth grow dimmer in the distance, and the darkening eye looks forward to see if it can discern the first glimmer of the heavenly home, the weary pilgrim cries out, even as the child beside its mother, for the Savior's hand.

O Jesus! Friend and elder Brother, when the night cometh, when the feet are weary, when the eyes are dim, "take hold of our hand!"

Consecration.

We are told that in the middle ages, ere yet a page was dubbed a knight, he entered a temple dedicated to the Most High, and approaching the altar, placed thereon his sword and shield. A robed priest came, and holding his benedictive hands above the weapons of warfare, prayed that the blessing of God might rest upon them, and consecrated them from that moment to the use of humanity; and that man was recreant to his knightly vows who from that moment failed to listen to the cry of oppression, from

whomsoever it came. He was bound to be honorable in his bearing towards all, and brave and true in every emergency. The middle ages, with their chivalry, with their shields, with their Damascus blades, have gone into the eternal past; but, brethren, to-day there is a similar duty laid upon us. We, too, can go into the temple dedicated to the Most High; we, too, can place, as we approach the altar, close to the sacred flame that burns thereon, the weapon of our warfare, the energies of our hearts, the impulses of our natures, and the thoughts of our minds. And though no priest with his white robe may come officially to bless us, believe me, when the young or the old thus dedicate themselves and all they have to God, a thousand angels come from heaven, robed in the white garments of immortality, and hold their benedictive hands over our heads, and dedicate us, by the influx of our new power, a new strength, to the grander, the holier, and the sublimer purposes of human life.

"I Don't Care."

Yes, you do, and there's no use trying to deceive yourself with the sophistry of these words. The best and noblest, truest and most generous part of your nature does care for the cutting, unkind words you uttered to one that you loved, in a moment of pique. You may carry yourself ever so proudly and elegantly; you may never drop a look of the sweet dew of healing on the wound you have made in a nature as proud, sensitive and exacting as your own, but to your honor be it said, you are better than your words and shame away down in your heart lurks regret and repentance and sorrow for them. You may carefully hide them both and in a little while they will be gone; for oh! it is very easy to make oneself bitter and proud and cold—very hard to keep oneself sweet and mellow and charitable; but there must be some struggling before you can do a mean, ungenerous thing to one who loves you, and have your heart endorse your "I dont care."

Real knowledge never promoted either turbulence or unbelief; but its progress is the forerunner of liberality and enlightened toleration.

Remember thy Creator in the days of thy youth.

Christian Family Companion

Tyrone City, Pa., Nov. 2, 1869.

A Dead Letter.

It is a custom among our Brethren, on Communion occasions, at the close of the season for self examination, and just before prayer, to extend the liberty to any member, brother or sister, who may feel pressed to make confession, or open the heart in prayer. Two three, or four may pray in succession, but only one at time, aloud; and the last one to close with the Lord's prayer.

Now what we want to suggest is this: If the the liberty is desired to be given, there ought to be time enough allowed for some one to take it Instead of this, in four cases out five, before the congregation is fairly settled upon their knees, the liberty will be taken by one of the ministering brethren, and not unfrequently by the officiating member, This we call a dead letter. The custom loses its design. We think it is a needless deviation. We remember years ago, that there used to be a pause of several minutes. And it always appeared to us to be a solemn occasion. Indeed we had rather that all the time allotted for prayer were devoted to secret prayer and meditation, and after a due lapse of time, the officiating minister repeat the Lord's prayer. However we only insist, that, when liberty is given to prayer, in the case alluded to, it shall not be taken by the ministers, until silence shall indicate that no one else is pressed to accept it. This will keep the letter alive.

Our Season of Lovefeasts.

We believe we have never enjoyed any season of Communion more than that of the past few weeks. The James Creek meeting has been reported by H B Brumbaugh and we believe that we enjoyed the meeting as much as any of our brethren and heartily unite with brother B in his prayers for a blessing upon the labors.

On Monday, 18th inst. we took the cars on the Broad Top Railroad to Hopewell station, where we were met by brother Henry Clapper, one of the ministers of the Snake Spring Valley congregation, and conveyed to the house of Elder Jacob Steel. Brother Steel had just returned from a preaching tour in the mountain regions. He is one of the oldest ministers in this State, as well as one of the best supporters of the cause of Jesus. At night we tried to preach for them in the meeting-house close by brother Steel's, and had good attention.

On Tuesday morning brother Steel took us to the meeting-house on the Cove side of their congregation where a goodly number of persons were assembled for public worship. Here we met brethren Daniel F. Good and Abraham Golly of Franklin county, who addressed us upon religious matters. Brethren Hochstetler, Blough, Holsopple, and Musselman, ministers from Somerset county, were also present.

Thence to the Snowberger meeting-house, to the Lovefeast in the Yellow Creek branch. Stopped to dine with brother Christian Snowberger, one of our former associates. We regretted very much that we could not spend a day instead of an hour in his company. Never mind; there is a good time coming, when we will meet to part no more forever. Let us make sure work for it. See that we have a clear title.

At the appointed hour, 4 o'clock, we were on the ground among a respectable congregation. By candle-lighting the spacious house was filled to overflowing. The congregation was quite as orderly and attentive as could be expected with the accommodations of room and seats. This congregation, so far as we could learn, is in a prosperous condition. It was formerly presided over by our grandfather, John Holsinger, whose place is now filled by his son John, who is rapidly approaching his "three score

and ten." We lodged for the night with our uncle Alexander Holsinger residing in the vicinity, and had a pleasant season.

Wednesday 20th. Preaching in the forenoon at the meeting-house with good attendance and interest. There were several immersed during the meeting. The Brethren at this place have very wisely prepared a convenient place for the performance of this sacred rite.

In the afternoon we set out for the Clover Creek branch. Stopped at the Cross Road meeting-house where we preached in the evening for the first time, to an attentive audience, composed principally of our old neighbors, associates, and scholars. The Somerset county brethren gave a helping hand. We supped with brother Daniel Diehl, and lodged with our old friend Jacob Zook, and the sister his wife, who might have made us quite comfortable with less concern.

Thursday, 21st. Meeting at the same place in the forenoon, brother Good being chief speaker. In the evening we were at the Clover Creek meeting-house, the place appointed for the holding of the Communion meeting, having been brought on the way by brother Jacob L. Wineland, after dinner at his house. The meeting was largely attended, and conducted in an orderly manner. Here brother John Spanogle was added to the preaching force. On Friday forenoon he spoke to us in his usual pathetic manner, leading our minds to serious considerations. The meeting was a good one, and will long be remembered. In the afternoon we took the Broad Top cars for home. At Huntingdon we met brother Jacob Spanogle of Philadelphia, on his way to our meeting at Warriors Mark, whom we took to our home.

On Saturday, 23rd was our Love-feast. The day was very unpleasant and the congregation quite small. The attendance of members from other branches was unusually slim. Brother Spanogle was our only ministerial aid. Notwithstanding we feel that the Lord was present with us, and we have hope that a blessing has been left with us. Bread has been cast upon the waters which must return at some time.

Our meeting was continued over Sunday, and on Monday our brother returned as far as Mt. Union, bearing with him the thanks of our little flock for his labor of love.

On Tuesday morning we again joined brother Spanogle at Mt. Union, whence we took the hack for the Aughwick meeting-house, in company with other brethren and sisters. Arriving at the meeting-house a few hours before the time for the beginning of the public exercises, we went to the house of Elder Andrew Spanogle, who will no doubt be remembered by hundreds of our readers. We can remember hearing him preach in our boy-hood days. He is still able to go to meeting, but has lost the full use of his mind. Of things that occurred when he was in the full vigor of life he has a clear and distinct recollection. He informed us that his father, John Spanogle, and brother Henry Nearhoof were the first ministers in our Warriors Mark congregation. Although his sight is failing, he says he reads the *Companion* through, and has read one number in two evenings.

At two o'clock we met for preaching. There was a full table of preachers. Beside those belonging to the place, there were brethren Good and Golly, Jacob Spanogle, George, Abraham, and Christian Myers, (all brothers in the flesh) Peter S. Myers, Archey Van Dyke, and George Brumbaugh, from James Creek. The Myers family is a good connection for preachers. If we are not mistaken there were six in the family of whom our elder, Graybill, is one, brother to the above three. The meeting was quite an edifying one, and there was very good order observed by the young people. Space forbids us to speak of it at greater length, or we would prefer to do so.

There was meeting next day, commencing at nine and closing at twelve o'clock. Two persons were immersed. In the afternoon the brethren furnished us conveyance to Mt. Union. After spending a few hours at the house of friend Peter Bare, we took the train for home. For want of space we must close our remarks.

CORRESPONDENCE.

"Who will Answer."

Brother Henry: Please tell your readers that brother F. P. L. is not dead, neither physically nor spiritually—is not angry, though sometimes grieved very much when his own heart and that of his brethren seems so cold, so uncharitable, and so prone to evil, and wants to have its own way in everything. Neither hath he left the faith as it is in Christ Jesus, else he would not have spent over three months last winter in going to and fro trying to strengthen and build up the brethren in "our most holy faith." Though he is married to a wife yet he knows that he is espoused to Christ, and he is endeavoring to persuade to steadfastness with all the powers within him, and to confirm them who have made a vow unto the Bridegroom Jesus Christ. He has been engaged in this work the last few months exclusively, and this beautiful morning he is sitting in the house of brother H. Gerkey in Woodland, Ionia county, Mich., penning a few lines hastily before meeting time, for the information of our beloved brotherhood, and the encouragement of his fellow laborers, saying go on brethren, persevere, deny yourself, leave in God's holy care wife and children for the cause of Christ and the salvation of souls; don't tire, don't faint, be strong in the Lord, be courageous—fear nothing but hope all, and the end will be glorious. And you, dear brethren and sisters, whom God has blest with the rich comfort of the Gospel and the blessing of this world's goods, remember what is said, "Let him that is taught by the word communicate of every good thing to him that teaches." Remember the families of those of your brethren that are absent—visit

them, give them a cheering word, a cheering look if you have nothing else to give or nothing else should be needed. Remember, also, the time is short, the calls are urgent, "Come and help us." Do your part in whatever place you may be occupying.

Brother F. P. L. and G. Long from Lagrange, Ind., met in Ionia a few days ago to set things in order in this church, when by choice brother Isaac Smith and Samuel Groff were placed to the service of the church as visiting members. The Church here was organized two years ago with 17 members, but now consists of upwards of fifty. When we arrived here there was an old brother and sister here from Gratiot county, asking to be visited, to which we consented. A small number of members living there, some of them 14 years without hearing a brother preach. There are many more scattered here and there, but the field is too large to do it justice. Will not some brethren come and help us? The two brethren that were chosen at the District Meeting in Northern Indiana to visit Michigan, are informed that appointments for them will be arranged by the 13th of next month. They will come to Charlotte on the Grand Rapids R. R., where they will be met.

Now, brother Henry, I endorse all that is said on sharp criticisms, and pray God that we may all be able to take it home to our own hearts, and try by grace divine to become more humble, more meek, mild, and easily to be entreated. Yours in love.

F. P. LŒHR.

Brother Holsinger: Brother Moomaw in his article No. 35, finds excuses for the brethrens not contributing more freely to our periodicals in the summer season, because they are mostly farmers, and thinks the sisters should lend a helping hand. But it happens that when the men are the busiest, women have the most to do also and I think that women's work requires more thought and care than men's. There are so many little things to do and if we get our meals regularly and attend to every thing in its proper time and place, and and keep the house neat and comfortable for the husband and children, we have not much time to write articles for the papers, and if some of us do take an interest in such things, it is a great deal easier when we have a few minutes to spare, to pick up a book or paper and read something that some one has written, than to write an article ourselves. It is not an easy matter for one not accustomed to writing, to prepare an article for a public journal. Sometimes we may think of something worth writing while we are about our work, but by the time we get ready to write our minds are scattered, and our best thoughts gone, and we do not feel like writing at all. I have heard preachers say that when they do not feel like preaching it goes hard to preach, and it is the same in writing

When writing for a religious paper we should have our mind and heart on the subject, and feel the truth of what we write. It is the duty of every person to improve his mind and talents as much as possible. There are very few persons who improve their minds as much as they are capable of doing. If sisters are not all able to communicate their thoughts through the medium of the *Companion*, they are nearly all able to read, and should improve every opportunity of gaining knowledge in that way. We should read and think more.—Reading will give us food for thoughts and better thoughts than we would otherwise have. A good many of the brethren take no kind of a paper, and have very few books for their families to read. It is to be feared that such brethren do not read the Bible much. I heard a sister say her husband did not take any kind of a paper, and she did not get time to read a chapter once in a month. I cannot see how a person can live the life of a christian and not read the Bible more than that. —How can we know what the will of the Lord is concerning us, if we do not read more? We can hear preaching but we are not capable of judging if we do not read the Bible ourselves. We should search the scriptures to see whether these things are so. Let us try to "prove all things and hold fast to that which is good." But I hope the brethren and sisters will try to write more for our papers. It is one of the means of spreading the true doctrine of the Bible, and one in which more of us can take a part. If we cannot all write on doctrinal points, we can write words of encouragement to each other, and probably cheer up some weak brother or sister.

J. Weaver.

Springfield, Ind.,

TYRONE, Pa., October 23.

Dear brethren and sisters in the Lord: I landed safe in Altoona the night of the 22nd, but did not get home. Stayed all night in Altoona, and in the morning met my companion going to the meeting at Warrior's Mark. She says all are well at home. I expect to get home this evening.

The meetings in Seneca and Hancock were three communion meetings and several others. These meetings were well attended both by members and spectators. The members manifested love and zeal for the good cause. My visit was a pleasant one, and I enjoyed myself highly among the members. I am at present in the enjoyment of good health.

Yours in love.

GRAYBILL MYRES.

DIED.

Oct. 20th, At Sykesville, Md. brother ASA WARD, aged about 54 years. Funeral services by brother Jacob Troxel.

December the 21st, CHARITY C. daughter of brother Isaac and sister Polly BASHOR; aged 22 years, and 27 days. She died in full triumph of a living faith. Entreated her brethren and sisters to live faithful, and pursuaded sinners to turn and live. A few days before she died, she requested to be anointed, which was immediately done. Funeral services by M. M. Bashor, and the writer from Rev. 14: 13.

ABRAHAM MOLSBEE.

In the Aughwick congregation, on the 4th, of October, sister SARAH SWARTZ, wife of brother George Swartz; aged 60 years, 6 months, and 12 days. She leaves a sorrowing husband and four children. Funeral services by James R. Lane and John Spanogle, from Rev. 14: 13.

In the Conemaugh Church in Cambria Co Pa. July the 18th, WILLIE IRVY, infant son of Ephraim and Jane WISSINGER; aged about 6 weeks.

Also in the same church August the 2nd, sister ELIZABETH WAGNER; aged 72 years, 5 month, and 17 days.

LIST OF MONEYS received, for subscription, books, &c.,

Alex. Holsinger, New Enterprise, Pa.	2.00
Henry Clapper, Yellow Creek, Pa.	4.25
Jacob Snyder, Pattonsville, Pa.	1.40
Thos. S. Holsinger, Six Roads, Pa.	7.75
H. B. Dilling, Martinsburg, Pa.	1.50
Catharine Buck, Center Line, Pa.	1.50
Jesse Crosswhite, Jonesboro, Tenn	1.50
Obed Snowberger, Quincy, Pa.	.25
Bettie Garber, New Hope, Va.	.75
Allen Boyer, Lena, Ill.	20.00
Benjamin F. Masterson, Pa.	2.85
Wm. A. Pecht, Newton Hamilton,	1.50
John Shope, Shirleysburg, Pa.	1.50
John Garber, Aughwick Mills Pa.	75
Jeremiah Messamore, Three Springs, Va.	75
Mark Minser, Dickens Point, Pa.	2.17

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N. B. Plenty of reference given among the Brethren. Address, F. C. RENNER, Ladiesburg, Md.

[31—2 ins.]

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THE
Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME V. TYRONE, PA. TUESDAY, NOV. 9, 1869. NUMBER 44.

Jehovah Shammah

Ezek. xlviii. 35.

BY REV. E. G. TAYLOR.

A glorious city in vision was seen,
By one of the prophets of old;
Far greater than ever Jerus'lem had been,
With splendors that cannot be told
It compassed the earth with its boundaries broad,
Its temple than light was more fair,
Forever 'twas filled with the presence of God,
Its name was,—"Jehovah is there."

"Jehovah Shammah!" "Jehovah is there!"
Its Builder, its King, and its Lord;
Its Savior, its Priest, its Redeemer, whose care
And whose love shall be ever adored;
"Jehovah is there," blessing every saint
With pardon, and comfort, and peace;
He soothes ev'ry sorrow, gives strength to the faint,
And fears and anxiety cease.

"Jehovah is there,"—in the Church here below,
E'en down to the end of the world;
Goes forth with his servants wherever they go
To bear his bright banner unfurled:
Gives wisdom, and might, and his spirit to all
Who tell the glad news of his love:
Leads upwards his people redeemed from the fall,
To the mansions of glory above.

And oh! when, released from this body of sin,
We rise to the regions of light,—
And there we are shut, by its pearly gates, in
The heavenly city so bright.—
Though friends crowd around us of years long ago
To greet us, and angels be fair,
The brightest attraction the spirit can know
Will be that, "Jehovah is there."

Reading For Youth.

In a government like ours, where its stability and prosperity depend upon the intelligence of the citizens, it is important in the highest degree that the youth of both sexes receive that course of education and training that will best fit them for the discharge of their duties, both as citizens and as Christians. While free schools are scattered all over the northern section of our country, dispensing their blessings to all classes in such a manner as no other country in the world is blessed, we can not ignore the fact, that the parental and social training of our youth, according to our advantages and opportunities, is neglected perhaps to a greater extent than any other Christian nation in the world.

The Icelanders are socially and parentally better trained than any people we know of in history, and the results are apparent in their intercourse and dealing with one another socially, religiously, and politically.

To select a proper course of reading for youth after they are able to comprehend written language sufficiently, is an important but often a sadly neglected duty. The cheapness and abundance of *literature* at the present day has placed within the reach of youth an amount of literature the adaptation of which to their needs is very unquestionable. The taste for works of fiction, for trash and light reading, amounts almost to a mania among us. Our boys and girls seize upon and devour with avidity most of the light reading they get into their hands, to their permanent injury.

Many religious parents wisely forbid the reading of one kind: but often, unwittingly, allow it to run to an extreme in another.

The great majority of the books in our Sunday school libraries are light fiction; and their excessive reading, like the other class, is positively injurious.

We know boys and girls—more of the latter than of the former, however,—who devour all such books that come in their way. Such reading acts upon the mind as stimulants do upon the body; they excite the mind to an improper and undue activity, fill it with pictures and phantasies, not of the real, but wholly of the ideal and in an improper direction, till it is worn and sinks as if from a slow poison. We have seen it manifest itself in the eye, and in the features, and in the actions of the body, until the whole physical being was in perfect sympathy with the mental system.

We do not decry or oppose works of fiction, but they should be left to a mature age, and then be judiciously selected.

Perhaps the best course of reading, in conjunction with the Bible and religious instructions, from the ages of twelve and fourteen, are standard historical writings of our own and of other countries—Parley's, Irving's, Bancroft's Prescott's, and others of the same kind. The popular writings of Irving, Macaulay, etc. can properly be left to a maturer age.

For the Companion.

Christ's first Appearance.

"So Christ was once offered to bear the sins of many." Heb. 9: 28.

There is nothing that relates to Christ, but what is interesting to those that love and serve him. "His name is as precious ointment poured forth." His moral character is "altogether lovely." The grace of God was perfected in his life, and he "Spake as never man spake." His miracles were wonderful indeed, and God-like His doctrine distilled as the dew, and dropped as

gentle rain from heaven. All bore witness, and wondered at the gracious words which proceeded from his lips. He put to silence those that would accuse, or question him, hence all men looked at him with astonishment, and wonder. If these things were so interesting, how much more so his mediation, or the offering of that body, which was contemplated from the foundation of the world; that brought glory to God in the highest, peace on earth and good will to men.

The cause of Christ's first appearance was the boundless love of God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." His first coming was marked by extreme poverty, suffering and reproach.

How mean and poor the circumstances of his birth, his youth, his manhood, and his whole life. Hear him exclaim, "foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head." What suffering and reproaches he endured from his enemies! "Consider him that endured such contradiction of sinners against himself," yet "he opened not his mouth." His first coming terminated in sacrifice. This was the great design of his coming, that he might open up a "new and living way." So that sacrifice was made for sin,—"offered to bear the sins of many." Man was disobedient and had broken the law of God; hence he groaned under the penalty of the law of Justice, which was the cause of all the suffering that has ever come upon the world.

His sacrifice was painful and ignominious. Yet with patience he bore all these things, even to drinking the bitter cup of Calvary. Hear him amidst the deepest distress and anguish of soul, crying, "Father if it be possible let this cup pass from me, nevertheless not my will but thine be done." He humbly submitted to the will of heaven, and like a lamb bore scourging, laceration, and finally crucifixion. Hear him again cry, "My God! my God! why hast thou forsaken me?' God forsook him; wrath came upon him to the uttermost. Divine justice demanded a complete satisfaction, for it was impossible for the blood that was shed under the law to take away sin. The priests stood day by day offering those carnal sacrifices under the *law*, yet the world lieth under the weight of sin, just the same, until "Christ was once offered to bear the sins of many.'

His sacrifice was vicarious. It was substitutionary. It was for the sins of a rebellious people who had broken the covenant of God, and set at naught divine counsel. Behold him christians, wounded for your transgressions and "bruised for your iniquities"—wounded till life expired, and bruised till his heart was broken. Oh! think, brother, of the love of Jesus; think sister, our sins were in that load that crushed the heart of the meek and lowly Lamb of God; and had it not been so that "Christ was once offered to bear the sins of many," our sins would have plunged us beneath the flood of despair, and we would have been lost, lost, eternally lost. But, oh! that sacrifice which was perfect; that that had burdened the prophets of old, and that that the Psalmist so beautifully foreshadowes, has now been offered "once to bear the sins of many."

The perfection of that sacrifice arose from the divinity of Christ. He was God manifest in the flesh, the Son of God, with power. Had not his sacrifice been associated with divinity, his death would not have been superior to that of prophets or christian martyrs. "If the whole intelligent creation had been brought as a sacrifice to the altar of divine justice, and if every nerve, muscle and bone, and every heart had received the infliction of divine fury, until one deep and universal groan had rolled its unutterable import to the throne of God, the whole would have been a worthless sacrifice. Still as vivid would have been the lightnings, as loud the thunders af Sinai, still as dreadful would have been the accusation of conscience; as awful the frowns of Justice; as black the darkness of eternity. The victim must be no other than Jesus, the only begotten Son of God, the "brightness of his glory, and the express image if his person."

It was perfect in its efficacy and sufficiency. Just what the sinner needed, and divine justice demanded. It magnified God's law, and satisfied all his claims. "Mercy and Truth met together and Righteousness and Peace kissed each other." The atonement offered by Christ was sufficient for the patriarchal, the Levitical, the prophetical, tht apostolical age, and every succeeding age until the present. It reached back to the fall of Adam; it extends forward to the period when the "angel shall by him that liveth

forever that time shall be no longer," and the effect of that sacrifice shall be felt when time shall be swallowed up in eternity. All that is visible in God's creation shall be changed, or vanish; but our great high priest has obtained an "unchangeable priesthood," and he ever liveth tointercede for us at the right hand of majesty on high.

Christ was offered *to bear the sins of* MANY. "He is the propitiation of our sins; and not for ours only, but also for the *sins* of the whole world." He "tasted death for every man."—Hence all are bidden to come in obedience to the word, and participate in this glorious "feast," that has been prepared, and purchased, with such a great price. Then beloved, in the Lord, is there not a sufficient reason, that we should lay aside every *sin*, and hinderance, that we may run the christian race with patience, looking unto Jesus, the author, and finisher of our faith; that we may be so unspeakably happy as to be numbered with that great company, that the beloved John saw, when he, "beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying salvation to our God which sitteth upon the Throne, and unto the Lamb." Raising their voices in praises and adoration to that God who so loved the world that he gave his only begotten Son to suffer and die, that we, through his suffering and death might be raised to glory, and immortality, and made so unspeakably happy, as to join the angelic host, and all that have washed their robes white in the blood of the Lamb and praise him through all Eternity.

JONATHAN MYERS.

Antioch, Cal.

Charity.

And above all these things put on charity which is the bond of perfectness." Col. 3: 4.

Charity is a virtue which should be more exercised among christians. I fear we are too prone to see something in another to condemn, while at the same time we may have a greater fault ourselves, only we do not see it. But if we were to pull the beam out of our own eye we would see more clearly, and perhaps by the time we saw with the naked eye, the sin which we supposed to exist in another, would all have vanished. Read Roman 14: 1–4 verse. "Him that is weak in the faith receive ye but not to doubtful disputations." I would infer from this that those whose sins are manifest, and of such a character that are plainly named in scripture, we should not receive into the church. Gal. 5: 19, 20, 21. Are we justified in condemning and saying we will not commune with a brother or sister because they see fit to wear a garment that we consider wrong to wear, if we have no scripture to prove such an one is committing a sin by wearing said garment? We all understand that scripture condemns superfluity of dress, plaiting the hair, &c.; and also that we are not to be conformed to the fashions of this world. But if the world brings a garment into use that is comfortable and healthy, are we not justified in wearing it? or if not, are we justified in making a substitute which is unhealthy, while our motive is the same, namely to make us look respectable. But some one will say "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." From this we infer, we are not to offend or set a bad example to our brethren, for by the offence we grieve our brother, and by the bad example he may be led to fall into sin and consequently be destroyed. We all admit that we should, as far as lieth in our power live peaceably with all men, and also be a peculiar and select people. But since we are so differently constituted, circumstanced, and circumstanced, it is hard to please every one even in the church, and nothing but the united prayers of the righteous will bring us to be one mind in all things. But thanks be to God, if we do not agree together in these things of minor importance we are of one mind in relation to things pertaining to our soul's salvation. Let us [illegible] weightier matters. "Let love be without dissimulation, abhor that which is evil; cleave to that which is good. Roman 12 9. Gal. 5: 14: 15.

[illegible] BAUM.

FORMATION OF CHARACTER.—Have you watched the icicle as it formed? Have you noticed how it froze drop at the time until it was a foot long or more? If the water was clear the icicle remained clear, and sparkled brightly in the sun; but if the water was slightly muddy the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. Some little thought or feeling at a time adds its influence. If [illegible] be pure and right the soul will be [illegible] with happiness; if impure and wrong [illegible] deformity and wretchedness.

Our bodies are composed of bone, muscles, nerves, &c., all of which are formed from the blood. And [illegible] healthy or diseased. Good food, good drink good air, &c., [illegible] good blood; while [illegible] tobacco, and other [illegible] are enemies to the human system. [illegible] ease and shorten life. We can not be too careful in what we eat, drink, and think.

We are apt to make our vocation in life a sort of [illegible] way for occasions to exercise great and rare virtues, and by stepping over the ordinary ones which lie directly in the road before us. When we read, we fancy we could be martyrs; and when we come to act, we cannot bear a provoking word.

For the Companion.

A time to Love and a time to Hate.

Ecclesiastes 3 : 8.

How are we to understand this passage of Scripture? Are we to love one another at one time and at another time hate one another, or, are we to love God and then hate God? Or love our neighbor as ourselves awhile, and then hate them at another time. How is it to be understood? To look at the ways of most people, we must come to the conclusion, they understand it in the above sense; for they love but a short time, and then hate more ardently than ever. I believe a great many people think that they must hate one another at sometime, because Solomon, the wise man said there was a time to hate. I believe there is time to hate. Now says one, if you believe, there is a time to hate, what difference is there between you and those who believe there is a time to hate? I see no difference. Is there really a time to hate one another? No. What must we hate? sin. We should hate sin as soon as we know what it is—hate it so much that we will fear to sin in the sight of God. There are many persons who sin out of the sight of men, and do not think that God sees them. These persons do not hate sin enough, or they did not begin to hate it in time; for all those who hate sin when they know what it is, are not apt to sin wilfully, but they may sin through weakness. For such there is an advocate with the Father. But those that sin wilfully, it is to be feared the advocate will not plead for them. So then we have no time to hate any person. All we must hate is sin and iniquity, and if we hate sin, as we ought, we will have no hatred against our neighbor, nor any other person on earth. We now can see the time to hate, and what we are to hate. We will now try to show the time to love, and what we are to love. The time to love is when we are capable of loving, and knowing who is love, and who is worthy of all love. We are commanded to "love God with all our heart, with all our soul, with all our mind, and strength and our neighbor as ourselves,"—to love the truth, to love all Righteousness, to love our brethren out of a pure heart, to love one another as Christ our Savior has loved us. "Greater love hath no man than this, that he lay down his life for his friends." We must love God if we want to remain in his love, and if we obey his commands, Christ says we shall abide in his love.

I am fearful, sometimes, we lack of love. We do not love God as supremely as we should, and love our neighbor as ourselves. Sometimes, I think we can discover things that appear as though we love ourselves a little the best. In somethings self appears to be nearer than our neighbor. Self is the wrong person to fall in love with; for when we love self it is hard for us to find any one to be his equal. God the object of all love is often forgotten on account of loving self too much. We are not to "love our friends only, or what do we more than others," but we are to love our enemies, that is, to pray for them, to render good for evil, wish them well and pray God to forgive them their trespasses, and sins. In this God-like love I do not believe we can love an enemy as we do our friends and brethren, nor do I believe Christ had the same love for Judas that he had for John. But we are to love them well enough to do them good when it is in our power to do so, and always to pray for them when we pray for ourselves. We learn from the word of God that we should have no place in our hearts for anything but love to God, love for one another, love for all mankind. We may dislike some persons sinful ways, but we must love their souls. They are precious in the sight of God. God's love is for the souls of all his creatures, and if we are in Christ Jesus we will have the same kind of love for the salvation of men as Jesus has.

The time to love begins when we are capable of loving God and our neighbor as ourself.—This time continues while time and timely things last with us here in this life. And when time is no more with us, in this world, then the time to love in the heavenly world will begin and never end. Then we can love, as we are loved, with pure, holy love throughout eternity. There is a time to hate sin, and that time is as long as we live. And there is time to love God, and that at all times. Let us not forget the time, and the thing to hate; the time to love, and God to love. We discover that there are other objects that we love besides God, our neighbor and our brethren. And one of these is, money We almost conclude that the love of money excels the love of God, by our actions. When

we expect fifty or a hundred dollars at a certain place, we will go after it rain or shine, warm or cold, nothing of this kind will hinder us. But when we are to go to the place where God is to be worshiped, if it rains, we do not want to get wet, or it is too cold, and we don't think there will be many at preaching to-day and there will not be any preacher there, I will stay at home to-day; and perhaps it does not rain as much as it did when we went to get the money that was promised. Now which do we love most, God or money? According to our actions we love money the best, and when this is the case we sin and do not love God. Let us examine ourselves and see if we have the Love of God shed abroad in our hearts. Have we the love that David had? Can we weep over the death of our enemy as he did? Do we rejoice over the down fall of our enemies, and over the fall of our brothers or, do we try to keep them from falling? If we can do as David in all these things, we are not far from the kingdom of heaven. Oh! let us love one another fervently out of a pure heart. May God enable us to keep alive that holy love, that we can give each other a holy kiss in deed and in truth. If we love God and keep his commandments how happy we shall be, and if we abide in God's love we shall never fall. But we must watch as well as pray and love. We must have faith, hope, and charity, but the greatest of these three is charity. Then let us love one another; "for love is of God, and every one that loveth is born of God and knoweth God." See the love of God toward us. God sent his only son into the world that we might live through him. "He that loveth not knoweth not God, for God is love."—We see plainly that if we are the children of God, we will love God and his commandments. We will love to obey him in all things, we will love to read his word; we will love to meet to worship him in spirit and in truth; we will love to pray him for grace to enable us to worship him aright and to know him, whom to know is life and peace. May God's grace save us all in that upper and better kingdom where we can praise Father Son and Holy ghost in a world without end.

A. J. CORRELL.

Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

Selected by JOHN FRY.

The Closing Scene of the fall of Jerusalem.

FROM SALATHIEL.

The fall of our illustrious and unhappy city was super natural. The destruction of the conquered was against the first principles of the Roman policy, and to the last hour of our national existence, Rome held out offers of peace, and lamented our frantic determination to be undone. But the decree was gone forth from a mightier throne. During the latter days of the siege, a hostility, to which that of man was as the grain of sand to the tempest that it dives on, overpowered our strength and senses. Fearful shapes and voices in the air—visions startling us from our short and troubled sleep—lunacy, in its most hideous forms—sudden death, in the midst of vigor—the fury of the elements let loose upon our unsheltered heads—we had every terror and evil that could beset human nature, but pestilence; the most probable of all in a city crowded with the famishing, the deceased, the wounded, and the dead. Yet, though the streets were covered with the unburied—though every well and trench was teeming—though six hundred thousand corpses lay flung over the ramparts, and naked to the sun—pestilence came not; if it had come, the enemy would have been scared away. But the "abomination of desolation," the pagan standard, was fixed, where it was to remain until the plow passed over the ruins of Jerusalem. On this night, this fatal night, no man laid his head on the pillow. Heaven and earth were in conflict—meteors burned above us; the ground shook under our feet; the volcano blazed; the wind burst forth in irresistible blasts, and swept the living and the dead, in whirlwinds, far into the [illegible]. We heard the bellowing of distant Mediterranean as if its waters were at our sides, swelled by a new deluge. The lakes and rivers roared and inundated the land. The fiery sword shot tenfold fire. Showers of blood fell. Thunder pealed from every quarter of the heavens. Lightnings, immense sheets, of an intensity of duration that turned the darkness into noon day, withered eye and soul, burned from the Zenith to the ground, and marked its track by the forests on flame and the shattered, summits of the hills.

Defence was unthought of, for the mortal enemy had passed from the mind. Our hearts quaked for fear; but it was to see the "powers of heaven shaken." All cast away the shield and spear, and crouched before the descending Judgment. We were conscience smitten. Our cries of remorse, anguish, and horror, were heard through the roar of the storm. We howled to the earth to hide us; we plunged into the Sepulchres to escape the wrath that consumed the living—we would have buried ourselves under the mountains.

I knew the cause, the unspeakable cause, and knew that the last hour of crime was at hand. A few fugitives, astonished to see one man among them not sunk in the lowest feebleness of fear, came around me, and besought me to lead them to some place of safety, if such were now to be found on earth. I told them openly that they were to die, and counseled them to die on the hallowed ground of the temple. They followed, and I led them through the streets encumbered with every shape of human suffering to the foot of Mount Moriah. But beyond that, we found advance impossible. Piles of cloud, whose dark-

ness was palpable even in the midnight in which we stood, covered the Holy Hill. Impatient, and not to be daunted by anything that man could overcome, I cheered my disheartened band, and attempted to lead the way up the ascent. But I had scarcely entered the cloud, when I was swept downward by a gust that tore the rocks in flinty showers around me. Now came the last and most wondrous sign that marked the fate of rejected Israel. While I lay helpless, I heard the whirlwind roar through the cloudy hill, and the vapors began to revolve. A pale light, that of the risinn moon, quivered on the edges, and the clouds rose, and rapidly shaped themselves into forms, and battlements, and towers, The sound of voices was heard within, low and distant, yet strangely sweet. Still the lustre brightened, and the airy buildings rose, tower on tower and battlement on battlement. In awe, that held us mute, we knelt and gazed on this more than mortal architecture, that continued rising and spreading, and glowing with a serene light, still soft and silvery, yet to which the broadest moonbeam was dim At last it stood forth to earth and heaven, the colossal image of the first temple, of the buildings raised by the wisest of men, and consecrated by the visible glory. All Jerusalem saw the image ; and the shout, that in the midst of their despair, ascended from its thousands and tens of thousands, told what proud remembrances were there. But a hymn was heard, that might have hushed the world beside. Never fell on my ear, never on human sense, a sound so majestic, so subduing ; so full of melancholy, yet of grander command. The vast portal opened, and from it marched a host, such as man shall never see but once again—the guardian angels of the city of David ! They go forth glorious, but with woe in all their steps; the stars upon their helmets dim, their robes stained, tears flowing down their celestial beauty—"Let us go hence," was their song of sorrow. "Let us go hence," was answered by the sad echoes of the mountains 'Let us go hence" swelled upon the night to the farthest limits of the land. The procession lingered on the summit of the hill. The thunder pealed, and rose over the expanse of heaven, their chorus was heard still, magnificent and melancholy, when their splendor was diminished to the brightness of a star. Then the thunder reared again—the cloudy temple was scattered on the wind and darkness, the omen of her grave, settled upon Jerusalem.

For the Companion.

Troubles and Trials.

When we say that this is a world full of trouble and trials, we are sure we will not be called upon to prove the assertion. Every day life is sufficient proof. Well may the Savior say: "sufficient unto the day is the evil thereof."

You might travel all the world over, and you could hardly find a person who has not seen the days of troubles and trials. You may ask the King on his throne, or the beggar in the street, whether they ever had troubles, they will all be ready to say they had enough of it. It is true some people will tell us that they never had much trouble. But nine cases out of ten, such people do not trouble themselves about anything.

Trouble, we believe, is one of the many consequences of sin. If there was no sin there would be no trouble ; for when we search for the bottom of our trouble, we find sin the cornerstone on which it rests. It was Satan who introduced sin into the world, and it is Satan who likes to give us trouble and make us feel unhappy. It is one of Satan's chief plans to destroy our happiness here, and if possible lead us astray from God, and of course make us miserable forever.

But it seems that the Christian has, sometimes, a good share of this trouble. Satan bestows particular attention upon him, and when he can gain some point he will make the best of it ; and thus we see that the Christian is sometimes more than discouraged, yea, he is by times very near ready to say: I give up. This is all Satan wants. He knows very well that with all his plans, and all his power, he can not bring one single soul to Hell, unless that soul is willing to go there. He may do his best, and yet the Christian is strong enough to conquer him, for all power in heaven and on earth is given to the Lord, and he is ever ready to help him. It may look sometimes in favor of Satan, but if we depend on the Lord, ask him to give us help, then we shall be able to withstand Satan's whole army, and come out conquerors. For "who can harm you if you are followers of that which is good." We answer, none.

A good conscience and God on their side, made the three men in the fiery furnace happy enough to sing praises to God, and it will make us happy in the fiery furnace of our troubles. When all seems dark around us, yea, even our fellow members of Christ's body, seem to join hand with the enemy, in order to make our troubles too hot for us. When we have to see all this how sweet is it, when we can look up to Heaven and say, Thou O God, knowest all, Thou knowest I am clean. This is enough to make us strong to overcome all.

It is true, there will come troubles which we think are too great to bear, so that we have to exclaim, Oh this is too much ! I can't bear this ; if only this would be over, I could take almost anything but this. But remember, the God who allows Satan to give you these troubles will also give you strength to bear it.

Just let us look at the Savior, the apostles, yea, all others who sought to serve God. And if these all had to be abused in the way they were, how can we expect to go to Heaven without bearing our share?

> Must I be carried to to the skies
> On flowery beds of ease,
> Whilst others fought to win the prize,
> And sailed through bloody seas?

But one thing more, these troubles should and they will teach us. We have heard it said "it is hard to take," but I took it and it taught me ; for we must say that in some degree we are almost always the cause of our own troubles. But these things teach us to keep more under God's protection,—keep our eyes more open to see God's will clearer, and our tongue more bridled, so as not to utter words contrary to God's will, and after all

> "Our troubles and our trials here,
> Will only make us richer there,
> When we arrive at home."

From Brother LŒhr.

I have jnst returned from a second mission within the last two months, to the N. E. counties of this State. And noticing the inquiry why F. P. L. and others don t write any more, I will promptly answer for myself a little more specific than I have done in haste before.

I indeed could not persuade myself that what I did was of much account, and in this I thought to have evidence from the fact that several communications to the Companion, also to G. V. while I sojourned among the brethren in Ohio and Indiana for the space of three month in the first part of last winter, did not appear in the paper. To this was added the fact that the papers had stopped when I came home. The adversary always taking advantage, caused me to lay down my sling and pebbles and leave the fight to others better equiped than myself. Nevertheless, I did not leave off feeding sheep in the wilderness, warding off wolves and ravenous beasts. Five months out of ten have been thus occupied, not of surplus time, but of necessity. But the less we say of ourself and the more of Jesus Christ and him crucified, is a maxim to be heeded by all disciples of Jesus; but I was constrained to the above by the querist.

For the satisfaction of those who feel interested I will now say that brother George Long from Lagrange, Indiana and myself, met at the house of brother H. Gerkey, in Ionia Co., this State, on the 16th inst. with the church, according to previous arrangement, and by the desire of the church held a choice which fell on two brethren as I stated, if I recollect aright, in a former note. I also said that we would go to Gratiot to hold a communion, which by more mature deliberation was put off till the time was thought Wenger and Calvert designed to be there; namely, about the middle of November. We attended eleven or twelve meetings apparently to edification and left on the 22nd, and I arrived that night at home, found all well thank God.

We will now have to add something of my observations and experience that may not be altogeter useless, though it will not be considered presumtive. The first thing I think to be gained in a new place, and perhaps in any other place, is the good will of the hearers, not by flattery and affectation. Let that be far from every servant of the Lord; but give due credit for everything that is good, no matter where you find it, whether it be among the Greek; taught by this one or practiced by that one. Don't forbid casting out devils in the name of Jesus though they may not follow us with Jesus. And if you find an Appolo preaching mightily, yet not knowing all, take care to teach him the way of the Lord more perfectly, not by railing accusations, but in the spirit of meekness as becometh the servant of God, considering himself from whence that comes. Nothing can be more disgusting and repulsive to the human mind than to listen to a man with a pharisaic mien, or air, scattering reproach and defiance all around with a vain design to win souls for Christ. It is not wisdom to tear down a man's cabin—because it is a miserable hovel,—before you have erected a better one by its side that may tempt him to leave his, of his own accord and take possession of yours when offered. I mean, bring the doctrine of the Gospel before the mind of the hearer in its most beautiful feature and most attractive form. Let your doctrine outshine all other doctrine preached by men. And that you may be able to do so, supplicate a throne of grace daily, yea hourly, that you be enabled to present Christ and him crucified before the audience instead of your own self.

To me it seems to be entirely wrong to look at mankind as imposters, bastards, or fiends; the feeling that this idea produces is anything but charitable. Who of us would have thought in the agony that the Lamb of God was in on the cross to pray to God and say, 'Father forgive them for they know not what they do." Yet Peter after the day of Pentecost reiterates the words and says. "And now brethren I wot that through ignorance ye did it, as also did your rulers." Acts. 8 : 17. He even calls them brethren after they in a fiendish manner cried out, crucify him! May not we now say to our hearers, "Brethren I doubt not your sincerity, training, education and surrounding circumstances may have influenced your minds and "God winked at our ignorance in times past; but now commandeth all men to repent. Then present the plain and simple letter of the Gospel, and show its spirituality; for "His words are Spirit and they are life."

And now let me turn myself to brethren and sisters in common. Do carry out in its purest and most definite manner, what your brethren teach and yourself believe. Your brethren's preaching will then be like the plan of a beautiful house lined on paper and your practical life like the house itself, beautifully ornamented by a meek spirit, and conveniently arranged and fitted out with all the Gospel graces of which love to all mankind is not the least in the catalogue.

Brethren beloved, my heart's desire and prayer to God for Christians is, that they may be saved; for I bear them record that they have a zeal for God, though it may not be according to knowledge. But on the other hand I must also bear record that there is not zeal enough for Christ among those who have the name; that they live and seemingly are dead. Just look what a contrast presents itself in regard to religious publications, not even 8000 of both of our papers are in circulation, where-as in the State of Indiana not less then 9000 members can be counted. Then look at the different periodicals throughout the land. H. L. Hastings in Boston sends forth 20,000 monthly of a paper called "The Christian." But you my brethren don't approve of everything that appears in our papers. Well, do you approve of everything that is said in preaching? Why not dispense with preaching if there are errors committed. Ah yes you say the ministry is ordained of God, and I say, so is writing, else we would have no Bible, no Gospel and no epistle. I dont think it would be right for me to reprove you for neglect, though many might deserve it, but one thing I am permitted to say without offering: Come over to Macedonia and help us, that is to say, take up the proposition of brother Garber, of this State. Let a little of your surplus money come to the aid of the ministry by sending those flying messengers of peace, gotten up by your brethren, abroad through the land, if you injure your ministering brethren by sustaining them in their arduous labor. It may be true that some of us might not be benefited by a little help now and then, nevertheless, I think to be safe in assuring you, that we would not make as bad use of it as some of the brethren's sons and daughters do, and many a fervent prayer would ascend in your behalf, and probably at a time of want stand in your favor in the book of accounts. I am not pleading for myself, for I have learned, in a sure manner to abound and to be in want, but I see the falling away from the true and genuine life that is hid with Christ in God. "Know you not my brethren that as many of us as have been baptized into Christ, have put on Christ?" How is it then that the God of this world hath such great power over you? Do I not even know ministers, whose whole mind is engrossed from Monday morning till Sunday evening with the things of this world.

Now brethren if you cannot resolve to obtain a little more then make yourself friends, with the Mammon of unrighteousness that in time of your need they may receive you.

The Lord is our witness to whom it converts by him that feels human woe, and ardently seeks man's happiness.

F. P. LŒHR.

YOUTH'S DEPARTMENT.

What I Live For.

I live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit too;
For those human ties which bind me,
For the task by God assigned me,
For the hopes that beam within me,
And the good that I can do.

I live to hail that season,
By gifted mind foretold,
When man shall live by reason,
And not alone for gold;
When man to man united,
And every wrong thing righted,
The world shall be truth-lighted,
As Eden was of old.

I live to hold communion
With all that is divine,
To feel there is a union
'Twixt nature's heart and mind;
To profit my affliction,
Reap truth from fields of fiction,
Grow wiser from contrition,
And fulfill each great design.

I live for those who love,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do.

Make Friends.

"I WILL give you an unfailing key to success," said an experienced man to a young friend. "Make one new friend every day, and retain all you make." Three hundred and sixty-five friends a year would certainly be an important auxiliary to the "productive resources" of an ambitious young man making his way in the world. But then comes the question: How are these friends to be made? It should be easy enough to retain a friend once earned, but how can this very excellent prescription of making friends be carried out? There are many ways in which progress may be had in this direction, even if the task should not be literally accomplished. Let us look at the matter in a rational way. To commence with, CIVILTY is an excellent bait with which to catch friends: and civilty is cheap. Nothing is easier than to keep a fresh supply "constantly on hand." There are bogus articles sometimes attempted to be palmed off for the real thing, but they are all so base that they are easily detected. Obsequiousness is one; flattery another; mock-modesty a third; officiousness a fourth, and so on. These may have the "guinea stamp," but their spuriousness is easily detected. True civilty needs no false lights to show its points. It is the embodiment of Truth—the mere opening out of the inner self. The arts and artifices of a polished exterior are well enough; but if they are anything less or more than the fair exponent of inward rectitude, their hollowness cannot long escape detection. Shakespeare has said, "A man may smile, and smile, and be a villian;" but all the world knows that there is a wide difference between the smile of a villain and that of an honest man.

Courtesy, which is the natural outgrowth of inward gentleness, bears its characteristics strongly marked; and is as easily recognizable by the artless child as by the grown man.—Civilty, therefore, to be effective in this quest, must have the sub-stratum of goodness. It must be pervading and uniform—not exceptional and fitful.

It is all very well to lay the blame of an unreliable and explosive temper, upon weak digestion, or "that rash humor" inherited from others; but its disastrous effect is all the same. The worst tempers have been made subservient to a well settled and persistent principle of right doing; and that is the only thing which can be relied upon.

The whole question, therefore, resolves itself into this simple formula:

To *make* friends—Do right
To *keep* friends—Do right.

Silent Lies.

There were prizes to be given in Willie's school, and he was very anxious to merit one of them. As Willie was young, he was behind the other boys in all his studies except writing. And as he had no hope to excel in anything but writing, he made up his mind to try for that, with all his might. And he did try so that his copy-book would have done honor to a boy twice his age. When the prizes were awarded, the chairman of the committee held up two copy-books, and said: "It would be difficult to say which of these two books is better than the other, but for one copy in Willie's which is not only superior to Charlie's but to every other copy in the same book. This copy therefore gains the prize.

Willie's heart beat high with hope, which was not unmixed with fear. Blushing to his temples, he said: "Please sir, may I see that copy?"

"Certainly," replied the chairman, looking somewhat surprised.

Willie glanced at the copy, and then handing the book back, said, "Please sir, that is not my writing. It was written by an upper class boy, who took my book by mistake one day, instead of his own."

"Oh, oh," said the chairman, "that may alter the case." The two books went back to the committee, who after comparing them carefully, awarded the prize to Charlie. The boys laughed at Willie. One said he was silly to say anything about the mistake.

"I wouldn't have told," said another.

"Nor I," added a third boy, laughing.

"The copy was in your book, and you had a right to enjoy the benefit of it."

But in spite of all their quizzing, Willie felt that he was right. "It would not have been the truth," he replied, "if I had not told who wrote the copy. I would rather hold fast the truth than have a prize, for truth is better than gold."

"Hurrah for Willie!" "Three cheers for Willie!" "Well done, Willie" shouted the boys, and Willie went home to his work happier than he could have gone if by means of a silent lie he had won the prize.—*The Children's Friend.*

Poisoned Fun.

Young readers, you know there are poisoned drinks for sale at saloons in abundance, and foolish persons, old and young, buy them, and poisoned candies too. But did you ever notice that a great deal of the fun we see is also poisoned?—I have seen four kinds of poison in it.

1. Falsehood. The talk of many fun makers is highly seasoned with this. They seem to think the more false the more funny. Some of it they call jesting, or joking, or they tell you they said it "only in fun." Nevertheless, it is really falsehood, and as such it is poison. The destroyer, Satan, has used it to injure men ever since he deceived our mother Eve in the garden of Eden. I do not think you can find a single person that uses it, or is fond of the fun it makes, whose soul is in good health. This poison is alluring to all such persons, and to many

will soon prove fatal. You know what the good book says of "all liars."

2. Obscenity. This is a filthy poison, and I do not like to say much about it; but I know that, vile as it is, many mix it with their fun, and so poison themselves and others by it. Beware of it!

3. Profanity. Quoting Bible expressions in a trifling or sneering way, or using uncommon forms of swearing or cursing, or ridiculing religious people or their practices, seems very funny to many persons, both old and young. When they want to make fun they put in some such profanity to season it.

4. Cruelty. One boy knocks off another's hat and runs away with it, or spatters his clothes. One girl snatches another's pencil or comb, and hides it; or one vexes another about a poor dress, or an old bonnet, or about some awkward action or mistake in speaking; or one laughs to another about some friend: in these and many other ways, some persons take pleasure in injuring or vexing others. They delight in making others feel bad. They make their fun almost wholly of such cruelties. But it is dreadfully poisoned fun. It makes those that love it like the enemy whose delight it is to do evil.

Now I like good fun, and like to have other people, especially the young, enjoy it and plenty of it; but poisoned fun—young readers, what do you think about it? Is it best to make? If we eat poison it commonly harms only the body; but can we take of these poisons without harming the precious soul?

Then when you make fun do not mix any of these things with it; and, when you seek to have fun made by others, go where they do not mix poison with it.

Holy fear is the door-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

Christianity commands us to pass by injuries; policy, to let them pass by us.

MISCELLANEOUS.

Selected by PHEBE A. MOORE.

By and By.

By and by! We say it softly,
Thinking of a tender hope,
Stirring always in our bosoms,
Where so many longings grope.

By and by! Oh love shall greet us
In a time that is to come,
And the fears that now defeat us,
Then shall all be stricken dumb!

By and by! The mournful sorrows
Clouding o'er our sky to-day,
Shall be gone in glad to-morrow—
Shall be banished quite away!

By and by! We say it gently,
Looking on our silent dead,
And we do not think of earth life,
But of Heavens sweet life instead!

By and by! We look in yearning
Toward the harbor of the blest,
And we see the beacons burning
In the ports of perfect rest.

By and by! Our ship shall anchor,
If the tide and wind run fair,
Some day in the port of Heaven,
Where our lost and loved ones are.

By and by! Oh say it softly,
Thinking not of earth and care,
But the by and by of Heaven,
Waiting for us over there!

Tiffin, Ohio.

The Model Christian.

He never wastes a moment of time, but spends it all in labor, rest or study.

He never, intentionally, wastes money.

He indulges in no habit that injures his health.

He does not ask what men will say of him, but what God commands him to do.

He is always ready to talk of Jesus, and of heavenly things.

The Bible is to him the most precious of books.

His heart is always in a devotional frame.

If he be rich he is not lifted up. If he be poor, he is not cast down.

He feels that all he has is the Lord's, and so he is ready to divide his property with the cause of his Master, whenever called on in what he feels to be the right way.

He is more careful of his heart than of his name among men.

Wherever he goes, his religion goes with him, and he strives, continually, to bring men to Jesus.

He seems dead to the pleasures of the world, and avoids the places of dissipation or revelry as one would shun a pest-house.

When he suffers, he thanks God his suffering is no greater. Under deep affliction he *groans*, but he never murmurs.

He places no confidence in his own power to resist sin.

He builds not his hope of salvation on any work or merit of his, but his whole dependence for salvation is on Christ Jesus. He is not trying to *work for salvation*, but to *work it out*.

His faith is constant, his peace of soul almost unbroken, and often his joy is elevated.

He is so far from the spirit of envy that he would not exchange conditions with a monarch

He loves his neighbor so well that he would not only not harm him, but would, in all cases, do him good.

He is never more happy than when he sees others coming to Christ.

He spends each day as if he supposed it to be his last on earth.

The prospect of heaven fills him with delight, and he longs to be with his Savior in glory.

W. M. D,

An Unchristian Band.

Socially, morally, and politically, secret societies are a great evil. It is inconsistent with the character of a God of truth and love, that man should be bound to his fellow-man but in proportion to moral worth and Christian grace.

All material bodies attract in proportion to magnitude and nearness of location; and what jarrings and what confusion there would be in our solar system if any number of planets should disregard the laws of the Creator and refuse to be mutually drawn in proportion to magnitude, but according to some eccentric whim of a god of confusion.

But, as in the physical world, the greater the body, the greater the power; so in the moral, the greater good the greater force.

And any arbitary, unreasonable arrangements of men, that cut away the natural, moral order of things and bind together a heterogeneous mass of men, irrespective of moral or religious worth, must be sinful in the eyes of God and man.

Wherever in man we see the greatest good, the most of the love of God and man, thither should go our warmest sympathies, and those alone among men should we seek the most to honor. And the word of God teaches us that we should do good unto all

men, "especially unto the household of faith." Masonry says, do good to all, especially to "our household."—Here the Bible says one thing and Masonry says another.—*Christian Cynosure.*

Song in Social Worship.

A secret of profit and enjoyment in social worship is found in the voluntary selection and announcement of the hymns by persons participating in the service. The leader should adapt the opening hymn to the Scripture lesson read; and his remarks should be brief and suggestive of further thought in the same direction. He should economize his words, as when he sends a message by telegraph, for "time is money" He should teach definiteness of purpose and brevity of manner by example. Let nothing be done to kill or fill time. A few verses of a chapter from the Bible, still fewer from a hymn, and these uttered in an earnest and natural tone of voice—not as a task, but as a privilege—and the effect will be magnetic!

Spiritual truth, presented topically and aptly illustrated, always arrests the attention; and when the singing, as well as the praying, is left with the people, as to expression, the hearts of all will be at once enlisted in the exercise. Then whoever speaks will be heard. Listeners will be on the alert for his meaning, and if his speech have any point, it will be felt. His message will be apprehended and supplemented by an appropriate hymn, which, soon as he ceases to talk, will take up the theme and carry it heavenward in the cadence of song

Thus would many a lip that otherwise might forever be sealed in the house of prayer. The timid disciple who never sings and prays in public could find courage enough to announce the number of a hymn which contains the sentiment of his heart. Then every word of praise would lift, as with eagle wings, his soul to God.

Such a method, instead of leaving the people passive and silent, appeals to their mental faculties and spiritual emotions, challenges their sympathies, excites their noblest ambitions, and arouses all their dormant powers.—Worshippers would assemble in such a meeting as thinking and responsible men and women. Thus children might be trained in heavenly speech and blest by sacred song. All would come together, not so much to hear the experience of old yesterdays repeated and the force of undertroden passions magnified as simply to express present wants, to mingle in new delights, to survey higher ranges of bounty and beauty, to seize and use the new-grown strength of Jesus Christ, *and to increase in him.*

There is power in song, if rightly used, to accomplish wonders in social worship and wonders in individual life. Music is not a choir monopoly or a Sabbath secret, but the people's common joy. Its richest treasures are never unlocked by the keys of an organ; its sweetest significance is never known by the paid performer. After a hymn of hearty praise, in which all tongues have been unloosed and all souls made free and jubilant, how easily the lips open to talk of the goodness of the Lord! Psalms and hymns will accomplish this their best mission in all social worship, when they are selected in the hour of service by the worshippers themselves.

This method implies, of course, familiarity with the book of praise in use; and it leads to a careful study of hymns, which is in itself a source of great pleasure and profit.

The Birds.

The birds no doubt sing for the sake of man, but they do not mean it so. They pour out in their songs their own loves or their own griefs; they sing to their mates and lull their broods to rest, and we say to ourselves: "How good is it in the dear little creatures thus to sing under our windows and for our pleasure!" Still we are not far wrong; those notes of theirs were written in them by the Creator for our benefit, and we have, no doubt, a higher enjoyment from them than the birds that sing or those that listen.

We would not raise the question how far the birds, or any other of the low animals, are capable of æsthetic emotions, how far they enjoy the sense of the beautiful. The turkey-cock, when he swells out his breast and looks so ludicrously stuck up, when he spreads his tail like a fan, does he feel something of the vanity of a country youth in his Sunday array? What is the meaning of a similar but much better behavior in the peacock, when he presents to the other tenants of the barnyard a hundred miniature suns veiled in the colors of the rainbow? Does he feel the dignity he looks? Does he "sport" his beauty for the flock or for us? Does he feel the performance as we do? And if he does, what are his emotions, by and by, when he attempts to sing? Has he better eye than ear? Can he distinguish the real beauty of his plumage, and make so dreadful a mistake in melody? If the peacock has the æsthetic sentiment, there is certainly no accounting for tastes.

Then how is it with the birds that sing and are poorly dressed? Are the robin and the mocking-bird ashamed of their plain coats, in the presence of the blue jay and the golden and crimson orioles? Or do they feel that their song is more than a compensation for the modesty of their apparel? We sometimes fancy that they regard it as we do. When amid the green branches, the crimson plumage of the oriole, with his jet-black wing, catches, our eye, we are dazzled, startled almost with his beauty. We want words to paint our thought, our feeling; even now the remembrance of him is a joy to us. But when we have seen and heard the mocking bird in his native thickets, when we have beheld him, with his graceful form saucily perched on the waving top of a sapling, pouring forth a song that went quite through the list of all bird-notes of the neighboring forest, and looking the very embodiment of musical pride and confidence, we have felt sure he knew what he was about, and enjoyed the work of his own genius. His very look and air revealed the pride and disdain of conscious superiority.

The lovers of nature have a special delight in birds,—not in the stuffed specimens of the museum; that belongs to science, which, like the child with its story, tears its idol to pieces to see what it is made of. Nor does this genuine affection for birds delight in seeing them imprisoned. The song of a prisoner is sad even if poured through golden bars. On this account, canaries with us

are mere toyes, living musical trinkets, a race without the true dignity of birds. Our interest in birds is chiefly æsthetic, with a sweet touch of the tender and humane superadded, and the ideas of beauty and incarceration are not in harmony. Who would have his music come to him out of restraint? Who can tell the meaning of what is sung in the cage? The sound is perhaps pleasant only because we do not understand it.—What we take for a song of joy may be a dirge out of a heart which is breaking for liberty, for a free wing in the open air.

These creatures of the sky, these flowers of the animal kingdom, whose fragrance is for the ear, and whose roots twine themselves about the fibres of the air,—like the stars toward which they soar, are no man's property. How far up do you own your land? Up to the highest tree-top? Yes, you own the tree, but not the air, much less the blue sky. The rain that falls on your crops, turns your neighbor's mill, and, thrown off by the wheel, makes foaming cascades for all eyes. You own your fields, but not their beauty,—the eyes of the wayfarer may devour that. The house you live in only halt belongs to you; you occupy it, but as an improvement and an ornament, it belongs to the neighborhood. So of the uncaged birds: their domain is roofed in by the cope of heaven, they touch the ground in condescension, they tax our gardens and fields, "tithe our mint, anise, and cumin," breed their young where they like, and meet all their obligations by contributions of beauty. No wonder the birds touched the pure heart of the Son of Mary, and that they dwell in his discourse, an immortal picture, by the side of the lilies which outshine the glory of Solomon! What tenderness for them is revealed in "Are not two sparrows sold for a farthing? and yet not one of these can fall to the ground without your Father."—*Methodist.*

If I were sure God would pardon me, and men would not know my sin, yet I should be ashamed to sin, because of its essential baseness.—*Plato.*

Christian Consistency.

Union with Christ is not only inward, secret, and vital, but it is also outward, practical and visible. The roots of the tree are out of sight, but the top is *in* sight, and the fruit cannot be hid. Men may talk of consecration to the Lord when their lives are devoted to pleasing rich men who have money to bestow; or of walking *by faith*, while spending the Lord's gifts in costly living, expensive wines, and high-priced cigars, but such persons with all their self satisfying confidence in God, and boasted knowledge of the gospel, may yet have something to learn of him who was "meek and lowly in heart."

Says a writer in the *Times of Refreshing*:—

"We are tending towards an easy, self-satisfied, self-pleasing acquiescence in truths, which, if really believed, would make us flames of fire is God's service. 'Fulness of bread, and abundance of idleness,' are the snare of this day. To sit at ease, amid luxury and display; silk and gold; tapestry and mirrors; and talk of union with him who had not where to lay his head! Ah, there is something wrong when *a sight of the cross* has not put us in thorough separation from *a world that crucified our Lord*. That is what has made the world a wilderness to me; that is why I have no heart for its commemorations, its exhibitions, its pleasures and pursuits. It crucified the Lord, and it would crucify him again if it could, 'He was despised and rejected of men."

How to Read the Bible.

1. Read it every day.

2. Read, sometimes, one verse at a time.

3. Read, sometimes, a paragraph at a time.

4. Read sometimes, a whole chapter; at others, a whole book.

5. Sometimes, read by subjects: e. g., the parables, by themselves, one after another; the miracles one after another, &c.

6. Take one 'character' and trace it through the Old and New Testaments; thus: 1, direct history or biography; 2, illustrative comment on, either in the way of enforcing as an example or exhibiting as a warning; 3, by contrast with others of different type.

7. Hunt up a doctrine through both Testaments. For example, God's watchcare over his people—God's sovereignty—election—predestination—the law of the Sabbath.

8. Find out the contrasts between the Old and New Testaments; between one saint and another; between some zealous Christian and some zealot persecutor; between Jew and Samaritan.

9. Take a verse, sometimes, to pieces, word by word; and find where the potential words are used elsewhere, and in what verses.

10. Use all the helps you can get—if you havn't a commentary, put by the difficult passages to ask your minister the meaning of.

11. Above all, endeavor to make your readings of God's word improve you in the article of self examination and growth in grace.—*Religious Herald.*

Lazy boys and girls make lazy men and women, just as surely as crooked saplings make crooked trees. The great mass of paupers in our prisons, have come to what they are by being brought up in idleness.—Those who constitute the business and virtuous part of our community, those who make our great and useful men and women, were trained up in their early days to habits of methodical industry.

Perfection.—The discussion of differences is often greatly facilitated by accurate definitions. Speaking of the doctrine of sinless perfection, as attained upon earth, a Methodist preacher of some celebrity proposed to make it very clear. "Christian perfection, my brethren," said he, "is not angelic perfection, nor Adamic perfection; but it is to be as perfect—to be as perfect—to be as perfect—as—the nature of the case will permit." How perfectly now we can all agree in that!

What thou darest not to think, thy fellow servant looking on thee, that dare not to think, thy Heavenly Master looking into thee.

Christian Family Companion

Tyrone City, Pa., Nov. 9, 1869.

1870—Volume Six.—1870.

With this number we send out our blank lists for subscribers for the sixth volume of our paper, which will begin with the year of our Lord, 1870. We send them out quite plentifully; putting one in every package where but one paper goes to a postoffice. And we hope all such persons will consider themselves agents, and by all means obtain one more subscriber each. Show your paper to your neighbor and solicit his subscription. In this way you may be instrumental in bringing a soul to the Truth, as well as materially aid in increasing our circulation.

Where there are several papers going to the same postoffice, we send our prospectus to the person who formerly sent the names, where we have the means of knowing that fact. Where that information cannot be obtained, either from record or memory, we take the name standing first on the list in our books.

At places where there are large lists we send several blanks, to such names as meet the eye, or may be suggested in the "spur of the moment."

Where we may fail to supply any of our friends who wish to work for us, we trust they will inform us, and we will gladly furnish them, make satisfactory acknowledgement, and pay all extra expenses.

And should we make too free and solicit the helping hand from those who cannot give it cordially, then we beg pardon in advance, and only ask that our documents be handed to some one who might be willing to use them appropriately.

INDUCEMEMTS.

We have now had a year's experience in publishing the enlarged paper—eight hundred pages for one dollar and fifty cents. Our circulation has been as good as we can have any assurance of obtaining for the forthcoming year. In view of these facts, and after an examination of our finances we are loudly admonished to ECONOMIZE. We can therefore not offer any extravagant premiums. But in order to afford some little remuneration to our friends who are laboring in our interest, we make the following offer:

On all amounts above ten dollars, ten per cent. off.

Explanation: seven subscribers will cost ten dollars and fifty cents. Ten per cent. of that amount will be one dollar and five cents, which deducted from the former amount will leave nine dollars and forty-five cents, which the agent will send us, and keep the balance for his trouble.

Ten subscribers will cost fifteen dollars, ten per cent of which will be just the price of a copy for the agent, and he can send us ten names besides his own. If he can obtain only nine names besides his own, he will send thirteen dollars and fifty cents.

We make this condition that it may be easily remembered: Ten per cent. off on all amounts of ten dollars and upward. The cash to accompany the order.

Our blanks are neatly printed, and are ruled on both sides, and we hope our friends will fill them up as carefully as possible. They are enclosed in a substantial envelope, having our full address plainly printed thereon, for the return of the list and remittance.

Send Postal Orders, check, or draft where they can possibly be obtained. Tyrone is a Postal Order Office. Otherwise register all letters containing five dollars and upward.

We need scarcely express our thanks for past favors. Our friends know that we appreciate their kindness. We know our success depends very largely upon the efforts and enterprise of our agents and friends. We hope to prove our gratitude by our application to the duties of our business, and our readiness to serve them in any way by which their welfare may be advanced. We kindly invite them, therefore, once more to enter the field for the interests of the *Christian Family Companion* Go at once into the work. Announce it at every suitable occasion, or have it announced, that now is the time to subscribe, and that you are ready to wait upon those who desire to secure the paper.

New subscribers will receive all the numbers of the present volume, published after the receipt of their subscriptions, free of charge, excepting five cents postage, which they will pay at the office where they receive it.

Editorial Correspondence.

Brother Assistant: Although it is rather hard work writing while the cars are running, and I had much rather read my Bible which is by my side, yet, being aware of the scarcity of available manuscript at your disposal, and of the heavy duties devolving upon you in my absence, I feel bound by the ties of christian fellowship by which we are united, saying nothing of our business relations, to render you all the assistance in my power

In the absence of more interesting matter you may tell our readers that I am on my way to Philadelphia; that I had intended taking the morning train, on which I was to meet brother Graybill Myers whom I am to accompany on a mission of peace to the city of Brotherly Love, but, missing the train, I had to go westward to Altoona, where I have taken the Pacific Express, and am now rapidly hastening after my colleague, whom I hope to overtake before bedtime, notwithstanding he started five hours in advance. There is five hours difference in the starting time of the two trains at Altoona, and two in their arrival at Philadelphia. Our train averages nearly thirty miles an hour, including stopages.

We are just now passing Lewistown, and before we have completed the sentence the town is almost out of sight, and still onward we sail,

along the winding of the "Blue Juniata," at a speed that reminds one of flying. What if a rail would break! or a car wheel, or an axle! or if the train should run off the track! Would we not all be hurled into the spirit world without time to say the penitent's prayer: "Lord be merciful to me a sinner"? As for myself I have thought of these things before I took the train. (We are now stopping at Mifflin. Much easier writing than when in motion.) I have tried to set my spiritual house in order, and trust that if I should be suddenly called hence, the Lord would graciously forgive what is wanting, and grant me a place among his servants. I think I feel no ill toward any one. Not a soul in the world that I would not be pleased to meet in heaven, if the Judge would pronounce them worthy. I have asked the Lord to forgive all past mis-doings and short-comings, and so committed my soul into his hands, and have set out in his service, resolved that "whether we live or die we are the Lord's."

Another matter presented itself to my consideration before I placed myself in this dangerous condition. I thought of my wife and little children, and then remembered that Paul taught Timothy that "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Fearing to fall under this heavy denunciation, in case I should meet with an accident, I made my case known to the ticket agent, who agreed for the small sum of twenty cents to risk all danger, and pay my family three thousand dollars, in case I should be killed within twenty-four hours, or die within ninety days from injuries sustained from accident occuring within the said twenty-four hours. This thought just met my case. I can pay the twenty cents, and three thousand dollars will perhaps be quite a sufficient provision for my family, and secure justice to my creditors. So as the man appeared to understand his business and was quite willing to enter into the contract, I paid the trifling demand, and took my certificate, which I handed to our brother Conrod Imler, who happened to be at the station. So I have avoided condemnation from that source, for I have "kept the faith."

In a few minutes more we will be at Harrisburg, when and where I expect to transmit my scribblings to the mail, and as night is approaching, this will end the day's writing. At Harrisburg on time: 4. 10 P. M.

SECOND LETTER.

Before nine o'clock in the evening we reached the house of brother Spanogle, at 1116 Green street, where we met elder Myers.

Sunday 31st. At 9½ o'clock we repaired to the Brethren's meeting, on Crown street. Crown street is between Fourth and Fifth streets. The Brethren's house is a few houses south of Callowhill street, east side. There is preaching regularly every Sunday forenoon and Tuesday evening. The Sunday school meets at 9 o'clock.

We had the pleasure of meeting with the Sunday-school and addressing the children, as well as of hearing the addresses of brethren Myers, and Spanogle, and sister Sarah Major. The children were attentive and cheerful, and we hope the school will prove a valuable auxiliary to the Church.

At half past ten the people assembled for public worship. Quite a respectable assembly had collected. Elder Fox opened the exercises by reading a psalm, a few remarks, reading and singing a hymn, and inviting to prayer. Then followed the reading of the scriptures by the deacon. This is an ancient custom among our Brethren, that has become almost obsolete. We remember when it was more generally observed. The chapter in order for this morning was the third of Matthew. Liberty was given to speaking, and brother Myers addressed us upon the scriptures read, to our instruction and edification.

After meeting we called on and dined with brother John L. Fry, and spent a pleasant afternoon. In the evening met again for preaching, and it fell our lot to hold forth the doctrine, which we did as God gave the ability. Lodged with brother John S. Thomas, whose residence is at 1102, Mount Vernon street, and had the pleasure of making a fuller acquaintance with brother and sister Thomas. Both brother John and sister Sudie are on our list of contributors, and we hope they will often remind us of their remembrance of us by their essays and correspondence.

Monday, Nov. 1st. This morning we accompanied brother Thomas to his place of business, 305 Race street. From our knowledge of the firm we can recommend them to any of our friends who wish to purchase anything in the line of groceries, spices and teas. Here we are writing, and now we must close this epistle.

Editorial Doings.

Upon alighting from the cars, (From Mt. Union, as noticed last week.) we were informed that the telegraph had brought the sad news that our brother-in-law, PETER SHOOP, wife's brother, had been summoned to the spirit world, and his remains would be conveyed to their last resting place on the morrow, at nine o'clock; and that wife and sister had taken the noon train. So we took the train again for Johnstown.

Thursday, 28th. Attended the funeral at the appointed time. It is one of those sad bereavements that death so frequently inflicts upon his subjects. A wife and more than three little children are left without support.

Brother Lewis Cobough.

While in Johnstown we visited brother Cobough,, who it is feared is dangerously ill. A small tumor appeared on the left side of his neck several years ago, but as it was not in the way it was suffered to remain, Some months ago it commenced to grow very rapidly, and pressing inwardly, made respiration difficult.—Soon afterward brother Cobough visited Philadelphia, expecting to have it removed, but was told by the best Surgeons in the city that nothing could be done for him by them. So he has returned to his home, and is setting his house in order, and patient

ly awaiting the message. Being in the midst of life, and having an interesting and affectionate family around him, he would choose life, and desire that the brethren and sisters should pray for him, believing that the Lord alone can restore him again, into whose hands he has resigned himself. We fear he will never recover.

Our Phila. Visit Concluded.

In the afternoon of Monday 1st inst. we visited the business place of J. Spanogle and Co., No. 459, N. 3rd street. They are in the Wholesale Leather business, and are a reliable firm, and accommodating business men.

Thence we found our way to the the house of brother Christian Custer, 459 Franklin street. Brother Custer is one of the ministers of the Philadelphia congregation. After evening meeting in the meeting house we returned with brother Custer, and enjoyed their hospitality for the night.

Tuesday 2nd. Visited the family of brother Reif, and dined with them. The family consists of brother Reif and sister Ellen his wife, and sister Margaret Warrell. Brother Reif is in rather delicate health, and is directing his thoughts heavenward. Sister Warrell has traveled over many parts of the Old World, and entertains one with her vivid descriptions of towns, places, &c.

In the afternoon we called at the house of brother Isaac Hunsberger, No. 704 Wallace street, and took supper with them, and spent a few hours in pleasant conversation.

After evening-meeting we accompanied brother Silas Thomas to his home, and lodged with them. His No. and street we have forgotten, but his kindness will be remembered.

Wednesday, 3rd. From brother Thomas' went to brother Isaiah G. Harley's, at 2135, Frankfort Road, in the suburbs of the city. Brother Harley is in the Grocery and Provision business, and has held one stand for more than fifteen years. He is one of our poetic contributors, and we have reason for expecting something good from him before long.

In the evening we attended a church council meeting, which was continued until a late hour. At 12 o'clock, midnight, I took my seat in the cars, committed myself to the care of the Lord, and in the morning, shortly after eight o'clock arrived safely home, and found all well, and business in good order. Brother Myers will remain in the city another week.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

House Burnt—Help Needed.

The house of brother Joseph Zeigler took fire and burned to the ground on the 14th of October.

While visiting the brethren in Whitley and Noble counties Ind., I was informed of this sad occurence which had taken place only a day or so previous to my arrival; and being requested by the brethren to write out a notice of it for the *Companion*, I consented to do so.

The house, it seems, took fire at the roof from sparks blown from the kitchen stove pipe. About one-half of the furniture, bedding, clothes &c., were destroyed.

Brother Zeigler is a worthy brother and a minister—is in very limited circumstances, having nothing wherewith to build again. Here now, dear brethren and sisters, is an opportunity offered by which we may make the hearts of the destitute glad, gain the approbation of our Father, and thus bring a precious blessing upon our heads, and that without ever missing the few dollars we gave.

The church here is not large and the brethren generally are in limited circumstances, hence the appearance of this appeal to the brethren.

Address Joseph Zeigler, Merriam, Noble County, Ind.

SAMUEL KINSEY.

Brother Henry: I last wrote you while on my way to Cincinnati, Ohio. Arrived there Sunday night the 17th inst. at 9 o'clock Took the night train for Columbus, Monday night at 10 o'clock. Arrived at Columbus at 3 o'clock same night. Took the Hocking Valley R. R. for Logan, Hocking county next morning at 8 o'clock and arrived at Logan at 11 A. M. Being ahead of time we did not meet any of the brethren at the depot, we walked out to brother Simeon Brights, 2 miles from Logan. Here I was met by Elder John Hunsaker, and taken by him to his home and shared the hospitality of his kind family until next day. Had a meeting in the Brethren's meeting-house at 10 o'clock, and one at night. Lodged with brother and cousin Abraham Beery, who early next morning took me to Logan to meet the morning train. I am truly thankful to him and his kind family for their testimonies of christian love shown to me. Arrived at Columbus at 10 A. M., and at Dayton at 3 P. M. From the depot made my way to corner of Jefferson St., where I found brother H. J. Kurtz at his post in the office of the Gospel Visitor. He was so kind as to show me around to the homes of some of the brethren in Dayton, and at evening had the pleasure of forming the acquaintance of his companion, and sharing the hospitality of their pleasant home.

Next day, the 22nd, dined with the family of brother Israel Brower, and at 2 P. M. took the hack for Preble county, to a point where the brethren were holding a communion meeting. Did not reach the place of meeting until late at night. Here I formed the acquaintance of many loving brethren, and met with a number of relatives I had not seen for many years. Was conveyed by brother Abraham Miller to his home, and took dinner with him and family, and enjoyed a few hours pleasantly under his roof. In the evening was taken by brother J. Garber to his home, where his kind companion prepared some refreshment for us, and then hastened on to attend a night appointment at Tom's Run meeting-house. After meeting, was taken by brother Jacob Hepners to his home where we were kindly cared for. The next morning, in company with brother and sister Hepner, and their daughter, we went to attend the regular meeting of the Brethren in Elder Bowman's District. Afternoon attended an appointment in Sharpsburg. Lodged with old brother J. Garber, where we were kindly cared for, and taken by him to brother Abraham Sangers, in brother Nead's District. We were intimately acquainted

with Brother S. in long years past. Our sojourn with him was pleasant, and we shared liberally of his hospitality. Hope the Lord will bless him and his companion for their kindness to me, also, that every hand that was so ready to administer to my necessities may be abundantly blessed. In all the meetings I attended there was manifested an interest as to the importance of attending to the welfare of the soul. Truly yours,

J. S. FLORY.

Brother Henry: The *Companion* is still a welcome visitor with me and mine, yet we are sorry to see its pages containing so many articles not written by the Brethren. And whose fault is it? I for one will answer, not the editor's. There are too many brethren that have the five and ten talents that can safely answer, it is I. Then come, brethren, take hold of your Testaments and pens, and make the *Companion* what it should be—every page a preacher of glad tidings to a sinful world; and not only so, but give us more church news, for there seems to be a decline in that department. I think if some of them that have, apparently, quit writing only knew how much joy, consolation, & comfort, they have withheld from brethren and sisters that live in out-of-way places, they would surely take the pen again. And I have no doubt but that a great many of the brethren are situated about as we are here. A considerable distance from ministering brethren, and long time between sermons. It is true we have regular appointments here, and it is also true that we have irregular preaching; that is, the appointments are not filled regularly. We can say in the language of the Bible, "Brethren these things out not so to be." Every one of us should have the *Companion* or *Visitor* in our families. They may be the means of doing good to our friends, neighbors and children. And, I would advise brethren that are taking political papers, and neglecting their church periodicals, to lay aside these papers for awhile, and take the *Companion* in place of them, and I think you will be pleased with the exchange, if you have any taste for religious intelligence. I for one will say that we cannot afford to do without them, and if desired to do so I can give several reasons for so saying. I would say in conclusion that we are only eight in number, and no preacher among us. But I am authorized to say that we have a good log house and ten acres of rich land for some poor ministering brother that will make this his home, and preach the word. Such alone can have a lifetime lease. We think there is some prospect of building up a church here if the right course is pursued. If there should be any that contemplate coming to this part of Missouri, they can get information concerning climate, soil, price of land, market prospects, &c., by addressing the undersigned.

J. H. ROBERTS.

Tindall, Grundy Co., Mo.

Brother Henry:—Our communion meeting is over. We had quite a pleasant meeting and feel much revived. We were favored with the labors of five by a number of brethren from our neighboring congregations good order prevailed during the meeting.

We also held an election for two deacons, the brethren elected were, George H. Swigart and Joseph Dunmire. May the Lord assist them with grace and ability to fulfil the charge that is given them.

J. S. HANAWALT.

Answers To Correspondents.

J. M. ETTER.—We do not return manuscript. This we announce to you in every number of our paper. If your manuscript is valuable to you, you should transcribe it, or keep it in your hands.

GEORGE HATE Elkhart, Ind. You have paid until the end of the year.

JACOB MILLER, Singers Glen, Va. We have examined and found the cause of John Shafer not receiving his paper. The fault is with us. We are sorry for errors of this kind and hope to make less of them in the future. We cannot tell why you do not receive your paper It is sent from the office regularly.

J. S. HANAWALT, McVeytown, Pa. The money came to hand.

Erratum.

In number 39 of current volume, on page 593, after reading the first line of first column, turn to page 592 and read the first three words of the second line in the second column.

ENIGMA No. 7.

I am composed of 25 letters.

My 20, 13, 4, 19, 12, is a proper noun recorded in 1st Chron., 12.

My 7, 23, 17, 6, is a city of Europe.

My 14, 24, 16, 8, is a preposition.

My 10, 22, 11, 15, 1, is spoken of in Isaiah 2nd.

My 3, 2, 5, 9, is a small coin.

My 25, 12, 21, 18, was spoken of by the Savior in Matt. 10: 14.

My whole is a part of one of the Psalms of David.

J. C EWING.

Congress, Ohio

Answers to Enigmas.

Companion No. 41, Enigma No. 1. Whole: Feetwashing.

Companion No. 41, Enigma No. 2. Whole: Christian Family Companion.

Companion No. 42. Enigma No. 6. Whole: But seek ye first the Kingdom of God.

MARRIED.

By P. R. Wrightsman in Dayton Ohio, Oct. the 19th, DAVID H. BRUMBAUGH and MARY C. WAGNER, daughter of George and Mary C. Wagner, formerly of Carroll County, Maryland.

P. R. WRIGHTSMAN.

DIED.

In the Aughwick congregation, Penna., October 22nd, ESTELLA, daughter of brother John and sister Sarah GARVER; aged 7 months and 13 days.

In the Conemaugh Church, October 13th, SARAH daughter of David and sister WISINGER; aged 7 years, 6 month. and 3 days. Funeral services by the Brethren.

STEPHEN HILDEBRAND.

LIST OF MONEYS received, for subscription, books, &c.,

Obed Snowberger, Quincy, Penn.	1.50
D. B. Mertzer, Waynesboro, Pa.	1.50
E. G. Zug, Mastersonville, Pa.	.50
J. H. Roberts, Lindal, Mo.	1.50
H. Resler, Springfield, Mo.	.50
B. Gnagy, Ashton, Ill.	2.00
Fiana Barr, Lancaster, Pa.	1.50
Susan Ely, Intercourse, Pa.	1.50
M. M. Custer, Philadelphia, Pa.	1.50
J. Eisenhouser, Philadelphia, Pa.	1.50
Cate Price, Philadelphia, Pa.	1.50

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N. B. Plenty of reference given among the Brethren. Address, F. C. RENNER, Ladiesburg, Md.

[31—2 ins.]

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME V. TYRONE, PA. TUESDAY, NOV. 16, 1869. NUMBER 45.

[illegible]

Difficulties of Married Life.—Causes and Prevention.

There never was a truer saying than that good husbands make good wives, and vice versa. Let then, every husband who is disposed to complain of his wife, ask himself if it may not be his fault. Let him review his own conduct strictly, and see if he has in all things acted as he should—if there has not been some specific neglect or unkindness, in which the difficulty has originated. Let the wife make the same rigid self-examination. Above all, let each be solicitous to trace the blame to their own fault. This spirit alone is half a guarantee of the most absolute reconciliation. If either, luckily, find the fault is their own, let no false, iniquitous and absurd pride keep them from acknowledging it, and in carefully abstaining from a subsequent commission.

The husband should remember that when he cannot make his wife "a good wife," it argues badly for his influence. The wife, in similar case, should remember that the same implied charge lies against her attractiveness. A true woman admires, loves, and esteems the higher attributes of manly character; and if a husband possesses, and always exhibits these attributes, she cannot quarrel with him. If she is always in the eyes of her husband what she appeared to be, and always is in his eyes what she was and may still be, he must be void of any manly character, to quarrel with her. Let each remember that they married for happiness, and that happiness is only to be found in domestic peace; that that should be the subject of the husbands highest solicitude, and of the wife's most earnest prayers. Let each, too, remember that while there is nothing to both so honorable as domestic harmony, there is nothing so utterly disgraceful as its opposite. Let then, husbands and wives avoid the beginning of difficulties; but forgive, if any has occurred. Let them be kind to each other if to no other human being. Let them be forbearing to each other, if exacting to the balance of mankind. Let the wife strive in all things, so far as possible, to appear in her husband's eyes the lady he courted, and hold his heart by the same means with which she won it. Let the husband strive to appear in the eyes of his wife, the same gentleman that wooed and won her. Let each remember that they are the world to each other, and that either be more ready to offend the world than the other. Let the husband be all this to his wife, and were she tenfold a Xantippe,* she would hold him next to her God.

Let the wife be all this to her husband, and were he a veritable savage, he would each day love her more, and esteem her more than all the world. Let both observe these rules, and married unhappiness can never set its cloven foot within their blissful home. Remember, then, and be cautious that you do not forget, that good husbands make good wives, and good wives make good husbands.

JAMES H. BURKHART.

Altoona, Pa.

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* XANTIPPE, wife of Socrates, remarkable for her ungovernableness and violence of temper.—*Ed.*

We Abiding City Here.

[illegible]

As christians we desire a home that will never perish; like Paul who put his trust in God, knowing that when time was no longer with him in this unquiet world, he had a home in the great city of his God, for which he had been battling for years, with the enemies of the cross of Christ. He was instructing the Hebrews, encouraging them; for if they had no abiding place here they were looking after one to come. So we who have set our faces heavenward, desire a more suitable city than the one we now occupy. While we are traveling through this rough world we often turn off at the wrong street, and fall in with thieves and robbers, who delay our progress on the narrow way.

Here we have no continuing city, but we seek one to come. In order to get there we must keep in the right road, and in order to

keep in the right road we must know the way. "I am the way," says Christ. He has told us the way. If we go by his directions we will not get lost. The way is narrow which leadeth unto life. Brethren let us ever be on our guard and keep our lamps trimmed and burning, that we may see our way clearly, that we may behold with an eye of faith the city we seek, ever pressing onward and upward to the mark of the prize of our calling in Christ Jesus. Our home is not in this world. We must leave the shores of mortality. What joy to know that we have a right to the tree of life, that we may enter in through the gates into the city, when we follow Christ, obey his words, and take our yoke upon us and follow him through evil as well as good report.

BENJAMIN BASHOR.

Whitesville, Mo.

For the Companion.

Keeping the Commandments.

The Brethren have always, and do yet, in their preaching, exhort to, and advocate, as an indispensable condition of salvation, the keeping of all the commandments of God, as revealed and commanded, through Christ, in the Gospel. And we are, sometimes, ready to fault other denominations for neglecting this duty. "But let us first cast the beam out of our own eye and then we will see clearly to cast the mote out of our brother's eye." I would not discourage our preachers from exhorting to the keeping of the commandments, but would encourage them earnestly to admonish our members, and if the admonition is not heeded those other means, which the Savior has given for the benefit of disobedient members, should be used. But, says, one: do I not keep the commandments? Was I not baptized? Do I not attend to the Lord's Supper and the communion? Do I not wash feet? Yes, you do all this. And we are frequently faulted by members of other denominations—and perhaps some of us justly too—that this is all that we have, and all that we deem necessary to salvation. But, although we, as a body, are far from believing this some of our members, by their conduct, may give them just cause for thus faulting us. I will now mention some of the commandments or duties which, I believe, are too much neglected by some of our members. I say *some*. I merely exhort the negligent. The apostle Peter exhorts us to "give all diligence," and Paul admonishes that we should not forsake the assembling of ourselves together.

Now I will appeal to some of the members in the district in which I reside, whether this exhortation of the apostle is not too little heeded by them. Although, I hope, there are none that consider themselves members, who have altogether forsaken the attendance of the meetings of public worship; but I am certain that, after making due allowance for inability, the attendance is too frequently neglected. If we were zealous in the cause of Christ and diligent in his service as it becomes all christian professors, we would not neglect any opportunity of attending our regular meetings of worship without a reasonable excuse. It seems to me that if we were in possession of that love to God and the brethren which every consistent professor should have, we could not be persuaded to remain absent from the place where our beloved Savior has promised to be, and where we will meet our beloved brethren and sisters, and where we are sure of being blessed and edified if all is right on our part, and we attend with a proper motive.

Recollect, my dear brethren and sisters, your poor ministers are expected to attend the appointed meetings, whether there be rain or snow, heat or cold, storm or sunshine, and if they would neglect it you would perhaps be ready to fault them, while you take the liberty, when the weather or other circumstances are a little unfavorable, to seat yourselves snugly by your stove, or under your vine and figtree, and fold your hands and say to yourselves: the weather is disagreeable, or the distance too great, and I have worked hard all week, why need I expose and tire myself, our ministers will attend to the worship; I will take my ease; not recollecting that the Lord says: "Wo unto them that are at ease in Zion."

But, says one, if we had better preachers, there would be more encouragement to go to meeting. Now, although I, on my part, must acknowledge that my talents are very limited, and am not able to tickle the ears of such fastidious hearers, I must say this for my brethren in the ministry, that I have seldom attended a meeting that I was not edified, built up, encour-

aged, and well repaid for my labor in going to and from the meeting, and in case of any exceptions, I certainly do not attribute the cause to my brethren, but to myself and the coldness that at the time pervaded my heart. Although I must plead guilty, on my part, of rather dull preaching, it may be that those fastidious brethren and sisters who signify their dislike to the same by remaining absent, or perhaps express their disapprobation may contribute no little to the cause thereof. For when we are aware, or have good reason to suspect, that our labors are not appreciated, it is enough to discourage those who are a little faint hearted, so that they can scarcely preach at all. Finally, brethren, let us all try and do a little better.—We, the ministers, let us study to "show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth." Let us try to make our meetings as interesting as possible, which will encourage the members to a more regular attendance. And you lay-members, try and attend the meetings as regularly as possible, and you will encourage your ministers, for it very discouraging to preach to empty seats. D. SNOWBERGER.

New Enterprise, Pa.

Response to brother S. Z. Sharp.

My dear brother: I see in *Companion*, current volume page 507, an article in which you refer to a report of the A. M. in a manner that reflect very unfavorably, and I think very unjustly, upon some members of the Standing Committee of last Annual Meeting.

In all kindness to all whom it may concern, I wish to say this much, viz: the matter of a report of last A. M. in its true light before the Brotherhood. There are others, who like yourself, greatly misunderstand the matter. "Know unto the Lord are all his works."—And may I not say also "Known unto the *Lord* are all" OUR works. Therefore we need not fear to have them made known unto men. Therefore, although it may reflect unfavorably upon brother Holsinger, I hope he will print this article, as he printed yours, *you have publicly*, for the public good. I was, by our District Meeting, chosen a member of the Standing Committee. I acted in concert with a number of our leading ordained Elders, both before and after the Standing Committee was organized. However, I will begin at a period of time before the action of the "Standing Committee" in an organized capacity.

At the house of brother ——— ——— (I withhold the name at present) there were a number of Elders present, and our host informed us that brother Holsinger intended to bring a Stenographer to the Annual Meeting to report everything that was said and done. Our host asked what we thought of it. All spoken to replied, "*It will not do.*" Question. What then shall be done.—Answer. You (our host) tell brother Holsinger it will not do. Accordingly he informed brother Holsinger of the counsel of the ordained Elders to whom he had spoken. Brother Holsinger positively refused to be advised in the matter, saying, "it will cost me 40 or 50 dollars to stop the matter now." But, said our host, you can write to him to remain at home, and save that expense, this being Friday morning. Brother Holsinger then made it a point of honor, said, he could not honorably do so. And he would let him come. Now read 1st Peter, 5 : 5, &c.

Again, brother S. you say, "In all my travels, I find a general dissatisfaction among the brotherherhood with those members of the Standing Committee who assumed the authority of prohibiting the publication of that report." No one, member of the Standing Committee and no other person, *prohibited* brother Holsinger from publishing "*a report of the A. M. written by himself.*" But a number of ordained Elders *outside* of the Standing Committee expressed their objection to a Stenographer to report who was not a member of the Church, and over whom the church had no control.

But again: It is said brother Henry could not make a full report. Very well. Brother Henry also said he "would only publish what would be proper to publish of the Stenographer's report. Then it would not have been a full report. Perhaps when brother Henry would have been done cutting it down, it would have been no larger or fuller than he could have written himself.

Again: Brother S. you define the duty of the Standing Committee to be: "To deliver such questions as are proper to the General Council." This signifies such as are proper to be delivered. Then who shall determine what is "*proper to be delivered to general council*?" The Standing Committee, certainly. Very well. Do you not know then that the Standing Committee has a right to withhold certain questions, when judged inexpedient to go before the general Council? Such is the nature of the question under consideration.

But you say "the report had nothing to do with the Standing Committee, and conversely, the Standing Committee had nothing to do with the report." Why brother S. if the Standing Committee is to decide what is proper to go before the general Council, why not decide in reference to this question? "But," you say, "it logically belongs to the Council at large." This is your understanding of the matter no doubt. But who is to determine what belongs to the "Council at large?" The Standing Committee, or the "Council at large?" You say the Standing Committee shall decide "what is proper" to be "presented to the general Council." Then if a select committee is to decide what is proper to be presented to the general Council, for others to decide contrary to their judgment, "seems like an unwarranted assumption of power."

Again: You say "It is due to say," &c. Of whom you received your information I know not. But unless I greatly err, the members of the Standing Committee were all present when the matter was decided, and gave their tacit consent, if they did not otherwise assent to the proposition.

But "many had their hopes dashed to the ground by that proceeding." What hopes, brother S.? Ah! the hopes of having their hearts quickened by the sound of eloquence, the voice of love, or the generous flow of friendship." Dear brother, do not *you* and *I* remember with sad emotions, the great want of these things? Especially in 1867. And we greatly feared a worse state of things this year, if it could be worse than 1867. Hence a full report of everything might have saddened many hearts, rather than cheered them. I really think many of our self sacrificing old brethren ought to be commended rather than censured for managing the business of last A. M. so happily. "Bear one another's burdens and so fulfil the law of Christ," Yours in love.

JOHN WISE.

For the Companion.

Hospitality.

We are often very zealous in our recommendations to others, to the obedience of the commands of Jesus Christ and his Apostles, and yet we too often neglect the observance of one of the very plainest and most important commands, "be careful to entertain strangers.

This seems to have been regarded by Christ and the Apostles as one of the first and most important duties of the Disciples; because there appears to be a constant requisition, and injunction upon them in this direction. The Apostle Paul says, "use hospitality," for it is more blessed to give than to receive.

Jesus says, "give unto them that ask thee, & from him that would borrow of thee, turn not thou away." Therefore, "if thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head." Obedience to the laws of God does not only consist in our externally yielding to the force of circumstances by which we are surrounded, but in our cheerfulness, and willingness to do them, whenever, and wherever we have an opportunity to do so. I have never been disposed to believe that the mere fiat of the Bible makes anything right or wrong. True, the Bible is an infallible guide in teaching us our duty towards God and one another. But there are certain relations, and circumstances under which we are placed in our intercourse with each other, which admonishes us of duties upon which the Bible is entirely silent. For this very cause God has placed within us all a certain monitor which we often call conscience, and when not prevented is an unerring and infallible guide.

I am willing to admit that an education has a great influence over our consciences, but yet I believe conscience is a safe guide when not perverted by education. The principle I am speaking of is, that silent, mysterious influence which is so incomprehensible, which we have all more or less felt in our young and innocent days, while the heart was yet pure and uncontaminated, and before we had imbibed those selfish and sordid feelings which we afterwards possess. This I maintain is the pure spirit of God which is sent into the world to enlighten every one that cometh into the world, and to convince them of sin, of righteousness, and of Judgment.

This spirit invariably teaches us kindness, hospitality, and charity towards one another. But when we grow up to manhood and womanhood, we then begin to grow selfish and penurious, and we soon smother out the pure spirit of Benevolence, and instead thereof we acquire a spirit of selfishness; so that we forget to be kind to strangers, and those who stand in need of our charities. May God help us all to remember to "be careful to entertain strangers." and to be kind to all those who need our assistance.

JESSE CROSSWHITE.

For the Companion.

Elijah the Prophet and John the Baptist.

In current volume of the *Companion*, page 455, brother Crosswhite tries to prove that Elijah the Prophet, and John the Baptist are identical, and quotes Matt. 17: 13, which reads "Then the disciples understood that he spake unto them of John the Baptist." Does this prove that John and Elias are identical? In Luke 1: 17 it reads, "And he shall go before him in the spirit and power of Elias," &c., and in John 1: 19th to the 28th we read: 'And this is the record of John when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed and denied not; but confessed I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then if thou be not that Christ, nor Elias, neither that Prophet? John answered them saying, I baptize with water: but there standeth one among you whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

Is there anything here that would convey the idea that John and Elias are identical? If there is, we would like for brother Crosswhite to point it out.

SAMUEL BOLLINGER.

Marshalltown, Iowa.

Practical Religion.

WHAT IT IS—HOW TO GET IT—HOW TO KEEP IT.

BY OLIVER DYER.

THIS discourse is written for those who already believe, or at least think they believe, or want to believe in God, and Christ, and the Bible, and the immortality of the soul.

They who do thus believe are safe; for Christ Himself says, "He that *believeth* on me *hath* eternal life;" not that he *may* have, or *can* have eternal life, but that he "*hath*" it—that it is already his when he *believes*.

This being so, it is important to know just exactly what constitutes a belief in Christ; and, fortunately, the Savior Himself has told us in express words what it is to believe on Him. Hear ye His words:

"He that heareth my sayings and *keepeth* them, *he it is that believeth on me*."

"He that heareth these sayings of mine and *doeth them*, I will liken him unto a wise man that built his house upon a rock."

"He that heareth these sayings of mine and *doeth them not*, I will liken him unto a foolish man that built his house upon the sand."

"He that hath my commandments and *keepeth them, he it is that loveth me*."

"If a man love me *he will keep my words*."

"Verily, verily, I say unto you, *if a man keep my sayings, he shall never see death*."

"If ye know these things, happy are ye, *if ye do them*."

And of course, the converse of all this is true, to wit; that he who does not keep Christ's sayings, nor do His commandments, does not believe on Him, nor love Him, and hath not eternal life, and shall see spiritual death; in short, that the essence and core of the whole matter is—*the life we live*.

If we understand this matter thus far, we are ready for an attempt at an answer to the question, *What is Religion?*

Religion may be defined to be, *Faith in the Lord Jesus Christ, and a life in accordance with His commandments.*

Or, Religion may be defined to be, *A fixed determination to live a life of innocence under the leadings and teachings of God's spirit.*

Or, to sum the whole thing up in a homely phrase, Religion may be defined to be, *A persistent effort, with God's help to do one's very best, at all times and under all circumstances.*

Having now some notion of what Religion is, the next point for consideration is, *How is it to be got.*

For the purpose of this discourse, this branch of the subject may be considered under two heads, to wit:

1 Conversion.

2. Regeneration.

First, Conversion. What is conversion? Conversion means simply a *turning around.* It means just that, and nothing more.

To convert a man, physically, would be to turn him around bodily; and to convert a man, in a religious sense is to turn him around, or face him about spiritually.

Before conversion a man is marching hellward; but on being converted, he is faced about, or turned around, and is then in a condition to set out on his journey toward Heaven. That is just exactly what conversion is, and what it amounts to, and it is nothing else, and does not amount to one whit more.

A man having been converted—that is, his course having been turned from hell towards Heaven—his work of *regeneration* begins. When it ends, or whether it shall ever end, is quite another matter.

Before going on with this question of regeneration it is necessary, in order to a clear understanding of the subject, for us to consider a fundamental Scriptural fact, which lies at the bottom of this whole matter.

That fact is that the Scriptures have an eternal or spiritual sense, in which their inspiration is embodied, and which, when understood, expresses the exact and eternal truth as to God's will concerning man.

The difference between the literal sense of the Scriptures and the spiritual sense may be illustrated by the difference between the natural truths of nature and the scientific truths of nature. Natural truth is merely apparent truth; whereas, scientific truth is absolute, real, unquestionable truth.

It is natural or apparent truth that the sun rises and sets, and performs a daily journey across the heavens. It is scientific or absolute truth that the sun does not move across the heavens at all, and that what we call its rising and setting is, in fact, occasioned by the rotary motion of the earth.

It is also a natural or apparent truth that the earth is fixed in its place and immovable. But the scientific or real truth of the matter is, that the earth is incessantly revolving on its axis, and also whirling around the sun with exceeding velocity.

Science, it will be observed, reveals the absolute truth as to the phenomena. The sun and the earth go on now in their motions and relations just as they did before it was known that the earth is round and revolves on its axis, or that the sun is stationary in the centre of the solar system.

So, too, do all spiritual phenomena go on just the same, whether we understand them or not. Nor will the light which an understanding of the spiritual sense of the Scriptures will shed on the relations of man to God, and on the workings of Providence, in the least affect or change the primal and inexorable elements and relations of spiritual things.

With the aid of science we can understand the solar and sidereal systems, but we cannot change them in the smallest particular; so, too, with the aid of the spiritual sense of the Scriptures, we can understand God's Providence, but we cannot control it in the least degree.

God's object in the creation was and is, and only was and is, the formation of a Heaven out of the human race; and he never acts except with sole reference to this eternal purpose. The Bible was given to man and to angels for that purpose; and God's Word, by reason of its spiritual sense, is eternal, and in the Heavens as well as on earth, and for the use of angels as well as for the use of men; and every literal statement or narrative in the Word has its correspondential spiritual narrative, history, or meaning.

The literal history of the delivery of the Israelites from Egyptian bondage, and their subsequent wanderings through the wilderness, and their settlement, and vicissitudes, and combats in Canaan, is the spiritual history of a regenerating soul. In that Bible history, as it stands in the sacred pages, every Christian man will find his own spiritual life imaged with absolute fidelity, as in a mirror of eternal truth.

In the spiritual sense of the Scriptures, Egypt corresponds to scientifics and all forms of worldliness—to whatever, in short, allures the soul from God and tends to drag it down to hell.

And, sooner or later, every human soul goes down into Egypt, and it finds that its Joseph has been there and made all things ready for it; that Pharaoh is eager to give it hospitable welcome, to set apart a portion of his kingdom for its residence, and in every way to make much of it.

And so, for a season, the deluded soul has a prosperous time in Egypt; but as sure as God liveth, there arises a king who knows not Joseph; and then the soul begins to eat its bread in bitterness; it is tasked, and beaten with stripes, and compelled to make bricks without straw, and trampled in the very dust of humiliation. And then comes awakening and repentance, and the struggle to get free, which is but faintly typified by the ten plagues and their accompanying horrors.

At last the soul breaks away from its Egyptian bondage, and sets out for its Canaan of promise, but soon finds itself hemmed in on both sides, with the Red Sea in its front and the wickedest man in Egypt in hot pursuit. But the Lord tells it to go forward, and forward it goes; and through the spiritual Red Sea a spiritual Water street is opened, and the soul goes safely through, while the wickedest man in Egypt, together with all his hosts, is left floundering in the floods.

And when complete deliverance from Egypt is thus gained, what is before the regenerating soul? Why, its wanderings in the wilderness of doubt and uncertainty, its fight with Amalek, its exposure to all manner of trials and tribulations. And when it has crossed its Jordan of fixed determination and entered within the borders of its Promised Land what does it find? Not rest, nor peace, nor happiness. On the contrary, it finds the land

already occupied by myriads of foes, who are entrenched in all the fastness of the heart, and are ready to contest, and will contest every inch of ground. And they are skilled in warfare, and know the lay of the land, and are abundantly supplied with every available weapon.

When the Israelites arrived in the Promised Land they found that their real warfare had only just begun. And for what weary years, and with what ever-shifting vicissitudes it was carried on! Sometimes they were victorious; sometimes defeated—once having even the sacred Ark itself captured from them by their pagan enemies.

How typical is this of the Christian's war of regeneration! How often he is defeated by the hosts of evil—by the wicked native occupants of his heart, which are his spiritual Philistines.

And here I will introduce that declaration of Jehovah which is the text of this portion of my discourse. In telling the Israelites what lay before them in their contest for the Promised Land, and after stating the facts as to their enemies, and that He would drive them out from before His people, God says (Exodus, xxiii: 29, 30)—

"I will not drive them out from before thee in one year, lest the land become desolate and the beasts of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased and inherit the land."

Please to observe what excellent philosophy and common sense are embodied in this Scripture. God announces to the Israelites that the process of occupying the Promised Land is to be inexorably subordinated to principles of sound political economy. There is to be no rushing of things. He is not going to drive out the Jebusites (for I will mass all the tribes together under this common name) any faster than the Israelites can occupy the land. There is to be no wild, useless havoc of the Jebusites. And why?

"Lest the land become desolate, and the beasts of the field multiply against thee," saith the Lord.

The husbandry of the Jebusites, even in the Promised Land, is then less obnoxious in the sight of God than desolation; and with Him a Jebusite is preferable to a wild beast.

And how agreeable to man's common sense the Lord's preferences are. When we come to look into the matter, we at once see that a Jebusite in the heart *is* better than a wild beast. It is better that one's clerk should keep his fingers out of his master's till, through the Jebusitical fear of the Penitentiary, than not to have that Jebusite fear and rob his master's till. It is better for a Water street ruffian to keep his hands from his wife's throat, through fear of the gallows, than not to have that fear and throttle her. Although the fear of the gallows is a mere Jebusite, it is better than the wild beast which takes its place and throttles the woman.

The Jebusites had done much needed work in the Promised Land. They had kept down the wild beasts, and cleared away forests, and built bridges, and made roads, and brought large tracts under cultivation, and done a deal of honest work all through the land. And if they should all be swept off with one blast of God's breath, their fertile fields would relapse into barren wastes, and the land become a howling wilderness, "and the beasts of the field would multiply against" the Israelites, to a calamitous degree. And so God says, "By little and little I will drive them out from before thee, until thou be increased and inherit the land."

And so it is in the regenerating human heart, of which the Promised Land is a symbol. It has its native inhabitants—its Jebusites, which represent the evil dispositions and wicked lusts of man. And when the Israelites—that is the religious virtues—under the leadership of God's spirit, enter that domain, the great fight of regeneration begins, and goes on "little by little," and with ever varying aspects. To this day the Jebusites do nearly all the useful work of the world, that is to say, nearly all the useful work is done on Jebusitical principles, and is inspired by Jebusitical motives. Our railroads, canals, telegraphs, turnpikes, ships, colleges, schools, and in fact nearly all useful things, come through Jebusitical channels—are made, and built, and sought for the profit of man and not for the glory of God.

It is a Jebusitical love of self and of the world, and not the love of God and our neighbor, which ever carries civilization towards the setting sun, and subdues the forest, and makes the wilderness blossom as the rose. And God deals, and in His divine order and economy has to deal with the Jebusites of the human heart, just as he dealt with the Jebusites of Canaan. He "drives them out little by little," why? Because, if they should be driven out any faster than our spiritual Israelites are ready to take their places, the soul would become spiritually desolate, and the worst influences of hell would utterly pervade and possess it. Let God *at once* annihilate all such evil principles as are now in the human heart, and the race would be in danger of actual extinction by the overwhelming influx of spiritual wild beasts, which would rush in to occupy the places of the exterminated Jebusites

This is an important point, and one that should be clearly understood, for thereby much backsliding would be prevented. When a convert is left to suppose that he has received "a new heart"—a bran-new and pure heart, and that he has been in fact regenerated, whereas he has in truth only been converted—that is, turned about—and then in a short time begins to find that his "new heart" is but a precious little better than his old one; that he is just as prone to evil as he was before; that even while on his knees and agonizing in prayer to God, that "new heart" of his is full of all manner of vilest uncleanness; he begins to think that he has been mistaken—that he has not been converted—that he has committed the unpardonable sin; and so gives way first to discouragement, and then to indifference, and finally lapses into what is known as a backslidden state.

But if that earnest soul, honestly seeking salvation, only knew that *conversion* is merely a facing about towards Heaven, and that *regeneration* is a continuous and gradual process; and that the Jebusites of the heart are driven out "little by little" by the Lord; and also, that it is no matter how often he may be overcome by the native evils of his heart, if he only loyally fights on and does his best; that, in fact, his defeats are of Providence as much as his victories are: and that the Captain of his Salvation never deserts a follower who is faithful to the end, and makes the best fight he can, no matter how feeble that fight may be; he would not be discouraged by any spiritual mishap whatever, and would never, or seldom, think of backsliding.

The whole practical business not only of *getting* religion, but also of *keeping* it, centres in this driving of the

Jebusitical dispositions out of our hearts, and the putting of Israelitish ones in their places. And now to the practical question, How is this to be done? Let us see:

A good christian man goes home from church to his Sunday dinner and finds the dinner spoiled. The beef is burnt to a cinder; the potatoes are water-soaked, and everything is in the highest state of unpalatableness. The good man's work of regeneration has begun, but it is far from being complete. Large sections of his spiritual Canaan yet swarm with Jebusites, and the sight of that spoiled dinner sets them on the rampage. He looks at his poor wife with lowering visage, and shoving back from the table says:

"I guess I'd better take rooms at a hotel. I never can get anything fit to eat at home. I work and slave all the week, and Sunday's the only day I get a chance to dine at home, and then this is the kind of stuff I'm expected to eat. I'll just find a boarding house, and see if I can't get at least one decent meal a week."

And so the Christian crocodile gnashes away, totally unmindful of the pain he is inflicting on his wife and children.

That man is under the dominion of the Jebusites while he thus acts; and in order to exterminate them, he should refuse to say any of the bitter things which they incite him to say. That would dispose of the Jebusites. Then, in order to fill their places with Israelites, he should say all the pleasant things he could think of to his wife, and do his best to take out of her heart the soreness which the spoiled dinner would cause to rankle there.

And so, in every case, when we are tempted to a Jebusitical or evil thing, we should first refuse to do it, and should then immediately do an Israelitish or good thing in its stead. And we should always do this in the name of the Lord, and looking to Him for help; for without God's help we can do nothing.

"Shun evil as sins" are the four words which constitute the complete formula of regeneration. That is to say, we must shun evil because they are sins, and are therefore contrary to God's will. And he who does this, looking to the Lord for help, will fight his battle of regeneration with absolute certainty of ultimate success, no matter what vicissitudes may overtake him in the course of the conflict.

I remember the case of an old brother, named Zittles, which illustrates this point. Uncle Zittles had the chief smoke-house in the "settlement" wherein I was born, and used to have smoked hams for sale; and though a good Christian, he came near exemplifying the truthfulness of the declaration of the Son of Sirach, that, "As a nail sticketh between the stones of a wall, so sticketh iniquity between buying and selling" especially selling. The plain truth of the matter was that Uncle Zittles wanted to cheat his customers in the weight of hams; and this was what came of it: One day, after he had sold a ham to a neighbor, he took a second one from the smoke-house, and handing it to the purchaser, said,

"Here, I'm going to give you this!"

The astonished neighbor wanted to know what Uncle Zittles meant.

"I mean just this," said the old man, "when I was weighing your ham the devil tempted me to cheat you in weight, and just to teach him to mind his own business, I'm going to give you this ham. And if the devil ever tempts me to cheat you again, I'll give another ham and I'll keep giving you hams just as long as he keeps tempting me to cheat you."

This was decisive. The devil abandoned the field; and from that time forward Uncle Zittles had it all his own way. He put in his Israelites so squarely that neither Jebusites nor wild beasts ever came prowling around his spiritual smoke-house again.

If the reader will now turn to the 31st verse of the xxvth chapter of Matthew, and read to the end of that chapter, and remember, as he reads, that he is reading the very words of the ever-living God, and that they are the summing up of the whole matter of eternal life and eternal death, he will not need to be told what the core and essence of religion really is.

"Inasmuch as ye did it unto the *least of these my brethren*, ye did it unto me;" so, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"In asmuch as ye did it not to the least of these, my brethren, ye did it not unto me;" so, "depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

This brings us back to the point that the *life we live* is the core and essence of the whole matter. If we *do God's* will, then it shall be well with us; if we do it not, then there is no salvation for us. And we are to do it *here* in this life, and to the *least* of the Savior's brethren as to the greatest—if, indeed, he hath any greatest.

And this brings us to the point, and to the central fact, that the place where a man needs religion most is in his own family; and next to that, in his store, shop, office, or, whatever place it may be, where he has most power—because, wherever man has most power, there he is certain to show his tyranny and his meanness most; there his Jebusites rave and rage, and do despite to God's spirit most.

It is too often the case that a man professing religion never allows his wife and children to get any benefit from his spiritual graces. He is meek and lowly abroad but a ruffian at home. He is benevolently mellow in public, but cruelly hard in the privacy of his own place of business. And so, too, many a saintly lady acts towards her servants, her sempstresses, or other sisterly employes, in such a manner that Christ will point to them in that day and say to her, "Inasmuch as ye did it not unto the least of these, ye did it not unto me; depart from me ye workers of iniquity."

The truth, and sum, and substance, and essence of the whole matter is that we shun evils as sins, and do good, looking to the Lord.

Love of truth must reign in our minds, and love of good in our hearts; we must work truth and good up into the very substance of our souls. In fact, divine truth is the wrap and divine good the woof out of which we by our daily lives, must weave that spotless wedding garment in which our souls must be clothed if we would have them be welcome guests at the Marriage Supper of the Lamb.—*Packard's Monthly.*

To show us the worth of time, God, most liberal of all other things, is exceedingly frugal in dispensation of that; for he never gives us two moments together, nor grants us a second till he has withdrawn the first.

For the Companion.

Evils of Talebearing.

"Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord. and thou shall not hate thy brother in thine heart."—Leviticus 19: 16.

How often do we witness the violation of this commandment? How many of us are guilty of telling everything we hear against our neighbors, our brethren, and sometimes the most slanderous reports, and as false as satan, and originated from the lowest, degraded person in the country, because they have been reproved by some brother or neighbor for their bad and evil deeds. They have taken offense at the rebuke, and they are determined to slander our neighbor, our brother, our sister, with the worst reports they can make up, and tell it to us.—Must I say, we believe it? Yes, enough to help them to publish it to every one we get in conversation with. We say we do not believe it, and yet we tell it. Now if we do not believe a thing we will say nothing about it; for if we tell anything against our brother or sister that we say we do not believe, we sin against our brethren, and every time we so sin we sin against Christ. So says Paul. And in this way we all become talebearers, going up and down among our brethren.

Now what does Solomon say about talebearers? Let us hear him. "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." Prov. 11: 13. That is, we will say nothing about anything that will injure the cause of Christ's kingdom. And if we help to slander our preachers we do injure Christ. In the 10th chapter and 18th verse he says: "he that hideth hatred with lying lips, and he that uttereth a slander, is a fool." And he tells us in the 6th chapter and 19th verse; "the Lord hateth a false witness, that speaketh lies, and he that soweth discord among brethren." Now, do we not bear false witness against our brother or sister, with those who speak lies against our brethren, when we tell the same lie they have made up against our neighbor, and told it to us in order to get revenge, or to injure the character of our brother or sister; to bring honest, upright people down on a level with themselves.

Now brethren it is conceded by all that there is no difference between those who make the lie and tell it, and those who tell the same thing to others. That is the way we become false witnesses that speak lies against our brother.—'A wicked doer giveth heed to false lips; and a liar giveth heed to a naughty tongue." 17: 4. "The words of a talebearer are as wounds. and they go down into the uttermost parts of the belly." 18: 8. "He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips." 20: 19.

We can now see what we ought to do, and what we ought not to do. Talebearing has become so prevalent amongst all classes of people. Every person must help to slander his neighbor; every brother and sister must help to slander his brother and sister, or they will be behind time. And O! how many innocent brethren and sisters have to bear and suffer persecution and slanderous reports emanating some times from those where it ought not But there is one consolation; we put our trust in God. If we are put down so low as to be despised by all in this sinful world, I hope we are raising higher in heaven. For we read we shall suffer persecutions, and all manner of evil spoken against us, falsely, for his name's sake. It does not say who shall do it, only many. If ungodly people do not do it, it will be those who profess to be christians. And if those will not say all manner of evil against us, our own brethren and sisters will do it, for it shall be done by some one, for Christ says it will be done, And so we may prepare ourselves for it, in order to be ready to bear it, for bear it we must. If we believe in Christ, we must also believe his word, and his word is truth, and the truth will make us free, and then we shall be free indeed. But Christ says, our reward is great in heaven.

Then let us not despair, for "all things work together for good to them that love the Lord."

I have been trying to serve the Lord for nearly thirty years, and I have had many trials, temptations, and persecutions to bear and contend with, in that time; but my sorest trials, and most slanderous persecutions are in my old age. Yet I hope, through God's grace, I may be able to bear all the wiles of the devil, and come out at last more than conqueror. Christ had to bear more than I have. I can bear all for Christ's sake.

And you, my young brethren, it may go well with you now, but take my word for it, the

time will come that your faith will be tried by fire. Prepare for it. You must not think, by living a virtuous and upright life, you will escape slanderous reports about you, and not suffer persecutions in this world, for a good christian character is the very thing some people hate and will resort to anything to bring you down on a level with their degraded selves. I know this from experience. Peter tells us in the 4th chapter, 12th verse, to "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." By this we see that it is no strange thing, for us to be tried in various ways. All the people of God have had their trials. Solomon says: "there is no new thing under the sun." Nothing is now but what has been.—There are talebearers now, and always have been, and always will be. But the people of the living God must not be talebearers, and not meddle with a talebearer. We must not give them any encouragement in giving ear to their tales of falsehood, or talk after them; for we ought not to defile our tongues and lips in telling falsehoods after a talebearer. God has made our mouths for a better purpose. Then let us use our mouths for the purpose they were made, and that is to praise and pray to God our heavenly Father, and to pray for our brethren and sisters, that we may all become one in Christ Jesus our Lord.

And now my beloved brethren and sisters, all of us that have been guilty of talebearing, let us be guilty of it no more, for Christ's sake. For we will have to give an account for all we do and say in this life, to that God whose eyes are too pure to behold sin, or look upon iniquity, for it is one of the worst sins we can be guilty of. We are all well aware that there is too much of talebearing among us, as well as among ungodly people who fear not God. But we who profess to be in Christ must be Christ-like.—And our blessed Lord commands us not to go up and down among our people as a tale-bearer. O, how often I have prayed to God to forgive us for we know not what we are doing when we are slandering one another. We do not know we are slandering Christ, and also ourselves, for we are all one in Christ Jesus, if so be we suffer with him. Then let us help to bear one another's burden, in place of making the burden heavier, that our brother or sister has to fall under its weight. O, may God enable us to love one another, as he has loved us, and to love our neighbor as ourselves. For love covers all sins, but wherever talebearing is there is no love, there is no religion.

Now may the Lord our God knit us together in love, in one perfect body, that we may all be presented to him white and clean, without spot or wrinkle, or any such thing, is the prayer of your weak and sorely tried and afflicted brother.

A. J. CORRELL.

Romeo, Tenn.

91 Things Strangled.

On page 367, I. Yoder asks: "Will some brother or sister be so kind as to give an explanation of Acts 15: 29, 29?" The passage reads as follows: "Of things strangled, and from blood." As I think it an easy question, and as no one else seems to be answering it, I will try to do so.

It was forbidden in the Law to eat blood. Gen. 9: 4. Lev. 17: 14. Deut. 12: 16, &c. And as the apostles commanded it in the New Testament, it surely refers to us as christians. And our old fathers, in the organization of the Church were careful to heed it; and it was even known to the world. Elder Garoy, or elder Urner, I have forgotten which one, when traveling, had blood sausages set before him. He did not know what they were made of, and so ate of them. Then the woman said: "I thought you people did not eat blood," meaning the Brethren, after which he ate no more of them. It was more humane to be bled to death than to be strangled, was perhaps the reason why the command was given.

HANNAH KNAUF.

Covington, Ohio.

For the Companion.

A Few Reflections.

Delay no longer for now is the day of salvation; now is the time to serve God. By the help and mercy of God I am determined to serve the Lord better than I have in days that are past and gone. I care not for what the world may say about me. I have been strongly persecuted; have had the finger of scorn pointed at me; but what need we care for that? We have the promise in God's Word, "that those that are persecuted and endure unto the end shall be blessed, and that except a man be born of water and of the spirit he cannot enter into the Kingdom of God." In examining God's word I found my house of faith was not as it should be. After studying about the matter for months I resolved to come out and follow Jesus in the "all things" commanded. The very life of the Christian is to love and obey God in all things. Let us remember the Sabbath day to keep it holy. Solemnly observe this day that God set apart for rest and time to devote to his service. Let us all go hand in hand in serving God—present a solid front and persevere in the great cause of our heavenly Master.

ELIZA A. HOWELL.

Fayette Co., W. Va.

MISCELLANEOUS.

Our Social Side.

In his wise arrangements God has given to man a social, as well as intellectual and religious nature. Upon the proper culture of this part of our nature, and a suitably supply of its demands, a great part of the truest happiness of life depends.

In a country like our own, where money is rapidly acquired, and where the race for it becomes an incessant strife, the best social culture is likely to be lost sight of and neglected. In the general scramble for wealth men become selfish, and are not likely either to take time for social pleasure, or to be disinterested enough to exercise toward their fellow-men that kind of genial and urbane feeling without which there can be no genuine social enjoyment.

In the more excited and rapid life of the cities, the necessity for social intercourse is more strongly felt than in the more quiet life of the country. Yet even here, in the midst of the crowded throngs, persons may and often do live more isolated than is possible in a country neighborhood. At the same time, the life of the city is more likely to run into irregularities and excesses than that of the country. How to controle these, to keep the surging stream of life within wholesome restraints, is a question that constantly perplexes those who have the general welfare at heart.

It is probable that the Christian people, both of city and country, have not fully done their duty in this matter. It is no doubt true that at many social gatherings improprieties are indulged in. On account of these, Christian parents especially are reluctant to have the younger members of their household attend them. Hence the young generally either slip away stealthily, or go after a protracted struggle for parental consent, which they feel is grudgingly given at last, and this is to satisfy a craving which ought, in some proper way, to be gratified. Parents are apt to forget that social enjoyment must be obtained in some way, to answer a demand of nature which God has implanted as plainly as he has implanted an appetite for food, and that if enjoyment of a suitable kind is not provided by older and more judicious heads, the young people must, or will do the best they can for themselves.

The fact is, that parents omit a clear duty to their children in their failure to thus provide for their social wants. They would render themselves and their children a valuable service if they would occasionally hold social entertainments, to which both the young and the old should be alike invited. The young might thus, under the restraining presence of the older, find pure and suitable enjoyment, and the older be preserved in a better sympathy with the young by a contact with them, and secure for themselves incalculable advantage in extending the freshness of their own youth a long way toward the evening of life.

Perhaps no class of social entertainments are more beneficial than such as are under the auspices of a church or society, when judiciously conducted. Social assemblies may thus be held once a month, or less often, all the members of the church and congregation being invited to attend. The meetings may be held at the houses of the members successively. If refreshments are provided they should, by common agreement, be limited to a few simple articles, so that the poorest family having a house large enough to hold the company, may also be able without inconvenience to meet the expense incurred. The invitations should be given publicly, so that each person may feel an entire freedom to come. The objects of such an occasion being chiefly of a social kind, free conversation should of course be the leading exercise. Yet there should be, must be, also room for the sanctifying influence of prayer, in which one may lead, while all should join in the sacred song. In addition to these, there may be music, if there be an instrument, and singing. On such an occasion all should be present, the young and the old together. By meetings of this kind, acquaintance, general good-will, and friendly fellowship, may be greatly promoted, and a really good Christian, as well as social, work be done. Both in city and country, assemblies of this kind may be made profitable. And not among the least advantages will be this, that through the better understanding acquired by kind social intercourse, the exercises of religion in the church and prayer-room be sweetened, and their power for good augmented.

A MAN OF ONE IDEA.—"He was a great man," said a Reformed (Dutch) clergyman, rising to his feet, "a great scholar, had the most thorough instruction under the most able masters. Yet he was a man of one idea. He said himself he was. He confessed the fact when he said: 'This *one* thing I do, forgetting the things that are behind and reaching forth to the things that are before, I press toward the prize of the high calling of God in Christ Jesus.' And he confessed to the same thing again when he said, "God forbid that I should glory *save* in the Cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world." And so it was every day and everywhere—a man of one idea. Acknowledging it when he says: "For I was determined to know nothing among you *save* Jesus and him crucified." We must be men more of this one idea.

A singular surgical operation is narrated in the *Medical Record* for October. This was the transfusion of blood from the body of a vigorous husband to his wife who seemed to be dying from the weakness consequent upon a protracted typhus fever; and although the operation is a peculiarly difficult and hazardous one, it was successfully performed. The great danger in the operation lies in the possibility of injecting coagulated fibrine into the vein, or a bubble of air, either of which is fatal to the patient. The operation was performed in this instance by Drs. Buchser and Guleke, and the patient revived at once, and is in a fair way to recover.

Christian Family Companion

Tyrone City, Pa., Nov. 16, 1869.

Answers To Correspondents.

Nannie Knepper. The 6.50 on your paper means that you have paid to volume 6, No 50, or to the end of next year. The 6 means the year of the *Companion*, and the 50 the week of the year.

Michael Feasby. We find you are credited on our book with 4$ on the 7th of October last.

The Lord's Prayer.

"After this manner therefore pray ye:

Our Father who art in heaven, hallowed be thy name! Thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen."

If there is any one thing in which we need order and uniformity more than in another, it is in our manner of repeating the Lord's prayer. We therefore call attention to the matter, and have inserted the full prayer as it is recorded in the only place in which it occurs in full, changing only "in earth" to on earth, and "which" to *who*. And we would suggest to our brethren that we use this form. We do not see that it can be improved.

Then we would also most respectfully and earnestly request our brethren, one and all, to repeat this solemn prayer slowly, and reverently; so that the congregation may be enabled to follow them, if not audibly, at least in devotional thought. Some brethren run over it at such a rapid rate that it reminds one of a Court clerk crying the adjournment. This ought not to to be. The Lord's prayer is not the gratuitous portion but is the crowning part of our prayers, if it be *prayed*, and not simply run over.

Let us take these things into account. If our brethren think it best to take the prayer word for word as it is recorded by Matthew, and in King James' translation, we shall not object, but would much prefer to use who instead of which, when addressing our Father in Heaven. By all means let us have uniformity in this matter.

Our Prospectus.

Last week we sent out our prospectus for volume six. It is rather late, but we trust our friends will make up for our tardiness by going the more earnestly to work. And if any one should have been overlooked who would wish to work for us we need only be apprised of the fact and the documents shall be forthcoming. We hope our brethren and sisters will make a vigorous effort to enlarge our circulation. Our paper is now really cheap, and can be recommended to any one with a good conscience. We ought to have not less than four thousand subscribers, to make our paper a living institution, and insure the present size. They may be obtained with the proper effort. Now is the time to make the effort. New subscribers get all the numbers of this year free, from the time of their subscription. Don't forget to mention this fact.

We solicit the influence and cooperation of the sisters. They may do much for us, and at the same time aid quite materially in promoting the welfare of themselves, and their children. How much better that your children should employ the long winter evenings in reading the *Companion*, than to have them running over the neighborhood, or collecting in taverns, stores, mills, shops, &c. Get them interested in our puzzles, enigmas, poetry, &c., and you need not fear that your sons will become drunkards, or gamblers, or your daughters flirts, coquettes, or profligates. What a world of wickedness and woe might be prevented if woman would fill her mission. If mothers could manifest the same concern for their sons and daughters when they become young men and young women, as they do while they are infants; if they knew that their sons are in more danger in the bar-room, or any other place of wickedness, than their little ones are in the public highway, surely they would make more effort to restrain them.

While out on a visit lately, and being at a brother's house, one of the daughters inquired the price of our paper, stating that she had frequently requested her father to subscribe. The mother had just concluded a story of her troubles with her children; how they were more trouble when they are grown up than when they are small. We thought there might be a reason for it. If the parents were not abundantly able to pay for it we would send it to the young lady free.

Then sisters, see that your neighbors secure a copy of the *Companion*, especially where there is a family of young persons, and you may be the means of doing much good. There is no family that might not be profited by reading the paper.

Brother Lehr's Response.

We thank brother Lehr for his prompt response to our inquiry. But he intimates one thing in his last communication, which we think is a mistake; namely that several of his communications, during his sojourn among the brethren in Ohio, were not published. To the best of our knowledge there is but one unpublished article from him in our possession, of which he has a private explanation, and to which he does not like to refer. Perhaps these articles appeared in the papers that did not come to hand to which brother Lehr refers, or it is possible one of them may not have come to hand; but they have not been rejected by us. So that the adversary did not take the advantage of our dear brethren. Don't allow this brethren and sisters. If your contributions do not appear as promptly as you might hope—or even not at all—an the enemy tells you, brother Holsinger is selfish, don't believe him. We reject nothing unless it is too much trouble to prepare it for press, except it be too far out of range with the truth.

The Standing Committee's Defense.

Elsewhere in this week's paper will be found a defense of the action of the Standing Committee of last Annual Meeting, by brother John Wise, who was a member of said Committee. Brother W. thinks to set the matter before the Brotherhood in its true light, and hopes that, although it may reflect unfavorably upon us, we will print his article, for the public good. Brother Wise ought to know that anything that is true cannot reflect, or at least not operate unfavorably upon us. Reflections resemble moonshine, a little more light drives them away.

As for brother Sharp, he is of age, let him speak for himself. We disagree with him in one thing, namely that it is the duty of the Standing Committee to deliver such queries as are proper to the Council. The discipline says: "All proper queries shall be read by the General Council Meeting for adoption or amendment." It is for the Council to say what it will or will not consider, and not the Standing Committee. That would virtually be making the Standing Committee the head of the Council, just what the New Plan is designed to avoid. But even if it were any part of its duty to select queries for the Public Council, that would have given it no power in our case. Queries are to be brought to the Annual Meeting through the District Meetings (or churches). Our case had come up through neither; but by the request and influence of one man in whom we had vainly confided as a friend. This is the brother whose name brother Wise withholds, but whom we call Elder B. F. Moomaw, of Virginia.

Brother Wise evidently tries to cast the reflection as unfavorably as possible upon us in his narration of the circumstance. He says we made it a "point of honor." Does he think we ought not to be honest, and honorable? Whatever may be his views on this point we believe that all the honor a man may gain in a lifetime by his preaching will not balance one dishonorable trick in business, at the great day of accounts. We had engaged the reporter for the appointed time, and we were honor bound to pay for his time. But all this amounts to nothing, we wanted him there, and he was there. And now brother Wise wants us to read 1 Peter 5: 5. We have read it, and will agree with him to take the second sentence; and would kindly suggest to him whether his Committee was not guilty of a violation of the first clause of the third verse of same chapter, which requests the elders not to be lords over the heritage. It certainly did appear to us to be lording it pretty heavily.

Brother Wise says: "No one, member of the Standing Committee, and no other person prohibited brother H. from publishing a report written by himself." This may be his impression but it is not ours. After reasoning with the Committee all that we were allowed to say, we said when already a step down the stairs, "Then am I not allowed to publish my own report as usual?" to which was replied loud enough to be heard by all present, and by brother H. D. Davy, their spokesman: "No, nothing at all," and we withdrew. This was also said before, and upon that we plead for the manuscript of the Minutes, so that we could get them out in time, that our readers would not be compelled to wait until they would first appear in the *Visitor*. It was then agreed that we should have access to the manuscript of the Minutes, and might transcribe them *at night*. This was the privilege we were allowed, and all that was granted us.

As for cutting down the stenographic report until it would have been no fuller than our own, we presume brother Wise could have told better after he would have read it. Never judge a case until you have both sides.

Brother W. thinks a full report might have saddened instead of cheered our readers. Suppose it would, it might have been all for the better. The brethren at home would have learned to sympathize with their "self-sacrificing brethren," and for their sakes, if for no other, might have allowed them to remain at home for awhile and send men who will not always be complaining of their heavy burdens. And we would recommend to the District Meetings to send men who will work willingly not of necessity. So much for brother Wise's defense; and should he have anything farther to say, our columns are open for him, providing he will allow us to "come after and search him." We respect him for coming to us in a brotherly manner instead of exposing us through others.

BROTHER MOOMAW'S DEFENSE.

Brother Moomaw with two other brethren were, by last Annual Meeting, appointed a committee to go to Tennessee to organize a church.—They went, and give a lengthy report of their trip, &c., in the *Visitor* of October, written by brother Moomaw. In said report he takes the liberty to enter his protest against the publication of an article by brother Wrightsman, on page 440, present volume, as well as to criticise brother Sharp's article already referred to. Brother Moomaw is certainly entitled to the championship among us for restricting the Press. If he were appointed a committee to examine manuscript for us, the *Companion* might be printed on foolscap. He may immortalize himself, but muzzle the press he can never.

We shall make but one quotation of his reply to brother Wrightsman; viz: "They seem to have never learned the important fact that all institutions or organizations, political or religious, are more pure and virtuous in their youth than in advanced age. As they grow older they become more corrupt," &c. So far as human "institutions or organizations" are concerned we have observed that they become more corrupt as they ad-

vance in years, but have had more confidence in the Church of God. We have also observed the same degeneracy in individuals, with their ascendency in years. When they were younger they stood up for the Word of God alone, boldly and fearlessly, maintaining the rights and privileges of the young as well as the old; but when they become old they lose their zeal for the Bible, and build their hopes upon their own doings and traditions. The result must be of a demoralizing tendency. Exactly in the same way political, charitable, and religious institutions become corrupt. At first it is all *principle*; next it is honor, and finally gain. *Self*, when it gets into an organization or an individual, old or young, will soon drive out *principle*. They will not live in the same body. In contemplation of the above facts a brother remarked, "one must almost fear to become a bishop." It is this spirit of intolerance, this self-assumed power, this old brother Self, that is demoralizing our Brotherhood They must be rooted out, or they will greatly hinder our progress.

We now proceed to notice his criticisms upon brother Sharp's remarks. First he says: "There was no objection to such report being published as had hitherto been published." It will be seen by our reply to brother Wise that we say differently, and we say so still. In our dispatch to our assistant, on the 18th of May last page 319, we say: "The Standing Committee has decided that we *dare not* publish any report of the proceedings of the Annual Meeting. Mark you: NOT ANY." This was, and is still, our honest conviction.

In regard to a part of the Committee disclaiming to have had anything to do with it, brother Sharp must answer for himself. He did not obtain his information from us. We know that as good brethren, and as old too, as any on that Committee have expressed their disapprobation with the decision of said body, and still do.—It is a little strange that in "fifteen hundred miles" brother Moomaw should not meet with some objection, while brother Sharp and ourself find a "general dissatisfaction." Can it be that he is an enemy of free speech as well as free press, and has already so restrained his hearers that they dare not open their mouths ' These matters may yet be ascertained.

BROTHER SAYLER'S DEFENSE.

In the November No. of the *Visitor*, just come to hand, we have over four columns of defense from brother Daniel P. Sayler. Brother Sayler seems to see an assumption of authority on our part to have published the proceedings and speeches of the brethren "without any precedent in the history of the church to sustain him"—There is the old dogma again, "you must do nothing but what you see others do."

"Even elder Graybill Myers from brother Holsinger's District opposed it." We don't know what our elder said in the Committee, but we know what he told me before hand, viz: "I have no objections, but I am afraid there will be a prejudice brought against you." Brother Myers may speak for himself, as to his views at present.

"Brother H. was then called in and told that so far as he had been in the habit of reporting, we had no objections, and offered him every facility to do so;" &c. The above we deny in toto. Brother S. said so, but it was recalled by objections from the lower end of the table.

"You have no right to publish the speech of any brother without his consent." That was brother Sayler's position, and what a very awkward one it is. To be consistent he ought to announce to the multitude at the Annual Meeting, that they have no right to remember anything they hear at that meeting, or to tell it to others without the consent of the speakers. Or that there were some brethren who could not and would not say anything if their words were to be heard and remembered. Surely "Great men are not always wise, neither do the aged understand judgment." Job 32:-9.

"He said, they need have no fears, as he would correct all and publish only proper language, &c. I said, that will be no fair report after all, and I would not allow him to clothe me with a garb not my own." Brother Sayler must have improved very rapidly in the last few years if his "garb" does not need a little clothing. But there are *older* brethren than he who need more.

"Brother H. said, it will teach the brethren caution. I said on this head I thought he had as much to learn as any other brother." We do not remember the above retort, but if it did occur, we agree that brother S. did answer well.

Brother Sayler quotes from a letter from a brother who uses the words: "I feel much like retiring from active labor at such times." To which brother S. replies: "do not feel like fleeing when you see the wolf coming." The wolf means either the report, brother Sharp or ourself, although neither is at all desirous of injuring any one.

BROTHER QUINTER'S DEFENSE.

Following brother Sayler's article are remarks by brother Quinter. He says that judging from the evidence that has come under his notice the actions of the Committee "gave general satisfaction." He must not take us and our correspondents into general notice.

He also expresses his sorrow that the actions of said Committee have grieved a single brother. Had he felt this sorrow when on that Committee he would have acted differently, and thus spared grievances to many hundreds of brethren.

CONCLUSIONS.

And now brethren and sisters why all this? Why this severe criticism between brethren? In the name of our holy religion, we ask why is it?

It is nothing else but the spirit of faultfinding and prejudice and jealousy. With the intention of serving our brethren we commenced the publication of our paper. From the outset we made it a specialty to give as full particulars of the proceedings of the Council Meetings, as we could obtain. We had many difficulties to contend with in this and for several years could not obtain access to any of the papers. Our efforts in this direction being highly appreciated by our patrons, and, business justifying us in doing so, and moved with a spirit of advancement, we secured the services of a competent reporter, in order that our report might be more full and accurate Thinking brother Moomaw to be our friend we apprised him of our intentions, and requested him to secure us a place convenient for the purpose. Instead of granting our request, or declining to do so, he conspired against us by prejudicing the minds of the brethren as they came to his house, and then by secretly bringing the matter before the Standing Committee, and obtaining their decision before hearing our side of the question at all.

Our readers can now see what we have to contend with. We are brought into close contact with the mighty men of our brotherhood. What for? For wanting to tell you what is said and done at our Annual Meeting. That is our offense, for which we have Moomaw, Wise, Sayler, and Quinter arrayed against us. It will take more than a bare assertion to convince us that they are "governed by a desire to promote the edification and interests of the whole brotherhood." Actions speak louder than words. If they had said: "Well, it is something new among us, but brother Holsinger's own report was also a new feature, and appears to have done no evil; so we will see. If it does not work well we will put our feet upon it;" then it might have been said, these brethren are concerned for the welfare of the whole Brotherhood, including the *Campanion* office, and all its readers. This was the sentiment of at least one member of the Standing Committee, Elder John P. Ebersole, who said before the meeting, as we are prepared to prove, and we think also in the council of the Committee: that he could not see that they could hinder me until I had done something that was injurious to the church. Outside the house he said: 'I'd like to know who can hinder him." Brother John will excuse us for using his name in this affair. If he afterwards changed his mind, of course it was his privilege

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Our Visit to the West.

On the evening of the 12th of October in company with two of my brother-in-laws I started west, and early on the morning of the 14th, landed in the Missouri Valley, Iowa. Walked about ½ of a mile to brother L. S. Snyder's, where we were kindly received and well entertained. On the 16th elder Samuel Garver, of Iowa, and brother Jonathan Wyland and others came to the place. On the evening of the 16th we commenced preaching. On the 17th had two appointments in the forenoon, and in the evening had a communion season. There were but few members present but we had a pleasant time; a time long to be remembered by all present. This was the first lovefeast held in the county. There appeared to be an unusual interest manifested by the spectators, some of them witnessing what they never did before, our proceedings being so different to the practice of the churches with which they were familiar, that one person expressed a desire to procure one of our kind of Bible, and in fact bought one of a Bible agent there, who told him he had the Bible for sale. Numbers of intelligent men and women in localities where they boast of great theological attainments do not know that feet-washing is spoken of in the scriptures, so when we read the 13th chapter of John, and other parallel scriptures, they got the impression that we have a Bible of our own, differing from the Bibles in common use. It is a question whether God will wink at such ignorance as this. We are all too much in the habit of reading the Bible by stakes, and have them set before we commence reading.

We continued our meetings in Harrison county until the evening of the 21st. On the 17th we organized a church. Brother Dell, a minister in the first degree, having moved there from Indiana, we proceeded to elect a Deacon. The choice fell upon brother L. S Snyder. This was a very solemn meeting. There are but 9 members living in the county, but the prospects are that there will be more before very long, as quite a number were seriously impressed, and a few expressed themselves as being with us in faith. But as faith alone will not make brethren of them, we hope they will soon go to work.

We left Harrison county on Friday evening, Oct. 22nd, and landed at Altoona, brother Garver's station, where we stopped over Sunday. Preached twice for them. On Monday started for home, where we landed on Tuesday evening, just two weeks from the time we started. Found all well. We enjoyed excellent health while away from home, for all of which we feel grateful to our heavenly Father.

We were impressed with the importance of laboring brethren emigrating to the West. There is much to do there in the way of saving souls, and the prospect is that much good might be done if we had ministers full of love to God and man, and at the same time have enterprise enough to emigrate and undergo all the privations consequent to a new country life. Brethren of means should go to those fields of labor, and brethren, too, who are not afraid to spend their means for the cause. Ministers are few in some of our western states, and as a consequence they have to spend much time in their calling, so it is a poor place for very poor ministers. We certainly think if our wealthy churches appreciated the great necessity of sending the pure Gospel to those places, that people are yet almost as it were in darkness, that we would have more of a missionary spirit among us, and where the church is able we believe it is its duty to send laborers, wherever needed. Send them by furnishing them with the essential means for locating, and by so doing honor the

Lord with their substance. We have many wealthy churches in which we find as many as six or eight ministers who are often all at the same appointment, and as a general thing the meetings are not as interesting as if there were but two or three present. Why not send some of those brethren West, and other directions if necessary. We think we are the only people who fully represent the true church. If so why not manifest more zeal for the cause. Look, for example, at the political world. When either party has an end to accomplish, they send speakers in every direction. Men who represent the sentiments of their respective parties, and furnish them with the means for expenses. Our cause is of more importance than theirs. Let us then manifest an interest in proportion. Don't be afraid to spend a little money in this direction, and by all means when brethren do go on ministerial visits, see that their expenses are defrayed. It is enough if our brethren lose their time, which to many of them is very precious.

To those wishing to go West we feel like recommending western Iowa. We spent some time in looking over Harrison county, and believe it to be a good place for farmers. Land is cheap and of an excellent quality. It is well watered, having numbers of good springs. Mill privileges are very good, and timber plenty. Those feeling like visiting that county would do well to correspond with brother L. S. Snyder, Missouri Valley, who is well posted in the county, and is ready to give all the information he can to brethren, as he feels a deep interest in having them move among the people there. I will say to my friends that we think some of locating there, if all things work as we think they will.

DANIEL SMITH.

Hagerstown, Ind.

DIED.

Near McAlevy's Fort, Huntingdon County, Pa., October 24th, friend JACOB KELLER; aged About, 77 years.

As his life drew near its close, his sufferings were intense; having been afflicted with that dread disease, Cancer. It first made its appearance near his eyes about twenty-five or thirty years ago, but did not assume dangerous aspect till within the last fourteen years; since then it was on a slow but steady march to the seat of life. At the time of his death his face was almost entirely eaten off. His eyes were emitted with the disease till they burst from their sockets. His mouth was so deformed that it was difficult to receive nourishment. It was wonderful by all who saw him, how life could linger amidst the desolation. Finally, on the above named date, in the quiet of the evening while the sombre gloom of Autumn was resting on the surroundings of his forest home, and the winds were playing its requiem through the rustling leaves, death called him to draw the drapery of his couch about him, and lie down to his long sleep. He bore his sufferings with patience, and seemed to be reconciled to his fate. He expressed his willingness about a year ago to unite with the Church of the brethren, but was then unable to be baptized: all we could do was commit him to the God of all grace, who "worketh in us both to will, and to do."

He leaves a family of sons and daughters, also a faithful companion, who proved herself a help-mate indeed through his long and lingering sickness. She was always near to minister to his wants. It is also due her to say that she is a faithful sister in the church. Funeral services by the undersigned from 2nd. Cor. 5: 1, 11.

JAMES A. BELL.

In the Warriors Mark branch, Penn'a., October 20th, of Neuralgia, ANNA MARGARET, daughter of friends John and Margaret BRATTON, aged 12 years 11 months, and 18 days. Her sufferings are said to have been extreme. Being absent from home at the time of her burial, we were requested to preach her funeral sermon on last Lord's day, at our regular appointment, which was done, from the words of the Master. "Suffer the little children to come unto me," &c.

—EDITOR

Of Typhoid fever, in the Stillwater Congregation, Montgomery county, Ohio, on the 16th of September, Sister CATHARINE OAKS, aged 24 years 9 months and 11 days. She was a consistent and worthy member of the church, and was baptized when about 18 years of age. Her sickness lasted 10 days, and her suffering was great. She could not speak above a whisper from the first of her illness until the morning previous to her death, when she spoke audibly and requested to be anointed. Her request was granted. She lived about two hours afterward, and died in full hope of a glorious immortality. Her funeral was attended by a large concourse of people. Services by the brethren, from Hebrews 13: 12, 13, 14.

MARY M. OAKS.

In Roanoke congregation, Roanoke county, October 7th, at his residence, DANIEL BARNHART; aged 74 years, 3 months, and 19 days. He was a kind husband, a [illegible] and affectionate brother, had held the position of minister, and bishop, for many years. His liberality is extensive. He had a very extensive acquaintance, being very kind to all, which caused the weary worn traveller often to call, and find a welcome resting place. His funeral was attended by a very large concourse of people and many relatives and friends. The occasion was improved by brother Peter Nininger, and Henry Beahm, from 2nd Peter 2: 9.

CHRISTIAN WERTZ

In the Tennile congregation, Sept. 22nd, of Typhoid Fever, JOHN H. GRABLE, son of brother J. G. Grable, in the 25th year of his age. Thus in the bloom of life he passed away. Funeral services from Isa. 40: 30, 31, by the writer.

JOHN WISE.

In the same place Oct. 15th, of Cancer, CATHARINE WARD, consort of brother Daniel Ward; aged 67 years, 4 months, and 13 days. She suffered long but heard an inviting voice say "come up higher." Funeral services from Num. 23: 10, by J. Wise and J. P. Hetric.

Of consumption at the family residence in Woodbury Co., Iowa, Oct. 15th, LOVINA ELLEN, infant daughter of Peter and Lovina Thomas. THOMAS, aged 1 year, and 8 days. Funeral services by brother Jacob Evans and Andrew Mohler, from Rom. 5: 21.

S. F. SANGER.

Visitor please copy.

In Dearborn Co., Ind., Oct. 4, sister SARAH SMELTON, widow of Hezekiah James Smelton, aged 65 years, 4 months, and 17 days. Her remains were conveyed here to Ashland Co., Ohio, and buried by the side of her husband. The funeral was held at the house of her son-in-law, on the 5th. She leaves four children to mourn their loss. Funeral discourse improved by the brethren from Heb. 2: 27.

In the Ashland branch, Ashland Co. Ohio, Oct. 14th, our aged brother, SAMUEL [illegible], Sen., aged 81 years, 9 months, and 5 days. He was a Deacon in the church for many years. He leaves 5 children, of whom four are members of the church, besides grand children, (of whom some are also members) and great-grand-children to mourn their loss, but we trust his great gain. Funeral discourse from 1st Peter, 1: 24, 25.

Also, in the same church, Nov. 3rd., sister CHARITY HESS, consort of brother [illegible] Hess. She has left a sorrowing husband and 5 children, 5 brothers and a sister to mourn their loss. It was truly heart-rending to see how deeply they felt the loss of a dear companion, mother, and sister, and the church a faithful member. The only cure for our loss is her great and everlasting gain. Aged 51 years, 7 months, and 16 days. Funeral discourse by brethren Cline and others, from the latter part of the 15th chapter of 1st Cor.

DANIEL M. WITMER.

Visitor please copy.

In [illegible] County, Pa., on the [illegible] ult., sister [illegible], wife of [illegible], aged [illegible] years, 10 months, and 10 days. Her disease was consumption. She was a member of the church for [illegible] years. She left a husband and [illegible] children to mourn their loss. Funeral services by brethren [illegible], from [illegible] Revelations 14: 13.

H. L. [illegible].

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VOLUME V. TYRONE, PA. TUESDAY, NOV. 23, 1869. NUMBER 46.

Selected by W. A. CLARK.

Precious Invitations.

While life prolongs its precious light,
Mercy is found and peace is given,
But soon, ah! soon approaching night
Shall blot out every hope of heaven.

While God invites how blest the day,
How sweet the Gospel's charming sound,
Come sinners haste, O! haste away,
While yet a pardoning God is found.

Soon borne on time's untiring wing,
Shall death command you to the grave;
Before his bar your souls shall bring
And none be found to hear or save.

In that lone land of deep despair,
No Sabbath's heavenly light shall rise;
No God regard your bitter prayer,
Nor Savior call you to the skies.

Shirleysburg, Pa.

For the Companion.

A Warning.

"Let no man deceive you by any means, for that day shall not come except there come a falling away first." 2 Thes, 2: 3.

The day spoken of in this passage is the day of Christ's coming the second time, without sin; that is, will come pure and holy. He will come in a different way to his first coming. His first coming was to redeem us from the sense of the broken law, and made it possible for all to obtain eternal life by obeying his gospel. But this second coming is to take vengeance on all that know not God nor obey the gospel of our Lord. But that day shall not come except there come a falling away first. Now what is this falling away? I believe it is the members of the Church of the living God. I am no prophet, nor the son of a prophet, but methinks I see the day approaching, for the falling away has already begun in every branch of the Church, more or less, and at some places a great many more than the increase. I have seen within eighteen months ten or fifteen withdrawn from the Church of God, without finding any fault against the Church, just falling away as if it was a small matter to withdraw from God's service. And the Church as unconcerned as if they had not lost any members. This was not the case fifty years ago. The Church was very much concerned about the salvation of every soul in the Church. Then the whole body wept over the loss of every member it lost. Then, even when the word of God compelled them to expel a member, how they wept over their loss. Oh! how they loved one another. Then they did not want to give any member up into the hands of satan. Their faith was strong in God's promises and threatenings, knowing that God would fulfil his word; being assured that certain destruction would follow unless they repent and come back again into the Church. They had great cause to weep over their loss—the loss of a soul.

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4: 1. Do we not see something of this nature take place? Some departing from the faith, and speaking lies about those whom they once owned to be Brethren in Christ, and give them the kiss of love, but now condemn them as hypocrites, just because they are offended.—What does Christ say? "And their shall many be offended and shall betray one another, and shall hate one another, and because iniquity shall abound the love of many shall wax cold." Do we not see this prophecy literally fulfilled in this our day? Betraying and hating one another, and love growing cold, and colder. "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, truce-bearers, false accusers, incontinent, fierce, despisers of those that are good." 2 Tim. 3: 1, 2. Have we not some of those among us at this time? I am fearful they are amongst us in these last days. But the scriptures say: "this shall come in the last time." The language is in the positive, and it will come to pass, for the word of the Lord is

true, and the will of the Lord be done. And as there shall some fall away before the day of the Lord comes, O let us pray God to keep us from falling from his Church. Brethren and sisters, will we also go back from following Christ? And to whom shall we go? for Christ has the reward of eternal life. O think ye who are withdrawn from the Church of the living God. Where are you going? What does Jesus say concerning those that look back, or turn back? Does he not tell you that you are not fit for the kingdom of heaven? Does he not tell us to remember Lot's wife. You know what happened to her by looking back.

Surely the beginning of the last times are upon us, for it does appear that the old brethren and sisters are hated. All their admonitions they can give in love are not heeded, but gives offence to the young members. The old members are very seldom asked for advice. Fifty years ago the old elders were the ones the young went to for advice, and the admonitions were received and obeyed. But O, how changed it is! The young will not receive the admonitions of the old Brethren, but will often say all manner of evil talk about them, and abuse them. The poor old brethren and sisters have to sit and bear it all with patience. O, Lord, how long shall this be? How often do we see these silver-headed brethren and sisters sit with a broken heart, weeping over the treatment they received from their young Brother, and young sister. O, young brethren, and sisters, do you not know that every time you sin so against your old fathers and mothers in Christ, you sin against Christ, and will have to answer for it before the judgment-seat of God? But if these are the last days we cannot expect anything better. Then, my dear old brethren and sisters, let us patiently wait until our change come, and prepare ourselves for the worst! Let us trust in God and the power of his might, for it will not be long that we will have to suffer these things. And "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Then let us think of the glory in our home in heaven. We know that Christ suffered for us; then if it is the will of God that we suffer, let the will of the Lord be done. Let us bear it patiently. These things must needs be. The love of many shall wax cold. Faith become weak. As it was in the days of Noah so shall it be when the son of man cometh. Christ saith: "when the son of man come shall he find faith on the earth?" It appears that Christ's words make it doubtful whether he will find much genuine, honest faith at his second coming.—There is one thing certain, there will not be faith enough to save the earth, for he says, "the righteous are the salt of the earth, but if the salt has lost its saltness it is good for nothing but to be trodden under the foot of men." It will not preserve anything from spoiling. So it is with the professors of righteousness. If they have lost the faith once delivered to the saints their faith is good for nothing, and will not preserve the earth from being destroyed by fire, which is its predicted doom. And if Christ should come in a short time, how many of us are willing for him to come! How many are ready to go out to meet him? How many would rejoice to see him coming in the clouds? Are we ready for the most glorious event that ever took place since the world was made! Or would we rather he would prolong his coming yet awhile longer? Let us examine ourselves and see whether we are in the faith. Let us prove our works by the word, and see if our works are of righteousness. If so, we will have rejoicing in ourselves and not in another. If we are not willing to meet the Lord in the air, are we willing to meet death? If we are ready for the Lord's coming, then we are ready for death at any time. We do not know when death will come, but we know death will come. So it is of the Lord; we do not know when he will come, at what hour, but we are certain he will come. Then let us do as he has commanded us: "Watch and be ready," for he may come at such an hour as we think not.

May the blessing of God attend and be with us all.

A. J. CORRELL.

Romeo, Tenn.

For the Companion.

Solemn Thoughts.

Very serious impressions were brought to bear on my mind while reflecting upon the critical condition of brother Lewis Cobough. We learn that his time here on earth is pronounced by surgeons to be short. All the skill of man is unavailable, and the golden sands of life are disappearing rapidly. I remember well to hear him address congregations in his modest and unassumed manner, while in vigor of life. Now the vital sparks are ebbing slowly away, and death stares him in the face. By ac-

counts there is no supposition of the fatality of the case, but stern reality. Suppose now that we were all in the same condition. That disease was gradually sinking us into the grave—the prison of mortality. How would we feel! Let us all solemnly ponder! Think of closing the eyes in death! All the gay pleasures of this world would be a mockery. Nothing earthly would then engage our attention, save ties of pure friendship. Our thoughts would evidently be directed to a future time. Great anxieties would take hold of the mind. Sometimes there would be anticipations of a happy life within the mansions of an eternal world, other times a dread of perdition. There would be fears within and without. Our entire efforts should then be to make peace with God and man. Having unconditionally surrendered our wills, and secured a hallowed friendship, we can then be resigned, with assurance that God doth all things well. It is true, there are ties here not very easily severed. To leave father, mother, husband, wife, or children, to battle with the iniquities of a world, grieves many a departing spirit. But in God let all confidence be, since the hair on our heads are all numbered, and not a sparrow falls to the ground without his notice. Though we enjoy health, yet it is justly said, we have no lease for our lives. The sky may be clear for one hour; the next, heavy folds of clouds may cast a deep gloom over the earth. So with life. The flush of health and happiness may surround us one moment; the next, we may languish in pain and misery. Every pulsation of the artery, and every throbbing of the heart, is but a death-knell to the earthly tenement.—"Dust thou art, and unto dust shalt thou return," is a decree most impressively taught, and is witnessed almost of daily occurrences. The average mortality on the earth is computed as one to every second of time. In twenty-four hours, no less than eighty-six thousand and four hundred spirits take their flight from this vale of tears, and are launched into an eternal world. Startling as this assertion may appear, it is nevertheless too true. As the sparks of a fire fly upward, so the spirits from mortal bodies take their flight. Think of this, dear reader; and remember too, that life is the time to serve the Lord, and that we are only on trial here. If we are faithfully espoused to God, and successfully cope with the adversary of souls, we insure a great reward in the upper regions of pure and unalloyed glory. Though we sow in tears, we have the assurance to reap in joy. We may deplore the flowing tears of earthly sorrow, yet earth has no sorrow that heaven cannot heal. In contemplation of heaven, a song is ever swelling in our ears. Sorrow can never reach us there. Your contributor has had his trials of sorrow, but his consolation always was to experience some sweet out of the bitter. Christ tells his disciples, that "in the world he shall have tribulation, but be of good cheer: *I have overcome the world.*" Paul and Barnabas afterwards declare that we must through much tribulation enter into the kingdom of God. "Tribulation worketh patience; and patience, experience; and experience hope," which is the anchor of the soul,

S. B. FURRY.

Shanksburg, Pa.

MAN looks ahead till on the brink of the grave, and then thinks of what he has left behind.

Work for Children.

One of the greatest defects in the education of the children, is in neglecting to accustom them to work. It is an evil peculiar to large towns and cities. A certain amount of work is necessary to the proper education of children; their future independence and comfort depend on their being accustomed to provide for the thousand constantly recurring wants that nature entails on them. Even if this necessity did not exist, moderate employment of some kind would preserve them from bad habits; promote health and enable them to bear the confinement of the school-room; and teach them more than anything else appropriate views respecting their future welfare. It is too often the case that children, after spending six hours of the day in school, are permitted to spend the rest of the day as they please. They do not consider that their success in after life depends upon the improvement of their youthful hours. They grow up in the world without a knowledge of its toils and cares. They cannot appreciate the favors bestowed on them by their parents, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes that pitiable object, a fashionable girl.—The son, if he surmounts the consequences of his parents' neglect, does it probably after his plans and station for life are fixed, when a knowledge of some of its important objects come too late. No man or woman is thoroughly educated if not required to labor. Whatever accomplishments they possess, whatever their mental training in the voyage of life, they require some practical knowledge and experience derived from accustoming themselves to useful labor of some sort.

The above lesson, I have selected for all that may feel interested in the welfare of their children.

How often do we see young men and women, left to themselves, bring their friends to shame. Almost every day, we see children do things, which if exposed to the public, their parents would feel themselves in duty bound to correct them. I think we are responsible for the conduct of our children.

E. R. HOLSINGER.

For the Companion.

A Letter to the Church in Fayette, Wt. Va.

Beloved in Christ; often does my mind revert back to you all with whom we have had our seasons of devotion, and to whom we are bound by the ties of fraternal love and Christian affection, as children of one common Father, whose filial love is so great that we should be called the sons and daughters of God. Together here we stood in battle array against the armies of darkness, and withstood the heavy onsets of the enemy. Now and then the courage of one or more of the soldiers of the cross may have sunk low, or have been willing to turn the back to Christ, because of the seeming legions of the enemy, or the threatening storm of persecution; but in the main we trust the heart is in the cause, and you have enlisted for the war. Let us then be ever ready to walk worthy the vocation wherein we are called. Let not despondency take place in the heart, or think you are deserted or neglected. If God be with you who can be against you; if you have Christ for your friend he clingeth closer than a brother, if you peruse the word of Him that speaketh as never man spake, you have preaching pure and unadulterated, the very essence of Divine Love, and that which maketh wise unto salvation. Ye that have to endure persecution because of having chosen the more perfect way, be not discouraged, for great is the promise to them that endure persecution and to them that overcome. Gloomy indeed, the prospect of those that turn away from the truth and return again to the world, and suffer themselves to be entangled in the snares of the devil, that wicked one, whom we should resist; that he may flee from us. Meet the presumptous leaders of the enemy like David did Goliah. Trust not in armors of man's device, but be clothed upon with God's righteousness. Select from the stream of God's truth smooth pebbles, and with the simple sling just suited to the christian, let go the death missiles that they may sink deep in the "forehead" of opposition. God will move the willing hand to send home conviction to the rebel heart.

Winter is coming on, even nigh at the door. Soon the whistling wind and driven snow will make its appearance. The prudent and industrious husbandman will be provided, through the blessings of God, to keep his hearth-stone warm and his larder supplied with the fruits of the earth, that he and his may live in comfort and go forth in the spring with vigor to his duties. So may you and we, dear brethren and sisters, gather into our hearts the fruits of the seed that has been sown by the "sowers" of Gospel seed, and not let any be wasted. Let the fire of love and zeal be kindled anew every day on the altar of our hearts. Let charity reign there so strong that we will remember our neighbors who are starving for the want of spiritual food, or are cold in love to God. Let petitions go from our hearts to heaven for them, and earnest and well seasoned words from our lips to them, that the work may not cease but that a warm interest may be kept up; that by and by, as the spring season comes in and new facilities open up for planting and watering, God will give such an increase in number, and such strength to brotherly love, that we may rejoice, and angels in heaven sing exulting songs to the honor and glory of him that died that we might live.

After having accomplished my mission, in which I have your good in view, I hope to again meet with you in praising God, and that we may together be instrumental in building each other up in our most holy faith, and that in counting another better than ourselves, we may attain to that state of humility and grace, that when time and timely things are over with us, heaven may receive us, and happiness, glory and honor be our portion through Jesus Christ our blessed Savior. Remember me your unworthy servant, at a throne of grace, that I may, God willing, escape the dangers of earth,—the temptations of sin overcome, and the joys of meeting on earth be our lot, and a heavenly crown be our position.

J. S. FLORY.

Center View, Mo.

For the Companion.

Subjection.

Set your affections on things above, not on things on the earth. Col. 3: 2.

The contrast between mortality and immortality is no greater than that existing between "things on the earth" and "things above." Our subjection to the injunction, "set your affection on things above" is of the greatest importance. Without it we are entirely destitute of a god-like nature. Without it no one can be truly charitable because it is calculated, in its nature, to create a motive to gratuitously answer the wants of the needy, and to buoy up and quicken the inner man. Subjection also tends to draw away our minds from the transitory things of this life, and to attach them to God and eternal things, thereby causing us to move "upward" as we move "onward." And it is a quality which every true christian professor must be in possession of, which, it is to be feared, is not the case. It is requisite to perform the ordinances and religious duties in a manner to meet the divine approbation; let us therefore not have our affection "on things on the earth." And as an evidence of our affection being "on things above," let us always be found prompt at our post whenever christian and church duties are to be attended to. It is to be feared that there are too many of us who have our "affection" six days out of seven on "things on the earth," and the seventh but partially "on things above." Let us not be so negligent concerning those "unmerited favors"; because "the night is far spent, the day is at hand."

We have some who are rarely seen at council or church meeting which is the school of the church. We have some who are seldom seen at any meeting except at the communion. What can be the cause of it? Do you not get up soon enough? Have you too many domestic affairs to attend to? Or is the weather too bad? Or have you too far to go? If you do not get up soon enough, it is your own fault. If you have too many domestic affairs to attend to, and there is no remedy that will reach your case, it is a pitiful one. But now the question arises, how bad must the weather be to be too bad? Some may say, it it is cloudy, and looks like it might rain, therefore I will not go to-day. Another says the roads are too bad, therefore I will not go. These, and other frivolous excuses are what "affection on things on the earth" qualify us to devise, and what make small meetings. But the preacher goes and thinks not of excuses. Private members are no better than preachers. We have some who do attend regularly, but when you ask them what the text was, they are unable to tell you. "This ought

not so to be." When we go to meeting, and return home, and are asked concerning the services, we should not only be able to tell the substance of the text, or where it stands, but we should be able to call vividly to mind almost any phrase, or sentence uttered in the leading sermon at least. This we cannot do when we are out of doors half of the time meeting is going on. The preachers are the servants; the hearers are the judges; how shall the servants preach to the edification of the hearers, except they have their prayers and their whole attention. And how shall the hearers be able to judge except they are awake, and unless they stay in the house, and confine their whole attention to what is said, think deeply as it is said, see whether it "agreeth together" or not, and "search the scriptures daily, to see whether these things are so." When we look at the duty that we owe to God, and to one another, we need not wonder why we sometimes run so far astray when we hear no admonition to our duty. We have rules of conformation which when submitted to are very beautiful marks of designatiou by which we may know from our very appearance whether we are of the fold of the "good shepherd" or not. Hence the necessity of embracing every opportunity to hear the gospel trumpet; and when we are deprived of this opportunity, let us not be found sitting upon the "stool of do-nothing;" but let us pry into our own theological library and search the scriptures.

LEWIS W. TEETER.

Hagerstown, Ind.

For the Companion.

The Savior's Invitation.

Come unto me all ye that labor and are heavy laden and I will give you rest. Matt. 11: 28.

These words were spoken by our blessed Savior—he who left his heavenly felicity and came down upon this sin polluted world to seek and save that which was lost. He came not to call the righteous but sinners to repentance.—And to open unto us a way from this earthly tabernacle to that celestial city where all is joy, peace, and happiness.

He bought you and I, dear reader, with the price of his own precious blood by suffering the most ignominious death upon the rugged cross, that we might die a triumphant death, and rose again for our justification. And after making many preliminary preparations to have his divine law executed, he ascended to heaven and is now at the right hand of the majesty on high, there making intercessions with his heavenly Father for poor sinners. Dear reader, are you making an effort to secure your soul's salvation, or are you still living careless and unconcerned? If so, let me as a lover of your soul give you a word of advice.

You are frequently laboring under the burden of your sins. The enjoyments that you realize while in this world are all vain. The faithful christian that is imitating Christ's divine precepts has many consolations, in the divine law of liberty to comfort him on his way to the new Jerusalem. And at the end of his journey here below, has the promise of hearing the welcome applause, "Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world. But oh, dear unconverted reader where are your promises? The promises are, if you don't repent, believe, and be baptized, as commanded by inspiration, you will have to hear the dreadful declaration, "depart from me ye cursed into everlasting fire prepared—not for man—but for the devil and his angels." Oh beloved reader let me implore you delay no longer. Come to Jesus, now is the accepted time. Now the portals of heaven will be open unto you. To-morrow the pale messenger of death may come and drop you down into an untimely grave. Then it will be to late to come to Jesus. Oh think of the sweet rest that is held in reservation for your soul.—But if you neglect coming to Jesus you will not enjoy that rest; will no more hear that welcome plaudit, "come unto me and I will give you rest." But you will finally have to make your abode in the deep dark caverns of irretrievable woe where the worm dyeth not, and the fire is not quenched. Oh kind reader meditate upon these things before it is too late. It may not be long until the great I Am will bring these things to pass. Sinners how will you escape? "If the righteous scarcely be saved where shall the ungodly and the sinner appear?" Will you call on the rocks and mountains to fall on you and cover you from him who sitteth on the Throne? Oh! let me entreat you by the joys in heaven to seize the present moment and at once make your calling and election sure, so that when we are called by death to leave this world of sorrow, that we all may be united in the climes above, where we can praise our divine Benefactor with all the Sanctified in heaven. Such is the prayer and the desire of your unworthy young writer.

JACOB T. MEYERS.

Somerset, Pa.

Assurance of Faith.—Assurance is glory in the bud; it is the suburb of Paradise; it is a cluster of the land of promise; it is a spark of God; it is the joy and crown of a Christian.—*Brooks.*

For the Companion.

"The Strange Woman."

When wisdom entereth into thine heart, and knowledge is pleasant unto thee, discretion shall preserve thee, understanding shall keep thee, to deliver thee from the "strange woman" who flattereth with her tongue; whose lips "drop as an honey-comb, and her mouth is smoother than oil." She sitteth at the door of her house, on a seat in the high places of the city, to call to passengers who go on their ways, saying, "Whoso is simple, let him turn in hither." To him that wanteth understanding she saith, "Stolen waters are sweet, and bread eaten in secret is pleasant," but he knoweth not that the dead are there. "Lust not after her beauty in thine heart; neither let her take thee with her eyelids." "Lest thou shouldest ponder the path of life, her ways are movable, that thou canst not know them." "Remove thy way far from her, and come not nigh the door of her house." "She hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Let not thy heart incline to her ways, lest thou mourn at last, when thy flesh and thy body are consumed, and thou say, "How have I hated instruction, and my heart despised reproof." "I was in all evil in the midst of the congregation and assembly."

I am very well aware that the subject of this article is one of a very delicate nature; so much so that all ministers of the gospel seem very loth to introduce it into their public discourses. Or, if they will occasionally allude to it at all, seem disposed to touch it very lightly, and only give it a passing remark. But while this is the case with us all, yet there is no subject which so justly deserves the constant reproof of the living ministry.

And although it may be, and indeed is, one which does not sound so very pleasant to the refined, and over-sensitive ear of the extremely polite and fastidious of our enlightened American people, yet, God himself, and the holy Apostles of our Lord Jesus Christ, has seen proper to speak of this vice in more strong and reprehensible language, than of any other known evil in the book of God. I presume that the principal reason why this sin is so little, or so imperfectly, reproved by the ministry in their public discourses, is from the fact that "our language" is very meagre, or, in other words, that it is not so full of soft terms, and phrases, as some others are, by which we can converse on almost any subject with impunity, even with persons of the most exquisite sensibilities, and the most delicate refinement, without the least fear of wounding their sense of propriety. The plainness of the English Language is considered one barrier to our speaking upon such delicate subjects. Our language has not, like the French, been framed in a school where it may wind and fit itself to all the phases of impurities. But were we capable of addressing an audience in French—the dialect of refined sensualism, and of licentious literature, where taste and learning wait upon the altar of impurity—then could we reprove this evil in the presence of the most refined of the land. But when we are under the necessity of speaking, or writing, in the plain language of our vernacular, we find many words which are very offensive to the extremely sensitive, but when public vices necessitate public reprehension, it is often difficult to redeem plainness from vulgarity.

Another difficulty lies in the confused echoes which vile persons create in the country, when anything which is said from the sacred stand happens to encroach upon their favorite vices. Look, if you please, at the case of Demetrious, the silver-smith, when the Apostle Paul by his preaching made an encroachment upon his favorite vice, how wonderfully pious he becomes, running all over the city of Athens in order to stir up the dormant zeal of the worshippers of the Goddess Diana, whom not only all Asia, but the world, worshipped, thereby endeavoring to stir up a mob for the protection of the interests of his favorite Deity, lest she should be set at naught, and his craft destroyed. Who is it that cries out against temperance lectures? Is it the sober and reflecting of our community? Or is it the rumseller, and the inebriate? Who is it that cries out against sermons on licentiousness? Is it the virtuous, the chaste, the pure, the devout, the religious? Or is it the voice of the son of midnight, the voice of the vile and contemptible, the shriek of the "strange woman's" victim?

We are taught by holy inspiration that, "to the pure all things are pure," and we therefore conclude that the cause of such damning symptoms in some whenever this heinous sin is alluded to in their presence, is because of their own wicked and corrupt hearts.

But however offensive this subject may be to all such, it is nevertheless made the imperative duty of the minister of the Gospel to "cry aloud and spare not" to show to the people their sins and their transgressions. We are commanded to "shun not to declare the whole council of God" but "to reprove, rebuke with all long-suffering and doctrine for the time will come when they will not endure sound doctrine, but after their own lusts will they heap unto themselves teachers, having itching ears, and they shall turn their ears from the truth and be turned unto fables," &c.

Now in the above quotation the Apostle clearly gives us to understand, that people will become so extremely sensitive upon many subjects, that it will become perfectly offensive to them to hear them alluded to in a public discourse. King Solomon, in his proverbs, gives the warning, or caution to the thoughtless and unwary which I have introduced as a heading to this article.

Can language be found which can more correctly and vividly portray a corrupt beauty, than this which is here introduced by the King—"Who has forsaken the guide of her youth, and forgeteth the covenant of her God." Look upon that fallen creature whose gay sally through the street calls out the significant laugh of bad men, the pity of good men, and the horror of the pure in heart Was not her cradle as pure as ever a loved infant pressed? Was she not the delight and the joy of a fond and doting mother, the hope and pride of a kind and affectionate father, and the center of attraction to a band of dear little brothers and sisters whose hopeful hearts, and wakeful eyes watched by her cradle while she lay reposing in her peaceful slumbers, while her heart was yet pure, and her soul spotless as the God who gave it. But time with its rapid march still moves along, and soon, ah, soon, instead of the sweet, innocent babe, we behold her a beautiful blushing young maiden in the full bloom and tender blushes of womanhood.

Beauty is one of the richest and most precious of God's gifts, and yet it is also the most dangerous treasure of

which we can be in possession. No earthly treasure, no crown of honor, or diadem of state, can subject one to the same dangers. Thieves and robbers may break into our houses and purloin our goods; the midnight incendiary may waylay us at every turn of our travels, may burn our houses, our barns, and our entire possessions, but still, as one hath said, "they only steal our trash"; but when a beautiful, innocent, and unsuspecting young lady is assailed by the adroit flatterer, the cunning, devilish libertine, who can but tremble for the result.

Oh! how often is it the case, as the proverb says: "She hath forsaken the guide of her youth, she forsaketh the covenant of her God." But thou who hast thus caused this fair flower, which was planted by the hand of God himself, and was nurtured so fondly and tenderly by a kind father, and a doting mother; thou who hast been the despoiler, the betrayer, the murderer, of this fair flower of innocence, hear and know, and be assured God will bring thee to a fearful retribution for this thy hellish crime; because thou hast trampled upon virtue, thou hast despoiled innocence, thou has inflicted an incurable wound in the hearts of those that trusted in thy honor—therefore hell openeth her mouth to receive thee, blackness, darkness, and despair shall seize upon thee. Demons shall drag thy frighted soul down to the regions of eternal night, where devils howl and demons weep, "where there shall be weeping, wailing, and gnashing of teeth."

> Where darkness, death and keen despair,
> Reign in eternal silence there.
> Silence and solitude and gloom
> In those forgetful realms appear;
> Deep sorrows fill the dismal tomb,
> And hope shall never enter there."

The King in the Proverbs in which he gives such a graphic description of this "strange woman" whose character we are considering, gives a warning to the young upon the ensnaring danger of beauty. "Desire not her beauty in thine heart, neither let her take thee with her eyelids."

There is nothing so fascinating to the mind, or so captivating to the young, or so hard to resist by us all, as is beauty. It has an irresistible attraction which naturally fascinates like the charm of the serpent when once it throws its influence upon its victim.

As moths and tiny insects flutter around the bright blaze which is kindled for no harm, so the foolish young fall down burned and destroyed by the blaze of beauty. As the flame which burns to destroy the insect is consuming itself, and soon sinks to the socket, so beauty too often draws on itself that ruin which it inflicts upon others.

If God hath given thee beauty tremble, for it is as gold in the house. If he has put beauty before thine eyes, remember how many strong men have been cast down wounded by it. Remember David, and many of the old patriarchs. Art thou stronger than they? How many kings and princes have by its fascinating influence lost peace and purity, honor and riches, armies, and even kingdoms, all in consequence of their ungovernable passion for beauty.

Let others' destruction be thy warning, flee from it; "let her not take thee with her eyelids."

I would in the next place call the special attention of the young to the minute description given by "the wise man Solomon" of her many wiles and stratagems which she employs to ensnare and destroy the simple. 1st. Her wiles of dressy coverings of tapestry and fine linens of Egypt, the perfumes of myrrh, and aloes, and cinnamon silks and ribbons, laces and rings, gold and diamonds, compose her equipage.

Thus si she equipped in all the style and fashion of the day while the most exquisite taste is displayed in the neatness, and cleanliness of her person. Everything which can possibly add to her charms have been scrupulously attended to with astonishing exactness, so that her beauty is perfectly irresistible to the giddy young.

2nd. Her wiles of love. Love is the most ennobling attribute of the human soul, when properly cultivated and applied. But when it is perverted, or misapplied, it is the most dangerous and degrading passion of the heart. Oh! shame, that the sweetest of all the mind's, attributes should be suborned to sin; that this daughter of God should become a creature to arrogant lusts; yet so it is. Shall beauty be poisoned; shall love be made to defile like pitch? To burn as living coals? Yes. Her tongue is like a silvery shaft of flattering words. Her dress shall beguile thee. Her beauty is a trap. Her sighs are baits. Her words are lures. Her love is poisonous. Her flattery is the spider's web spread for thee. Oh! trust not thy heart nor ear with her. The locks of the mighty Samson are soon shorn when he lays his head upon her lap.

To be continued.

What are we Coming To?

Every one who keeps his eyes open to the signs of the times must be impressed with fearful tendencies to demoralization that are everywhere manifested. There seems to be a general relaxation of wholesome restraints, a deterioration of manly character, a disposition on all sides to run into almost every form of excess. In the pursuit of wealth, of fashion, of pleasure, of amusement, everywhere, except in a strict adherence to the old time-honored principles of Christian virtue and morality, the intemperate spirit of the age is only too clearly seen. The simple integrity, the straightforward, sober industry in one's occupation, the patient waiting for success, and the calm content with the more moderate enjoyments of life that once characterized our people, seem to have been lost with a generation or two gone by, and in their stead there have come into play a system of sharp practice, a style of fitful and galvanic energy, a feverish eagerness for the sudden acquisition of wealth and distinction in society, and a restless and insatiable craving for new and more costly pleasures, which are as detrimental to long life, true happiness and real dignity, as they are to the preservation of "a conscience void of offence toward God and toward men."—*Chr. Intelligencer.*

When a person speaks coarsely, he has dressed himself clean to no purpose, The clothing of our minds is certainly to be regarded before that of our bodies, To betray in a man's talk a corrupt imagination, is a much greater offence against the conversation of gentlemen than any negligence of dress imaginable.

Rich men lack more things than poor men.

YOUTH'S DEPARTMENT.

Infant in Heaven.

Sleep, little darling, sleep!
Not in thy cradle bed—
Not on thy mother's breast,
Henceforth, shall be thy rest;
But with the quiet dead.

Yes, with the quiet dead,
Darling thy rest shall be;
Oh! many a weary heart,
Weary of life's dull part,
Would fain lie down with thee.

Flee, little tender nursling!
Flee to thy grassy nest;
There the first flowers shall blow,
The first pure flakes of snow
Shall fall upon thy breast.

Mount up, immortal essence!
Young spirit! hence depart.
And is this death? dread thing!
If such thy visiting,
How beautiful thou art.

Oh! I could gaze forever
Upon thy waxen face,
So passionless! so pure!
That little shrine was sure
An angels dwelling place.

God took thee in His mercy,
A lamb untasked, untried;
He fought the fight for thee,
He won the victory
And thou art sanctified.

Life is like a river,
We are on its tide;
Willingly or otherwise
Down its stream we glide.
Rapid is our progress
On toward the sea;
Soon we'll reach the ocean
Of Eternity.

That Young Man Wanted.

A great contest is going on in reference to him. There are two great competitors for him. The young man has given scarcely the slightest attention to this great fact. But there is a game of fearful import in progress, in which he is the stake, and the issue is getting nearer every hour.

The competitors are Satan and the Savior. Satan wanted Peter; but he lost that prize. But he often succeeds, and if he does in this case, why does he want that young man? what will he do with him?

1. He will make him abuse, and, so far as possible, destroy all the noble powers God has given him. That is just what Satan has done with his own; he has been in total opposition to the will of God in this regard. Not one of his great endowments is used to glorify the Infinite Giver. And he will have a complete imitator in that young man, if he succeeds with him. Not one hour's service shall the blessed God have of all those noble powers.

2. Nor shall the young man taste, for one moment, the noblest of all pleasures—the friendship of God.—His abuse of his powers will make such an alienation between him and his Maker as will turn him away from all relish for, or seeking of any pleasure in his Maker's service, and he will seek pleasure anywhere else than in the Infinite fountain of good.

3. And Satan, gaining him for a prize, that young man will turn his influence in the direction of involving others in the same condemnation. His bad example, his false opinions and errors, his words, contemptuous of good and seductive to evil—in a word, his whole character will come into agreement with the great Deceiver, and co-operate with him in drawing others into as deep guilt and misery as that in which he is himself involved.

In short, Satan wants that young man, so as to make as complete a wreck of him as to all goodness and happiness, as he has made of himself—involving the issue, that his victim shall know, and that forever, all that is terrific in the fact of being a companion of the devil and his angels!

All this Satan has done with countless numbers of young men, and he is playing at the dreadful game of entrapping and ruining thousands more.

But there is another competitor for that young man. The Savior wants him. What for?

1. To repair all the damage sin has already done him, and secure all his noble powers for the uses for which they were bestowed. Reason, conscience, imagination, the affections—have all been misused. The harp-strings have been weakened or broken. But the Lord Jesus Christ would restore all that make heavenly music in the soul.

2. And thereby would give that young man the noblest and sweetest pleasures of which the soul is capable—causing a constantly ascending progress to higher enjoyment as he advances in the knowledge of God, till that joy becomes perfect in heaven.

3. And he reaches the grandest of all possibilities of good—viz., complete likeness to Christ and companionship with Him forever in glory.

This is what Christ wants of that young man.

Now let him think of these two powerful competitors for his soul—comparing their characters and designs—how he would fare in the hands of the one or the other, and then decide who he would have successful in the game of which his soul is the stake. Satan wants him! The Savior wants him! Which will win.—*N. Y. Observer.*

The First Grief

It is a bitter consciousness—none can tell how bitter but those to whom it has been given—when we awaken from our youthful dream of happiness by some stern reality, and know that from henceforth it may never be indulged again—when an all-powerful, though all-merciful hand has passed over the beatiful vision we so fondly cherished, and its dazzling colors have faded beneath the touch, and we see that the form is the same, but the luster can never be recalled. We may have thought that our minds are ready for the change; we may have pictured it to ourselves, and sorrowed for the inevitable hour, and even prayed for strength to bear it; but the experience of one real grief will teach us what no preparation will impart. It will show us our own weakness, and the vastness of that mercy which stooped to share a nature endowed with such capacities for suffering. It will force us to look upon the unknown future with a chastened and thoughtful eye; and while it bids us to bear thankfully in our hearts the remembrance of our early joy, as the type granted us by God of the blessings reserved for us in heaven, it will tell us that from henceforth the warfare of human life must be ours; and that, till the grave has closed on our heads, we may hope but for few intervals of rest.

MISCELLANEOUS.

Retrospection.

Oh, thou great christendom of thought,
Deep, unfathomable, unsought;
Thy admonition is, be still,
And quell the tumult of thy will.

Lay down thy armor, take thy ease,
Rest on thy shield—seek none to please;
But faithful whispers, how can I?
The train moves on and I must die.

Had we no one on earth to cheer,
No one *above* to love or fear,
No radiant instinct in this breast,
Then might we say, "mind be at rest."

Oh, how morose, how sad we'd be,
Blest reas'ning, if deprived of thee;
Our life a stain, a blank, a scroll,
A fading vista—soon to fall.

May kind Omnipotence be praised,
That he hath fallen creatures raised
From 'neath the grov'ling things of earth,
To dwell on themes of nobler birth.

What are we told of ancient state?
The phylosophic and the great,
Gained honor not from affluent birth,
But mind made genius, genius earth.

Behold the waters of our land,
They round the universe expand;
Trace back their source to yonder hill,
You'll find a rippling little rill.

Go to the forest—view the oak,
Sublimely bending 'neath its yoke;
What wert thou once? interrogate,
An acorn in a fallen state.

You tree, now ladened with rich fruit,
Was once a seed small and minute;
All nature's beauty and array,
Once did lie dormant in the clay.

Then why should not the mortal man,
Adopt at once fair nature's plan,
And onward press to wisdom's mine,
There's knowledge there for thee and thine.

Affection, friendship and true love,
Are tokens from the realms above;
By God ordained and freely giv'n,
To draw our minds from earth to heav'n.

Then say not—think not—mind be still,
But let it work with ardent will,
The great Archetype to obey,
Who hath declared: "I am the way."

Work while 'tis day, for death will come,
And call these captive spirits home;
Improve the talents God has giv'n,
That ye may reign with him in heav'n.

In heav'n that glorious place of rest,
Where all the saints of God are blest;
Their sufferings o'er, their work is done,
Their battles fought, their victory won.

SUDIE M. THOMAS.

Philad'a.

Piety and Cheerfulness.

We all love the cheerful and seek to experience it. The mistake is made by some that to find it they must avoid piety, and range freely in irreligion. We would disabuse the mind of such a thought. It is a deception calculated to do much harm.

The desire for cheerfulness and the constant striving after it are evidences that something deprives us of it. A cloud casts its shadow in the soul from which we would escape. An unpleasant gloom is around us which we would dispel. It is the cloud of moral evil, the gloom of a sinful world. In their midst we vainly seek the truly cheerful. Fancied enjoyments escape us, prove themselves empty, or, like the apples of Sodom, turn to bitterness and ashes. The shadow and gloom still envelop us. All the world is counterpart of ourselves.—Its promises of gayety only allure, its pleasures only disappoint. Its cheer-inspiring objects fascinate only the more effectually to doom body and soul.

At every step we are exposed to disappointment. Adversity may at any time overtake us. Sorrows may at any time cross our pathway. Health may leave us and pain seize our bodies. Death stands waiting and the grave to receive us. In our unaided selves there is nothing to resist or overcome these saddened realities of life. They pour upon us their full measures of depression. Even when endured with their natural fortitude and feigned cheerfulness, despair must come at last.—Beholding "the wrath of the Lamb," the unredeemed shall cry to the mountains and rocks, "fall on us and hide us from the face of him that sitteth on the Throne." There can be no genuine cheerfulness when the guilt of sin is upon the soul, and the sentence of judgment upon the head. To bar out of mind the sense of sin and the apprehension of coming evil can only add to wretchedness and deepen degradation.

Piety, indeed, does not exempt us from the chances and mishaps of the present life. We are "in the world," and must encounter its storms. As christians we are even more exposed to its inflictions of evil and suffering. Jesus tells us, "In the world ye shall have tribulation." But we encounter these things not on the world's level and in our own strength. We meet them on the vantage ground of grace and in the strength of an all-conquering Redeemer. When Jesus tells us that in the world we shall have tribulation, he also adds, "Be of good cheer: I have overcome the world." He did not evade suffering, conquer armies, subdue nations, or banish evil in an external form. He overcame the world in the suffering of obedience, in the power of a holy life, and in the doing of his Father's will. The world's opposition to him was vain, whether in the form of temptation or infliction of evil. We live in him by faith, and stand in the same attitude with him toward the world and its evils. As he overcame so do we. The victory is sure, and this gives us courage.

Without evading we pass *through* life's trials, not with harm but with actual benefit. They "work out for us a far more exceeding and eternal weight of glory." That which seemeth to be evil proves in the end to be a blessing. There is no prize without the exertion of the race, no reward without the fatigue of labor, no victory without the conflict of battle—so there is no heaven without the tribulation of the world.—"What are these which are arrayed in white robes? and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Heaven is sure, and this gives us patience.

Whatever the world can contribute to true cheerfulness, we are not deprived of, with piety. From all that it offers, its pleasures as well as its pains, we extract the honey but leave the poison. No enjoyment that is innocent or harmless is forbidden us, but is greatly enhanced by the exercise of piety. With it there are open to us avenues of cheerfulness beyond all these, in the assurance of faith, the apprehension of truth, the realization of divine love in Christ, and in the exercise of the heart's love for him. These never close, but pour

the oil of gladness upon us amidst all the ills of life. Be not deprived of that cheerfulness which true piety offers by reason of the sham cheerfulness of unbelief.

"I will be glad in the Lord."

Five Bible Symbols.

God's word uses five symbols to illustrate the work of the Holy Spirit—Water, Wind, Fire, the Dove, and Oil.

1. WATER. Man's heart is compared to a stone, hard and unyielding. Fire does not melt it. Powder and hammer may break it, but it is still a stone. Man's ingenuity can force it from the hill and fashion it into many curious shapes, and convert it into useful articles; but he can not change its character. Let him exhaust all his power upon it, yet it is a stone, hard and flinty. How hard is the heart of man! With an undimmed eye he can read of God's condescension and love. Many years he can sit in the sanctuary and hear the message of mercy without receiving it. Unheeded are the solemn warnings which fall upon his ears. Death visits his family circle, snatching away the loved ones, but he feels no terror. Fire consumes the house dear to him as the home of his fathers and the shelter of his childhood. He does not hear the command. "Lay up your treasures in heaven." To him prayers are a burden, the singing of hymns a pastime, the preaching of God's word foolishness. Charity is an empty term. With a suspicious eye he regards every man as his enemy, and good for as many dollars as he extorts from his pocket. With a brazen face he declares every business man a rogue until he proves himself honest. His hard heart rejects sympathy, and shuts itself up to its own coldness. What can move it? Not the soft touch of affection, nor love's tender caress. No device of man is able to discover the secret of melting that flinty heart. God's Spirit gently distills upon it, and as the dropping of the water upon the stone softens and breaks up its hard crust, so the heart of man yields to the continued influence of divine grace. Supernatural truth, supernaturally applied, enters as a wedge. The stone is broken, and, oh, wondrous to relate, the heart which before was so hard is now soft and yielding. Those deaf ears are opened and hear the glad sound, "Son, thy sins are forgiven." The sealed lips are loosened, and prayers of thanksgiving go up from a heart filled with the love of Christ. The tongue so long dumb now sings the praises of God. The Comforter has come. God has taken the stony heart and given a heart of flesh, one which feels and loves sympathy. The fireside is brighter; all nature is clothed in beauty. Man is his brother and is treated as such. No scowl covers the face and darkens the brow. "All around is bright and fair while he works for Jesus." The Holy Spirit has done the work. Glory be to his name forever and ever. "I will sprinkle clean water upon you and ye shall be clean."

Again; man's heart is compared to a garden. God sowed the good seed; but the enemy came and sowed tares. When there should have been an abundant harvest, lo, briers and thorns had sprung up and choked the fruit. Nothing good can grow there. The soil is fruitful, but the seed bad. The useless thorn-tree, brier, and bramblebush grow rank and strong. Bad is the soil, and useless the fruit. What can be done to make the barren waste rejoice in a healthy, life-giving growth to beautiful plants and luscious fruits? Paul may plant and Apollos water, but God only can give increase. Nay, more; he must prepare the soil. The Sun of Righteousness must wither those poisonous plants. Instead of pools of dead water upon the ground must come the life-giving rain to quicken the good seed and bring forth an abundant harvest of useful grain. God's Spirit alone can do the work. Sometimes this soil is hard as the way-side, barren as the desert. Gentle as the dew God's Spirit distills upon its dry surface, breaks up the dry crust, and the soil is ready to receive the truth. He never leaves a vine of his own planting. No record of forgetfulness is recorded against him. God remembers his own, and cares for them with a father's tender solicitude. He is no hireling to flee at the approach of danger. With his own hand he covers the tendrils and guides them in their upward course. Oh, how changed is the heart after the purifying influence of God's Spirit has been felt! The noxious weeds and thistles no longer wave their green leaves or cast their feathery seeds upon the air. Nothing useless, nothing injurious offends the sight or pollutes the soil. How happy must the owner be in the enjoyment of such a field! Let him beware, hidden beneath the soil—deeper than any eye less than the infinite has ever penetrated—lie some scattered seeds fo a troublesome thorn-bush. The earth around it, moistened by the rain and warmed by the sun, sends the offender to the surface ready to be the producer of its own kind. How quickly must it be removed! The gardener must watch and cultivate the soil lest it again yield the fruit of sin. Although man's heart has been regenerated it must be watched.—Evil habits will spring up with renewed power. The man of sin has been cast out, and must be kept out. Man's heart constantly needs the holy purifying influence of God's Spirit. "I will sprinkle clean water upon you and ye shall be clean."

Christian Family Companion

Tyrone City, Pa., Nov. 23, 1869.

Decease of Brother Cobaugh.

By reference to our obituary department it will be seen that brother Cobaugh is no more. He gradually sank away, suffering at times much pain until last Wednesday when he passed away. Being informed of his death we attended his funeral, and saw his remains conveyed to their last resting place. We learn from the brethren and friends that he was entirely resigned to the will of the Lord, whether he lived or died, but for the sake of his young family, he would have preferred to live, if the Lord had so willed.

Phrenology in Pittsburg.

During the latter part of the present November, from the 16th to the 30th, the Publishers of the Phrenological Journal, **New York**, will occupy Rooms in the Lafayette Hall Building, Wood St., near Fourth St., where they will be happy to meet their Pennsylvania friends.

A man by the name of Henry Peighly, and his wife and a boy, residing about seven miles from Huntingdon, were murdered on Wednesday evening last. Particulars next week.

The Pious Youth.

We have now concluded to commence the publication of another periodical, by the first of January next, to be entitled the *Pious Youth*. It is intended especially for young people, and will be adapted to their instruction and entertainment. We proposed something of the kind already in the first volume of the *Companion*, and have been endeavoring to bring the intention to maturity. This has now been attained to; and we announce ourself ready to receive subscriptions, suggestions, and contributions. The form and style will be that of the *Companion*, sixteen pages, and will be published monthly, at first, but if the enterprise will be successful, that part may be decided by our patrons. The price will be One Dollar in advance.

It will embrace the following department:

1. Essays contributed by patrons and readers, and to be limited to one page.

2. Editorial. In this department we expect to introduce a new feature, that of answering questions. Any question, the answer to which can be of any advantage to our readers, will be answered. We will also give short lessons in the German language.

3. Questions and answers by contributors, patrons and readers.

4. Scriptural Enigmas, Puzzles and Curiosities.

5. Miscellaneous. Embracing prose and poetic selections.

6. For the Little Ones. To be made up of the good sayings, doings, and writings, of our little brothers and sisters, and children.

To which we shall add Music, as soon as the material can be procured.

We desire to issue the first number about the middle of December.

Sample copies will be sent for 10 cents each, or three for 25cts.

The *Pious Youth* and the *Christian Family Companion* will be sent for one year for $2.25.

A Prospectus and printed envelope will be sent free to those who wish to obtain subscribers for us. Ten per cent will be allowed on all amounts above ten dollars.

Address H. R. Holsinger, Tyrone, Penna.

German Lesson.

The following is a most excellent quotation from the New Testament. We hope not one of our readers will pass it by without knowing what it is, or having it translated. Every brother and sister ought to be acquainted with it in both languages.

"Unser Vater in dem Himmel. Dein Nahme werde geheiliget. Dein Reich komme. Dein Wille geschehe auf Erden, wie im Himmel. Unser täglich Brot gib uns heute. Und vergib uns unsere Schulden, wie wir unsern Schuldigern vergeben. Und führe uns nicht in Versuchung, sondern erlöse uns von allem Uebel. Denn dein ist das Reich, und die Kraft, und die Herrlichkeit in Ewigkeit. Amen."

Mourners Bench Religion.

On page 539, present volume, brother B. S. Whitten asks the following question which he desires answered through the *Companion*.

"Is the mode of conducting revivals as practiced by the popular denominations of the present age, in accordance with the Gospel of Christ? And is the public "mourners bench" the institution of the Almighty Father? If not, is it the proper place to seek the pardon of sins?

We ought long ere this to have referred to this subject, as it is to be feared that our quietude may be construed to imply assent, which would be doing great injustice to our faith.

There is virtually but one question in the inquiry, namely: is the Mourners Bench an institution of God? Upon this hang all the others. If it is, then the popular revivals are of God, and it is the place to seek the pardon of sins. Therefore we will give ourself to the one question: Is the "mourners bench" and its mode of conversion an institution of God?

One would suppose from its popularity, and from the confidence which it has attained in the minds of many, as well as the earnest and zealous devotion it inspires in its devotees, that it was from God. But here it ends. Better evidence of its divine origin cannot be obtained by all the research that can be given. It is truly marvelous that anything so utterly devoid of scriptural authority, as not to have a suggestive inference, should become so popular as to be recognized as the fundamental principle in the worship of God. It is indeed humiliating to the people of a Bible land. So firm is the confidence of the adherents to this new religion, that in many places it would be thought sacrilegious to speak against it.

The entire system, with all its attendents, conpectives and results, is foreign to the scriptures. There is no such expression in the Bible as 'mourners bench," or "anxious bench," or "getting religion." It is one of the inventions of our own prolific land and age.

One thing is rather remarkable, viz: that these names are not found in our best lexicographies. We have examined Webster and Worcester, without finding a reference to this popular institution. We suggest that the next edition of Webster's Unabridged have the word Mourners Bench inserted, with appropriate definition.

There is but one way by which anything may be proven to be of God, namely, by his sanction. And his approbation may be known only by the recognition of his word. Everything else is mere conjecture. The special revelations of Mohammed or Joe Smith, without the corroboration of the Bible, are as worthless as those of Ellen White or modern spiritualists. And we regard the professions of these latter day mourners-bench religionists as being as void of scriptural approbation, as any of the delusions before referred to. And as the confidence and zeal of, and number of adherents to, the Mahommedan religion does not prove its approbation of the Lord, neither will the same means establish the bench as being of God.

Whence then is it? To answer this

question, we will want to know what it is. For Jesus has told us: "From their fruits ye shall know them." Let us then look at this modern institution, and at its fruits.

It is used as a place and means for conversion, and the pardon of sins. The people are threatened with the terror of hell, and exhorted to flee the wrath to come, and very often the preaching and exhortation are quite consistent with the truth. At the close of the meeting a place is set apart called the mourners bench, and sinners are invited to come forward. Then some one leads the singing, which is generally of the liveliest kind. During the singing the preachers, class-leaders, and more zealous of the members, go back among the congregation and solicit "mourners." They generally approach such as give indications of seriousness. After the singing of hymns, they kneel and pray, and all are allowed to make as much noise, religiously, as they see proper. When the leader says amen, as many as can hear him, arise, and another hymn is sung. And so singing and praying is continued until it is thought time to close the meeting. If any are brought out, they kneel at the bench, and usually one of the members goes with each mourner.

Now begins the process of conversion. The penitent is told to believe. The song is sung:

"Only believe and you shall be saved."

He is told to believe that he is a sinner, and that Jesus came to save sinners. Then to ask Jesus to pardon his sins. Then to believe that his sins are pardoned. And there they continue to pray, and scream, and wring their hands, and extort their bodies into all manner of shapes and positions, until they *feel* that their sins have been forgiven, and they have received the divine blessing. When they realize this feeling they are said to be "through." Then begins a new scene, and frequently one that "beggars description." The convert jumps up, claps his hands, shouts "glory to God," and cuts as many strange pranks as he has a mind to. These depend upon the mental status of the person. If it be a person of even habits and good deportment, there will be the less demonstration. But all become partakers of the same delusion. Their feeling is their god. Whenever the feeling can be wrought upon so as to forgive themselves, then they feel their sins forgiven. This is the whole process This is the sum total of mourners bench religion, and we would ask our readers whether it has even a semblance to Bible conversion. Is there even a suggestive precedent of such a process in the scriptures? We have failed to find any. When the apostles had fastened conviction upon their hearers they told them to repent and be baptized for the remission of their sins. Jesus promised salvation to those who would believe and be baptized. John teaches that by this we know that we know the Lord if we keep his commandments.

We must conclude, therefore, that mourners-bench religion is not of God, but on the contrary it is one of the strongest and most successful enemies of the religion of Jesus.

"Pity the Sorrows of a poor old man."

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,
Whose days are dwindled to the shortest span:
Oh! give relief, and Heaven will bless your store.

Oh! take me to your hospitable dome;
Keen blows the wind, and piercing is the cold;
Short is my passage to the friendly tomb,
For I am poor, and miserably old.

The above lines were recalled this evening (Saturday, Nov. 13) as a poor old brother entered our office, tired and cold. The ground is covered with snow, and the wind blows cold. He has been employed at the "ore bank," but now it is too bad for him to work, so he has been discharged, and therefore he is out of a home. He came to our house about the same time last year, and remained until spring. And now, here he is again. And, although our house is quite full, and we think we have fully done our share toward his support, nevertheless he cannot be turned out into the cold. That we could not bear to do. We would think it a sin as damning in its degree as lying, stealing, or cheating—just bad enough to take away our promise of heaven.

But, brethren, we have thought that, since we kept him all last winter, and, inasmuch as we are not at all rich in this world's goods, and must buy and pay a good price for all we eat, drink, and wear, we would at least be under no condemnation if we would help him to the house of some charitable brother who is better prepared to accommodate him, providing he agrees to receive him. Now who will that be? That is the object of this editorial We want a home during the Winter for this old brother.

His name is Friederich Görlach. He is a native of Germany, but has been in this country about fifteen years. He has been a member of the church for five to seven years, and was baptized by elder John Glock, of the Germany Valley congregation. He is about fifty-five years of age, has never been married, and enjoys reasonable good health; is cleanly with himself, and industrious in his habits. He will chop and carry wood, bring water, and make himself useful in any way that is in his power, and in a farmer's family could do much more than earn his boarding, which is all he asks during the winter. He is a miner, and knows nothing of taking care of horses or cattle. He is not hard to get along with, if taken in the right way.

Now who will take this brother and keep him over the winter for Jesus, sake. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This brother is indeed one of the little ones. Here is an opportunity for doing good without much expense. Who will take it? If he should need anything more than boarding we will see it paid.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's nam and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

CERROGORDO, ILLS.
Nov. 4th 1869.

From brother J. S. Flory.

Brother Henry: In continuing my report I will say, the morning of the 27th of October brother Israel Brower of Dayton, Ohio, took me in his conveyance, 5 miles south of that city to a communion meeting in the Lower Miami Branch. Had a good and interesting meeting. After next day's service, I returned to Dayton, and left on the cars for West Manchester, at 2 P. M. at which point on my arrival I was met by brother George Siber and conveyed in his carriage to the Brethren's meeting house, situated in Pebble county, 5 miles South. Had an interesting night meeting; was kindly cared for at the house of brother Michael for the night, and next morning brother Siber returned with me to the depot. Thanks to him for his kindness. Left at 8 A. M. for Indianapolis, Ind., where I arrived at 2 P. M. On stepping from the cars had the pleasure of meeting with brother Michael Graybill, of Botetourt Co. Va., who was homeward bound from a visit to S. W. Missouri. I was compelled to lay over at this point 6 hours. To while away the long hours I walked up into the city and called upon Mr. N. C. Mitchel, the great bee man of this part of the West. He took pleasure in showing me around among his hundreds of colonies of "pets" as he calls them. He claims he has realized during the last year in the business 80 to 90 thousand dollars.

At 8 P. M. I was again off on the train. Arrived at Lafayette, Ind. 11 P. M. Next morning made my way to the house of brother J. W. Metzgers, who I was sorry to find upon a bed of sickness, just recovering from a severe attack of Typhoid Fever. Had an evening meeting at his house and remained with his family over night. Next day attended meeting in the Brethren's meeting house. Found many loving brethren and sisters in that section. Took dinner with Eld. Daniel Nehr; lodged with Eld. Jacob Wagoner, who was so kind as to take me next morning to the Rail Road, a distance of 8 miles. Left on the train at 7.30, & arrived at Cerrogordo, at 1 P. M. Went to Elder John Metzger's, who lives near; had meeting in the Presbyterian house, in Cerrogordo. At night accompanied Eld. John Wyne home and enjoyed the hospitality of his house for the night, and part of next day. Visited my cousin, David Flory, and at night had meeting in the Brethren's meeting house in Wilmine district. Went home with Eld. Joseph Henricks, and was kindly cared for until next day, P. M. At night had meeting in Brethren's meeting house, in Cerrogordo district.

J. S. FLORY.

Brother Henry; I will give you an account of our visits to the counties of Augusta, and Rockingham. Brother Samuel Crumpacker and myself, with our companions, and sister Lydia Gish—our blind sister—and sister Lydia Snyder, started on the evening of the 17th, of October, by private conveyance, to attend some love-feasts in the above named counties. On our way down we stopped at the Natural Bridge, to contemplate the sublime beauties of that wonderful structure. For the benefit of those who have never seen a description of it, I will give an outline of it It consists of two massive pillars of solid limestone rising nearly perpendicular about 230 feet, and spanned at the top by a rock about 30 feet thick and 50 feet wide. The pillars are about 25 feet apart and 50 feet wide. It is thinly covered with earth on top, and cedar and arbor vitæ grow luxuriantly. Cedar Creek a small stream flows beneath, and adds much by the noise of its waters running over the rocks with which its bed is filled, to the grandeur of the scene. The surroundings are in beautiful harmony with this freak of nature, and unites to make it a wild, picturesque region. It is visited by hundreds of persons yearly from all parts of the Union. Visitors usually amuse themselves by throwing pebbles over into the immense chasm and by cutting their names in the rock. We sung several hymns under the bridge with good affect. The voice of melody inspired our hearts with awe and veneration for, and devotion to the great Architect, who spake and it was finished. With this feeling in our hearts we wrote the following inscription and went on our way. The holy church is founded on a rock, infinitely more durable than these massive pillars; and when this world renowned bridge is moved out of its place by the voice of the great Architect, that rock will remain as firm as ever.

The third day after we left home we passed through Lexington the seat of the Virginia Military institute. It was at this place that our aged brother Peter Nead was reviled and insulted by some rude boys, while riding through, many years ago. As we passed the school where the art of war is taught our reflections were not very flattering to it. We thought of the time when our non-resistance principles will triumph, according to the prophecy of Isaiah, and the *isms* that now endeavor to overthrow us will be overthrown, and military schools will be turned into agricultural shops and the missiles and weapons of death into implements, of peaceful husbandry. May the Lord hasten that day.

We stopped one day in Stannton to visit the school for the blind, deaf, and dumb. Sister Gish was educated here. It required about seven years for her to learn to read and write; including geography and grammar and music and the first rules in Arithmetic. Every facility for communicating knowledge to these unfortunate is employed here, and to one not familiar with them, it is truly astonishing with what success their labors are attended. There are about thirty blind students, and about sixty deaf and dumb. The latter are taught by teachers who are deaf and dumb and they seem to have perfected the means of instructing their pupils. While we always tried to sympathize with the unfortunate of our race, we confess we never fully knew the superior advantage of substantial sympathy until we saw how far others had exceeded us, in that they had prepared that excellent school for their especial and exclusive benefit.

Sister Gish met several of her school-mates here unexpectedly, and it was very affecting to witness the extreme joy with which they embraced each other. We were well pleased with our visit, and owe not a little of our pleasure to the kindness shown us by the officers. Brethren be forward to help such institutions with your prayers and your *wealth* whenever you have the opportunity.

On the evening of the 21st the communion at the Valley church commenced. We met many laboring brethren there, and a large congregation of believers. Much interest was manifested in the meeting, and though none asked "what they must do to be saved," we trust some seed was sown that will bring forth fruit. We went from there to Mill Creek in Rockingham. The Lovefeast commenced there on the 23rd and closed on the 24th. At this meeting several were added to the church. The laborers endeavored to show that the ordinances of the church are scriptural and essential to salvation, and also exhorted, comforted, and admonished one another. We can say we enjoyed the season very much and felt that it was good to be there. At both these meetings we became acquainted, in the flesh, with many of our fellow-disciples, whom we will not soon forget. On the evening of the 25th we met by appointment, a congregation at Dayton, about 12 miles from Mill Creek. By special request we delivered a discourse on the unity of the church.—We tried to show that Christ's followers are one in sentiment, one in purpose, and one in action.

From there we went to Beaver Creek. Had an evening meeting in their new meeting house, (the old one was burnt by an incendiary last summer) met a large number of members.

This is perhaps the largest body of believers in Virginia While in this vicinity we visited the widowed orphaned family of our late brother Daniel Thomas. Although more then a year has elapsed since that sad event, their sorrow is heavy & bitter. Truly that was a dark and dreadful stroke to the loving family, and to the church where he labored, as well as to the whole Fraternity. Brethren remember them in your prayers, and, although our dear brother's voice and presence is gone forever from the household, do not forget to visit them as you were used to before.

We remained in this congregation until Friday the 29th when we returned to Barren Ridge, in Augusta, where we attended an evening meeting. A large congregation was assembled when we entered the house, and we were solemnly impressed with the importance and weight of the duty required of us. From there we returned about 12 miles to a brother-in-law's. Had two meetings in that neighborhood and enjoyed the occasions very much. It was there that brother Rufus Gish unfurled the banner of the cross several years ago, and enticed a considerable number into the cause of Christ They have erected a very good meeting house and the prospects for a large congregation of believers at some future time are promising. Tuesday, November 2nd, we started homeward and got as far as Midway, a little village on the valley turnpike, where we stopped to attend an appointment. The congregation was composed principally of Presbyterians. There is only one member at that place, but the prospect is fair for an increase. We got home on Thursday, November the 4th, and found all well, for which God be praised.

We shall long remember our visit. The beloved brethren and sisters used every means in their power to make our sojourn among them pleasant, and we assure them they succeeded well. We feel grateful to them for their kindness and love. It refreshed us much and made us rejoice in anticipation of that time when we will be united never to part again. May our Father lead us on in the way of salvation until he sees fit to call us home. So may it be.

D. C. MOOMAW.

Clover Dale, Va.

CENTRE VIEW, Mo.)
Nov. 8th, 1869.)

Brother Henry: I will at this point drop you a few more notes of my journey. I last wrote you from Cerro Gordo Ills. After the close of the last meeting with the Brethren at that point, which was held in the Brethren's commodious meeting house, I was taken by a kind brother to Cerro Gordo, which place I left on the 4th, at 4 A. M. Arrived at Verdon, Sangamon county, same day, at 11 P. M. Visited some of the brethren near Verdon, and left on the evening of the 5th, for St Louis, where I arrived at 11 o'clock same night. Left next morning the 6th, at 9. 30 A. M., and arrived at Centre View, Johnston Co., Mo. at 9 at night. Met a hearty reception at the house of brother A. Hutchison, formerly a co-laborer in the ministry in West Va., but now a watchman on the walls of Zion at this place. I was truly rejoiced to once more meet with him and family on earth, and enjoy the pleasure of their company. Here on my arrival I heard good news from home, and words of comfort. Thanks to the Lord for his kind care over those of my house and for the influence of his good spirit on the hearts of those that constitute my home circle.

Sunday, the 7th, had a meeting that was well attended by those of this vicinity. Will tarry here a few days, to fulfil the appointments that are made and then go farther west.

Fraternally yours.

J. S. FLORY.

FEARFUL LOSS OF LIFE ON THE MISSISSIPPI.—Another tragedy was enacted, last week, on the Mississippi River. The steamer Stonewall left St. Louis, Wednesday evening, the 27th ult., for New Orleans with 200 passengers and a crew of 75, in all 275 persons. She was also laden with horses, mules, hay and other freight. On Thursday night the boat took fire when near Neeley's Landing, and, despite all efforts to save her, was burned to the water's edge. When the fire broke out every effort was made to land, but the steamer was so heavily laden that she could not be brought nearer than 100 yards of the shore. Great confusion and terror prevailed. There were seventy-five life-preservers in the staterooms, but only one man secured one.

The vessel had grounded on a gravel bar, but, unfortunately, at the end of the bar there was a slough, and here it was that the larger number was drowned. The boat was run on the bar but two feet, and the shallowest point about her had five or six feet of water.—She had so much hay on board that she burned like tinder. All attempts to extinguish the fire were without avail. The Belle Memphis, bound for St Louis, came up at 9: 30, P. M., (three hours after the accident,) and rendered all the assistance possible. A skiff was put out from Neely's Landing, and 16 persons picked up. But the entire number saved is only sixty, the remaining 190 persons perished miserably in the river within 100 yards of the shore. A volunteer committee left St. Louis on Friday for the

wreck, for the purpose of recovering, if possible, and burying the bodies of the victims. Two thousand dollars was raised in that city to defray the necessary expenses of the committee, and a further subscription is to be opened for the benefit of families left destitute by the accident. The Stonewall was a side-wheel steamer, 235 feet long, and was valued at $45,000.

If we would be safe and happy, act, when tempted, according to the resolutions you made when blessed.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Johnstown, Pa., Conemaugh branch, on the 17th of November, brother LEWIS COBAUGH; aged 36 years, 2 month, and 13 days. He leaves a widow who deeply feels the loss of a kind and attentive husband, and four children, two boys and two girls, all in childhood. He was one of the ministers of that congregation, and it is said that he was faithful to his duty, being always found at his post. He was in the ministry over fourteen years. Funeral discourse by brother Joseph Berky, from John 5: 24, to a large and attentive audience.—EDITOR.

In Shade Creek branch, Cambria county, Pa., November 2nd, CHRISTIAN, son of brother LEVI C. LEHMAN, deceased, and sister Catharine; aged 7 years, 2 months, and 22 days. Funeral services by Elder Joseph Berkey, Hiram Musselman, and the writer from the latter part of 15 of 1 Cor.

Also in the same branch, Scalp Level, Pa., November 12th, daughter of friends William and Leah MISHLER, aged 2 years, 5 months and 27 days. Funeral services by the writer, from Matt. 18. 3.

JACOB HOLSOPPLE.

On the 12th of Sept, in the Wolf Creek congregation, Montgomery county, Ohio, our much beloved brother and faithful Minister, John Wrightsman, aged 34 years and 9 days. He fell dead in his house on Sabbath morning about daylight. Formerly of Tennessee, but a native of Virginia. He was apparantly in good health, and while walking across the floor he fell—his spirit fled without uttering a word. He was elected to the ministry by the Limestone Church in Tenn. August 1863, and was advanced to the second degree of the ministry by the Wolf Creek church, Dec. 1865, and up to the time of his death he spoke at two hundred and fifty-three meetings. His last discourse, it is said, was the most able of his ministerial labors. But he is gone home to rest from his labors, and his works do follow him. Funeral services by Eld. Jacob Yaunce and others, from 2 Tim. 4: 7.

"I have fought a good fight I have finished my course. I have kept the faith." The funeral was attended by a large congregation. He leaves a disconsolate widow and one child, with many relations and friends, to mourn their loss. The Lord comfort them.

In the Mountain Valley branch, Green County, East Tenn., October 17th, NANCY CATHARINE, infant daughter of brother Peter and sister Dehab BRUBAKER; aged 1 year, 2 months, and 17 days. Funeral services by Elder Molshee, from Matt. 18: 3.

The little traveler's stay was short, having only tasted life and then passed away. God thought it best to take her home to her eternal rest.

ISRAEL BELLEIM.

Queries.

THE ELDER SON

On page 533, in answer to sister Etter's query, the brother applies the parable of the elder son to the Scribes and Phrisees. If this answer be correct, please tell us how the father could say to the elder son: "Son thou art ever with me and all that I have is thine."

V. M. MALLORY.

Bottetourt Springs, Va.

Will brother Balsbaugh or some other brother give an explanation of Colossians 2: 16 17? The passages read as follows: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

B. S. WHITTEN.

Are there yet any of the "seven vials of the wrath of God" poured out on the earth? If there are how many, and, at what time were they poured out?

EZRA ZUMBRUN.

Will some brother give an explanation through the *Companion* on Matt. 3: 12. "But he will burn the chaff with unquenchable fire." Now what part of the human family is called the chaff? And in what way will this chaff be burnt up?

REPLY.

I answer that the unbelievers are the chaff. See Matt. 13: 29, 30. We can plainly understand that this parable has direct reference to the unconverted. In various parts of Syria the tares are drawn up by the hand in time of harvest along with the wheat, and are then gathered out and bound up in separate bundles. That is what the Savior has taken this parable from. And such will be cast into fire that quencheth not, and the worm dieth not. Also Luke 3: 17. "And will gather the wheat into his garner. But the chaff he will burn with fire unquenchable." I believe that the chaff is those not having a living faith in Christ Jesus, and from them shall the smoke ascend forever.

C. K. ZUMBRUN.

ENIGMA No. 8.

I am composed of 26 letters.

My 26, 15, 24, 2, is what we all ought to do.

My 8, 20, 4, 24, 22, 13, is a place to retire from labor.

My 1, 23, 26, 25, 7, 24, 2, is a command of the Savior.

My 19, 11, 16, 17, is what Christ says we shall do.

My 3, 5, 21, 6, 23, we are forbidden to do.

My 1, 26, 9, 10, 18, is what we all desire.

My 6, 11, 12, is often used in parables.

My whole is an answer given in the 3rd of 1st John,

E. R. HOLSINGER.

Tyrone, Pa.

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VOLUME V. TYRONE, PA. TUESDAY, NOV. 23, 1869. NUMBER 46.

Selected by W. A. CLARK.

Precious Invitations.

While life prolongs its precious light,
Mercy is found and peace is given,
But soon, ah! soon approaching night
Shall blot out every hope of heaven.

While God invites how blest the day,
How sweet the Gospel's charming sound,
Come sinners haste, O! haste away,
While yet a pardoning God is found.

Soon borne on time's untiring wing,
Shall death command you to the grave;
Before his bar your souls shall bring
And none be found to hear or save.

In that lone land of deep despair,
No Sabbath's heavenly light shall rise;
No God regard your bitter prayer,
Nor Savior call you to the skies.

Shirleysburg, Pa.

For the Companion.

A Warning.

"Let no man deceive you by any means, for that day shall not come except there come a falling away first." 2 Thes. 2: 3.

The day spoken of in this passage is the day of Christ's coming the second time, without sin; that is, will come pure and holy. He will come in a different way to his first coming. His first coming was to redeem us from the sense of the broken law, and made it possible for all to obtain eternal life by obeying his gospel. But this second coming is to take vengeance on all that know not God nor obey the gospel of our Lord. But that day shall not come except there come a falling away first. Now what is this falling away? I believe it is the members of the Church of the living God. I am no prophet, nor the son of a prophet, but methinks I see the day approaching, for the falling away has already begun in every branch of the Church, more or less, and at some places a great many more than the increase. I have seen within eighteen months ten or fifteen withdrawn from the Church of God, without finding any fault against the Church, just falling away as if it was a small matter to withdraw from God's service. And the Church as unconcerned as if they had not lost any members. This was not the case fifty years ago. The Church was very much concerned about the salvation of every soul in the Church. Then the whole body wept over the loss of every member it lost. Then, even when the word of God compelled them to expel a member, how they wept over their loss. Oh! how they loved one another. Then they did not want to give any member up into the hands of satan. Their faith was strong in God's promises and threatenings, knowing that God would fulfil his word; being assured that certain destruction would follow unless they repent and come back again into the Church. They had great cause to weep over their loss—the loss of a soul.

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4; 1. Do we not see something of this nature take place? Some departing from the faith, and speaking lies about those whom they once owned to be Brethren in Christ, and give them the kiss of love, but now condemn them as hypocrites, just because they are offended.—What does Christ say? "And their shall many be offended and shall betray one another, and shall hate one another, and because iniquity shall abound the love of many shall wax cold." Do we not see this prophecy literally fulfilled in this our day? Betraying and hating one another, and love growing cold, and colder. "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, truce-bearers, false accusers, incontinent, fierce, despisers of those that are good." 2 Tim. 3: 1, 2. Have we not some of those among us at this time? I am fearful they are amongst us in these last days. But the scriptures say: "this shall come in the last time." The language is in the positive, and it will come to pass, for the word o the Lord is

true, and the will of the Lord be done. And as there shall some fall away before the day of the Lord comes, O let us pray God to keep us from falling from his Church. Brethren and sisters, will we also go back from following Christ? And to whom shall we go? for Christ has the reward of eternal life. O think ye who are withdrawn from the Church of the living God. Where are you going? What does Jesus say concerning those that look back, or turn back? Does he not tell you that you are not fit for the kingdom of heaven? Does he not tell us to remember Lot's wife. You know what happened to her by looking back.

Surely the beginning of the last times are upon us, for it does appear that the old brethren and sisters are hated. All their admonitions they can give in love are not heeded, but gives offence to the young members. The old members are very seldom asked for advice. Fifty years ago the old elders were the ones the young went to for advice, and the admonitions were received and obeyed. But O, how changed it is! The young will not receive the admonitions of the old Brethren, but will often say all manner of evil talk about them, and abuse them. The poor old brethren and sisters have to sit and bear it all with patience. O, Lord, how long shall this be? How often do we see these silver-headed brethren and sisters sit with a broken heart, weeping over the treatment they received from their young Brother, and young sister. O, young brethren, and sisters, do you not know that every time you sin so against your old fathers and mothers in Christ, you sin against Christ, and will have to answer for it before the judgment-seat of God? But if these are the last days we cannot expect anything better. Then, my dear old brethren and sisters, let us patiently wait until our change come, and prepare ourselves for the worst! Let us trust in God and the power of his might, for it will not be long that we will have to suffer these things. And "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Then let us think of the glory in our home in heaven. We know that Christ suffered for us; then if it is the will of God that we suffer, let the will of the Lord be done. Let us bear it patiently. These things must needs be. The love of many shall wax cold. Faith become weak. As it was in the days of Noah so shall it be when the son of man cometh. Christ saith: "when the son of man come shall he find faith on the earth?" It appears that Christ's words make it doubtful whether he will find much genuine, honest faith at his second coming.—There is one thing certain, there will not be faith enough to save the earth, for he says, "the righteous are the salt of the earth, but if the salt has lost its saltness it is good for nothing but to be trodden under the foot of men." It will not preserve anything from spoiling. So it is with the professors of righteousness. If they have lost the faith once delivered to the saints their faith is good for nothing, and will not preserve the earth from being destroyed by fire, which is its predicted doom. And if Christ should come in a short time, how many of us are willing for him to come! How many are ready to go out to meet him? How many would rejoice to see him coming in the clouds? Are we ready for the most glorious event that ever took place since the world was made! Or would we rather he would prolong his coming yet awhile longer? Let us examine ourselves and see whether we are in the faith. Let us prove our works by the word, and see if our works are of righteousness. If so, we will have rejoicing in ourselves and not in another. If we are not willing to meet the Lord in the air, are we willing to meet death? If we are ready for the Lord's coming, then we are ready for death at any time. We do not know when death will come, but we know death will come. So it is of the Lord; we do not know when he will come, at what hour, but we are certain he will come. Then let us do as he has commanded us: "Watch and be ready," for he may come at such an hour as we think not.

May the blessing of God attend and be with us all. A. J. CORRELL.

Romeo, Tenn.

For the Companion.

Solemn Thoughts.

Very serious impressions were brought to bear on my mind while reflecting upon the critical condition of brother Lewis Cobough. We learn that his time here on earth is pronounced by surgeons to be short. All the skill of man is unavailable, and the golden sands of life are disappearing rapidly. I remember well to hear him address congregations in his modest and unassumed manner, while in vigor of life. Now the vital sparks are ebbing slowly away, and death stares him in the face. By ac-

...ments there is no supposition of the fatality of the case, but stern reality. Suppose now that we were all in the same sandbox. That disease was gradually sinking us into the grave—the prism of mortality. How would we feel? Let us all solemnly ponder! Think of closing the eyes in death! All the gay pleasures of this world would be useless. Nothing earthly would then engage our attention save the all pure friendship. Our thoughts would pertain to the next state. Great anxiety would take hold of the mind. Sometimes there would be anticipations of a happy life within the mansions of an eternal world; other times a dread of perdition. There would be fears within and without. Our entire efforts should then be to make peace with God and man, having unconditionally surrendered our wills, and secured a shadow of friendship, we can then be resigned, with assurance that God doth all things well. It is true, there are ties here not very easily severed. To leave father, mother, husband, wife, or children, to battle with the inquiries of a world, or to meet many a departing spirit. Be in God by all means before the hair on our head, are all numbered, and not a sparrow falls to the ground without his notice. Though we enjoy health, yet it is only said, we have no boast for the future. The day may be ours or for us here. The most lovely flesh I stand by, is a short space only the task with life, who dash at death and darkness, surround us and ... the most we see is anguish, pale and misery. Every pulsation of the artery, and every throbbing of the ... is a ... "Dust thou art, and unto dust shalt thou return" is a ... most impressively taught, and is witnessed almost ... The average mortality on the earth ... computed as one to every second of time. In twenty-four hours, no less than eighty-six thousand souls from ... spirits take their flight from this vale of tears, ... world. Startling as this assertion may appear, it is nevertheless too true. As ... al bodies take their flight. Think of this, dear reader; ... too, that life is the time to serve the Lord, ... we are only on trial here. If we are faithfully ... to God, and successfully wage with the adversary of souls, we secure a good reward in the upper ... of pure and unfallen glory. Though we now ... the flowing tears of earthly sorrow, yet earth has ... that heaven cannot find. In consolation ... never recall us there. Yet tribulation always ... some sweet out of the bitter. Christ tells his disciples that in the world he shall have tribulation, but ... Paul and Barnabas afterwards declare that we must through much tribulation enter into the kingdom of God. "Tribulation ... experience hope," which is the anchor of the soul,

S. E. FERRY.

May looks ahead till on the brink of the grave, and then thinks of what he has left behind.

Work for Children.

One of the greatest defects in the education of the children, is in neglecting to accustom them to work. It is an evil peculiar to large towns and cities. A certain amount of work is necessary to the proper education of children; their future independence and comfort depends on their being accustomed to provide for the thousand constantly recurring wants that nature entails on them. Even if this necessity did not exist, moderate employment of some kind would preserve them from bad habits; promote health and enable them to bear the confinement of the school-room; and teach them more than anything else appropriate views respecting their future welfare. It is too often the case that children, after spending six hours of the day in school, are permitted to spend the rest of the day as they please. They do not consider that their success in after life depends upon the improvement of their youthful hours. They grow up in the world without a knowledge of its toils and cares. They cannot appreciate the favors bestowed on them by their parents, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes that pitiable object, a fashionable girl.—The son, if he surmounts the consequences of his parents' neglect also, it probably after his plans and station in life are fixed, when a knowledge of some of its important objects come too late. No man or woman is thoroughly educated if not required to labor. Whatever accomplishments they possess, whatever their mental furniture in the voyage of life they require some particular knowledge and experience derived from semi-voluntary drudgery to useful labor of some sort.

The above lesson, I have selected for all that may feel interested in the welfare of their children.

How often do we see young men and women, left to themselves, bring their friends to shame. Almost every day, we see children do things, which if exposed to the public, their parents would feel themselves in duty bound to correct them. I think we are responsible for the conduct of our children.

E. R. HOLSINGER.

For the Companion.

A Letter to the Church in Fayette, W. Va.

Beloved in Christ; often does my mind revert back to you all, with whom we have had our seasons of devotion, and to whom we are bound by the ties of fraternal love and Christian affection, as children of one common Father, whose filial love is so great that we should be called the sons and daughters of God. Together here we stood in battle array against the armies of darkness, and withstood the heavy onsets of the enemy. Now and then the courage of one or more of the soldiers of the cross may have sunk low, or have been willing to turn the back to Christ, because of the seeming legions of the enemy, or the threatening storm of persecution; but in the main we trust the heart is in the cause, and you have enlisted for the war. Let us then be ever ready to walk worthy the vocation wherein we are called. Let not despondency take place in the heart, or think you are deserted or neglected. If God be with you who can be against you; if you have Christ for your friend he clingeth closer than a brother, if you peruse the word of Him that speaketh as never man spake, you have preaching pure and unadulterated, the very essence of Divine Love, and that which maketh wise unto salvation. Ye that have to endure persecution because of having chosen the more perfect way, be not discouraged, for great is the promise to them that endure persecution and to them that overcome. Gloomy indeed, the prospect of those that turn away from the truth and return again to the world, and suffer themselves to be entangled in the snares of the devil, that wicked one, whom we should resist; that he may flee from us. Meet the presumptous leaders of the enemy like David did Goliah. Trust not in armors of man's device, but be clothed upon with God's righteousness. Select from the stream of God's truth smooth pebbles, and with the simple sling just suited to the christian, let go the death missiles that they may sink deep in the "forehead" of opposition. God will move the willing hand to send home conviction to the rebel heart.

Winter is coming on, even nigh at the door. Soon the whistling wind and driven snow will make its appearance. The prudent and industrious husbandman will be provided, through the blessings of God, to keep his hearthstone warm and his larder supplied with the fruits of the earth, that he and his may live in comfort and go forth in the spring with vigor to his duties. So may you and we, dear brethren and sisters, gather into our hearts the fruits of the seed that has been sown by the "sowers" of Gospel seed, and not let any be wasted. Let the fire of love and zeal be kindled anew every day on the altar of our hearts. Let charity reign there so strong that we will remember our neighbors who are starving for the want of spiritual food, or are cold in love to God. Let petitions go from our hearts to heaven for them, and earnest and well seasoned words from our lips to them, that the work may not cease but that a warm interest may be kept up; that by and by, as the spring season comes in and new facilities open up for planting and watering, God will give such an increase in number, and such strength to brotherly love, that we may rejoice, and angels in heaven sing exulting songs to the honor and glory of him that died that we might live.

After having accomplished my mission, in which I have your good in view, I hope to again meet with you in praising God, and that we may together be instrumental in building each other up in our most holy faith, and that in counting another better than ourselves, we may attain to that state of humility and grace, that when time and timely things are over with us, heaven may receive us, and happiness, glory and honor be our portion through Jesus Christ our blessed Savior. Remember me your unworthy servant, at a throne of grace, that I may, God willing, escape the dangers of earth,—the temptations of sin overcome, and the joys of meeting on earth be our lot, and a heavenly crown be our position.

J. S. FLORY.

Center View, Mo.

For the Companion.

Subjection.

Set your affections on things above, not on things on the earth. Col. 3: 2.

The contrast between mortality and immortality is no greater than that existing between "things on the earth" and "things above." Our subjection to the injunction, "set your affection on things above" is of the greatest importance. Without it we are entirely destitute of a godlike nature. Without it no one can be truly charitable because it is calculated, in its nature, to create a motive to gratuitously answer the wants of the needy, and to buoy up and quicken the inner man. Subjection also tends to draw away our minds from the transitory things of this life, and to attach them to God and eternal things, thereby causing us to move "upward" as we move "onward." And it is a quality which every true christian professor must be in possession of, which, it is to be feared, is not the case. It is requisite to perform the ordinances and religious duties in a manner to meet the divine approbation; let us therefore not have our affection "on things on the earth." And as an evidence of our affection being "on things above," let us always be found prompt at our post whenever christian and church duties are to be attended to. It is to be feared that there are too many of us who have our "affection" six days out of seven on "things on the earth," and the seventh but partially "on things above." Let us not be so negligent concerning those "unmerited favors"; because "the night is far spent, the day is at hand."

We have some who are rarely seen at council or church meeting which is the school of the church. We have some who are seldom seen at any meeting except at the communion. What can be the cause of it? Do you not get up soon enough? Have you too many domestic affairs to attend to? Or is the weather too bad? Or have you too far to go? If you do not get up soon enough, it is your own fault. If you have too many domestic affairs to attend to, and there is no remedy that will reach your case, it is a pitiful one. But now the question arises, how bad must the weather be to be too bad? Some may say, if it is cloudy, and looks like it might rain, therefore I will not go to-day. Another says the roads are too bad, therefore I will not go. These, and other frivolous excuses are what "affection on things on the earth" qualify us to devise, and what make small meetings. But the preacher goes and thinks not of excuses. Private members are no better than preachers. We have some who do attend regularly, but when you ask them what the text was, they are unable to tell you. "This ought

not so to be." When we go to meeting, and return home, and are asked concerning the services, we should not only be able to tell the substance of the text, or where it stands, but we should be able to call vividly to mind almost any phrase, or sentence uttered in the leading sermon at least. This we cannot do when we are out of doors half of the time meeting is going on. The preachers are the servants; the hearers are the judges; how shall the servants preach to the edification of the hearers, except they have their prayers and their whole attention. And how shall the hearers be able to judge except they are awake, and unless they stay in the house, and confine their whole attention to what is said, think deeply as it is said, see whether it "agreeth together" or not, and "search the scriptures daily, to see whether these things are so." When we look at the duty that we owe to God, and to one another, we need not wonder why we sometimes run so far astray when we hear no admonition to our duty. We have rules of conformation which when submitted to are very beautiful marks of designatiou by which we may know from our very appearance whether we are of the fold of the "good shepherd" or not. Hence the necessity of embracing every opportunity to hear the gospel trumpet; and when we are deprived of this opportunity, let us not be found sitting upon the "stool of do-nothing;" but let us pry into our own theological library and search the scriptures.

LEWIS W. TEETER.

Hagerstown, Ind.

For the Companion.

The Savior's Invitatiou.

Come unto me all ye that labor and are heavy laden and I will give you rest. Matt. 11: 28.

These words were spoken by our blessed Savior—he who left his heavenly felicity and came down upon this sin polluted world to seek and save that which was lost. He came not to call the righteous but sinners to repentance.—And to open unto us a way from this earthly tabernacle to that celestial city where all is joy, peace, and happiness.

He bought you and I, dear reader, with the price of his own precious blood by suffering the most ignominious death upon the rugged cross, that we might die a triumphant death, and rose again for our justification. And after making many preliminary preparations to have his divine law executed, he ascended to heaven and is now at the right hand of the majesty on high, there making intercessions with his heavenly Father for poor sinners. Dear reader, are you making an effort to secure your soul's salvation, or are you still living careless and unconcerned? If so, let me as a lover of your soul give you a word of advice.

You are frequently laboring under the burden of your sins. The enjoyments that you relize while in this world are all vain. The faithful christian that is imitating Christ's divine precepts has many consolations, in the divine law of liberty to comfort him on his way to the new Jerusalem. And at the end of his journey here below, has the promise of hearing the welcome applause, "Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world. But oh, dear unconverted reader where are your promises? The promises are, if you don't repent, believe, and be baptized, as commanded by inspiration, you will have to hear the dreadful declaration, "depart from me ye cursed into everlasting fire prepared—not for man—but for the devil and his angels." Oh beloved reader let me implore you delay no longer. Come to Jesus, now is the accepted time. Now the portals of heaven will be open unto you. To-morrow the pale messenger of death may come and drop you down into an untimely grave. Then it will be to late to come to Jesus. Oh think of the sweet rest that is held in reservation for your soul.—But if you neglect coming to Jesus you will not enjoy that rest; will no more hear that welcome plaudit, "come unto me and I will give you rest." But you will finally have to make your abode in the deep dark caverns of irretrievable woe where the worm dyeth not, and the fire is not quenched. Oh kind reader meditate upon these things before it is too late. It may not be long until the great I Am will bring these things to pass. Sinners how will you escape? "If the righteous scarcely be saved where shall the ungodly and the sinner appear?" Will you call on the rocks and mountains to fall on you and cover you from him who sitteth on the Throne? Oh! let me entreat you by the joys in heaven to seize the present moment and at once make your calling and election sure, so that when we are called by death to leave this world of sorrow, that we all may be united in the climes above, where we can praise our divine Benefactor with all the Sanctified in heaven. Such is the prayer and the desire of your unworthy young writer.

JACOB T. MEYERS.

Somerset, Pa.

Assurance of Faith.—Assurance is glory in the bud; it is the suburb of Paradise; it is a cluster of the land of promise: it is a spark of God; it is the joy and crown of a Christian.—*Brooks.*

For the Companion.

"The Strange Woman."

When wisdom entereth into thine heart, and knowledge is pleasant unto thee, discretion shall preserve thee, understanding shall keep thee, to deliver thee from the "strange woman" who flattereth with her tongue; whose lips "drop as an honey-comb, and her mouth is smoother than oil." She sitteth at the door of her house, on a seat in the high places of the city, to call to passengers who go on their ways, saying, "Whoso is simple, let him turn in hither." To him that wanteth understanding she saith, "Stolen waters are sweet, and bread eaten in secret is pleasant," but he knoweth not that the dead are there. "Lust not after her beauty in thine heart; neither let her take thee with her eyelids." "Lest thou shouldest ponder the path of life, her ways are movable, that thou canst not know them." "Remove thy way far from her, and come not nigh the door of her house." "She hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Let not thy heart incline to her ways, lest thou mourn at last, when thy flesh and thy body are consumed, and thou say, "How have I hated instruction, and my heart despised reproof." "I was in all evil in the midst of the congregation and assembly."

I am very well aware that the subject of this article is one of a very delicate nature; so much so that all ministers of the gospel seem very loth to introduce it into their public discourses. Or, if they will occasionally allude to it at all, seem disposed to touch it very lightly, and only give it a passing remark. But while this is the case with us all, yet there is no subject which so justly deserves the constant reproof of the living ministry.

And although it may be, and indeed is, one which does not sound so very pleasant to the refined, and over-sensitive ear of the extremely polite and fastidious of our enlightened American people, yet, God himself, and the holy Apostles of our Lord Jesus Christ, has seen proper to speak of this vice in more strong and reprehensible language, than of any other known evil in the book of God. I presume that the principal reason why this sin is so little, or so imperfectly, reproved by the ministry in their public discourses, is from the fact that "our language" is very meagre, or, in other words, that it is not so full of soft terms, and phrases, as some others are, by which we can converse on almost any subject with impunity, even with persons of the most exquisite sensibilities, and the most delicate refinement, without the least fear of wounding their sense of propriety. The plainness of the English Language is considered one barrier to our speaking upon such delicate subjects. Our language has not, like the French, been framed in a school where it may wind and fit itself to all the phases of impurities. But were we capable of addressing an audience in French—the dialect of refined sensualism, and of licentious literature, where taste and learning wait upon the altar of impurity—then could we reprove this evil in the presence of the most refined of the land. But when we are under the necessity of speaking, or writing, in the plain language of our vernacular, we find many words which are very offensive to the extremely sensitive, but when public vices necessitate public reprehension, it is often difficult to redeem plainness from vulgarity.

Another difficulty lies in the confused echoes which vile persons create in the country, when anything which is said from the sacred stand happens to encroach upon their favorite vices. Look, if you please, at the case of Demetrious, the silver-smith, when the Apostle Paul by his preaching made an encroachment upon his favorite vice, how wonderfully pious he becomes, running all over the city of Athens in order to stir up the dormant zeal of the worshippers of the Goddess Diana, whom not only all Asia, but the world, worshipped, thereby endeavoring to stir up a mob for the protection of the interests of his favorite Deity, lest she should be set at naught, and his craft destroyed. Who is it that cries out against temperance lectures? Is it the sober and reflecting of our community? Or is it the rumseller, and the inebriate? Who is it that cries out against sermons on licentiousness? Is it the virtuous, the chaste, the pure, the devout, the religious? Or is it the voice of the son of midnight, the voice of the vile and contemptible, the shriek of the "strange woman's" victim?

We are taught by holy inspiration that, "to the pure all things are pure," and we therefore conclude that the cause of such damning symptoms in some whenever this heinous sin is alluded to in their presence, is because of their own wicked and corrupt hearts.

But however offensive this subject may be to all such, it is nevertheless made the imperative duty of the minister of the Gospel to "cry aloud and spare not" to show to the people their sins and their transgressions. We are commanded to "shun not to declare the whole council of God" but "to reprove, rebuke with all long-suffering and doctrine for the time will come when they will not endure sound doctrine, but after their own lusts will they heap unto themselves teachers, having itching ears, and they shall turn their ears from the truth and be turned unto fables," &c.

Now in the above quotation the Apostle clearly gives us to understand, that people will become so extremely sensitive upon many subjects, that it will become perfectly offensive to them to hear them alluded to in a public discourse. King Solomon, in his proverbs, gives the warning, or caution to the thoughtless and unwary which I have introduced as a heading to this article.

Can language be found which can more correctly and vividly portray a corrupt beauty, than this which is here introduced by the King—"Who has forsaken the guide of her youth, and forgeteth the covenant of her God." Look upon that fallen creature whose gay sally through the street calls out the significant laugh of bad men, the pity of good men, and the horror of the pure in heart. Was not her cradle as pure as ever a loved infant pressed? Was she not the delight and the joy of a fond and doting mother, the hope and pride of a kind and affectionate father, and the center of attraction to a band of dear little brothers and sisters whose hopeful hearts, and wakeful eyes watched by her cradle while she lay reposing in her peaceful slumbers, while her heart was yet pure, and her soul spotless as the God who gave it. But time with its rapid march still moves along, and soon, ah, soon, instead of the sweet, innocent babe, we behold her a beautiful blushing young maiden in the full bloom and tender blushes of womanhood.

Beauty is one of the richest and most precious of God's gifts, and yet it is also the most dangerous treasure of

which we can be in possession. No earthly treasure, no crown of honor, or diadem of state, can subject one to the same dangers. Thieves and robbers may break into our houses and purloin our goods; the midnight incendiary may waylay us at every turn of our travels, may burn our houses, our barns, and our entire possessions, but still, as one hath said, "they only steal our trash"; but when a beautiful, innocent, and unsuspecting young lady is assailed by the adroit flatterer, the cunning, devilish libertine, who can but tremble for the result.

Oh! how often is it the case, as the proverb says: "She hath forsaken the guide of her youth, she forsaketh the covenant of her God." But thou who hast thus caused this fair flower, which was planted by the hand of God himself, and was nurtured so fondly and tenderly by a kind father, and a doting mother; thou who hast been the despoiler, the betrayer, the murderer, of this fair flower of innocence, hear and know, and be assured God will bring thee to a fearful retribution for this thy hellish crime; because thou hast trampled upon virtue, thou hast despoiled innocence, thou has inflicted an incurable wound in the hearts of those that trusted in thy honor—therefore hell openeth her mouth to receive thee, blackness, darkness, and despair shall seize upon thee. Demons shall drag thy frighted soul down to the regions of eternal night, where devils howl and demons weep, "where there shall be weeping, wailing, and gnashing of teeth."

> Where darkness, death and keen despair,
> Reign in eternal silence there.
> Silence and solitude and gloom
> In those forgetful realms appear;
> Deep sorrows fill that dismal tomb,
> And hope shall never enter there."

The King in the Proverbs in which he gives such a graphic description of this "strange woman" whose character we are considering gives a warning to the young upon the ensnaring danger of beauty. "Desire not her beauty in thine heart, neither let her take thee with her eyelids."

There is nothing so fascinating to the mind, or so captivating to the young, or so hard to resist by us all, as is beauty. It has an irresistible attraction which naturally becomes like the charm of the serpent when once it throws its influence upon its victim.

As moths and coy insects flutter around the bright blaze which is kindled for no harm, so the foolish young fall down around and destroyed by the blaze of beauty. As the flame which burns to destroy the insect is consuming itself, and soon sinks to the socket, so beauty too often draws on itself that ruin which it inflicts upon others.

If God hath given thee beauty tremble, for it is as gold in the house. If he has put beauty before thine eyes, remember how many strong men have been cast down wounded by it. Remember David, and many of the old patriarchs. Art thou stronger than they? How many kings and princes have by its fascinating influence lost peace and purity, honor and riches, armies, and even kingdoms, all in consequence of their ungovernable passion for beauty.

Let others' destruction be thy warning, flee from it; "let her not take thee with her eyelids."

I would in the next place call the special attention of the young to the minute description given by "the wise man Solomon" of her many wiles and stratagems which she employs to ensnare and destroy the simple. 1st. Her wiles of dressy coverings of tapestry and fine linens of Egypt, the perfumes of myrrh, and aloes, and cinnamon silks and ribbons, laces and rings, gold and diamonds, compose her equipage.

Thus si she equipped in all the style and fashion of the day while the most exquisite taste is displayed in the neatness, and cleanliness of her person. Everything which can possibly add to her charms have been scrupulously attended to with astonishing exactness, so that her beauty is perfectly irresistible to the giddy young.

2nd. Her wiles of love. Love is the most ennobling attribute of the human soul, when properly cultivated and applied. But when it is perverted, or misapplied, it is the most dangerous and degrading passion of the heart. Oh! shame, that the sweetest of all the mind's, attributes should be suborned to sin; that this daughter of God should become a creature to arrogant lusts; yet so it is. Shall beauty be poisoned; shall love be made to defile like pitch? To burn as living coals? Yes. Her tongue is like a silvery shaft of flattering words. Her dress shall beguile thee. Her beauty is a trap. Her sighs are baits. Her words are lures. Her love is poisonous. Her flattery is the spider's web spread for thee. Oh! trust not thy heart nor ear with her. The locks of the mighty Samson are soon shorn when he lays his head upon her lap.

To be continued.

What are we Coming To?

Every one who keeps his eyes open to the signs of the times must be impressed with fearful tendencies to demoralization that are everywhere manifested. There seems to be a general relaxation of wholesome restraints, a deterioration of manly character, a disposition on all sides to run into almost every form of excess. In the pursuit of wealth, of fashion, of pleasure, of amusement, everywhere, except in a strict adherence to the old time-honored principles of Christian virtue and morality, the intemperate spirit of the age is only too clearly seen. The simple integrity, the straightforward, sober industry in one's occupation, the patient waiting for success, and the calm content with the more moderate enjoyments of life that once characterized our people, seem to have been lost with a generation or two gone by, and in their stead there have come into play a system of sharp practice, a style of fitful and galvanic energy, a feverish eagerness for the sudden acquisition of wealth and distinction in society, and a restless and insatiable craving for new and more costly pleasures, which are as detrimental to long life, true happiness and real dignity, as they are to the preservation of "a conscience void of offence toward God and toward men."—*Chr. Intelligencer.*

When a person speaks coarsely, he has dressed himself clean to no purpose, The clothing of our minds is certainly to be regarded before that of our bodies, To betray in a man's talk a corrupt imagination, is a much greater offence against the conversation of gentlemen than any negligence of dress imaginable.

Rich men lack more things than poor men.

YOUTH'S DEPARTMENT.

Infant in Heaven.

Sleep, little darling, sleep!
Not in thy cradle bed—
Not on thy mother's breast,
Henceforth, shall be thy rest;
But with the quiet dead.

Yes, with the quiet dead,
Darling thy rest shall be;
Oh! many a weary heart,
Weary of life's dull part,
Would fain lie down with thee.

Flee, little tender nursling!
Flee to thy grassy nest;
There the first flowers shall blow,
The first pure flakes of snow
Shall fall upon thy breast.

Mount up, immortal essence!
Young spirit! hence depart.
And is this death? dread thing!
If such thy visiting,
How beautiful thou art.

Oh! I could gaze forever
Upon thy waxen face,
So passionless! so pure!
That little shrine was sure
An angels dwelling place.

God took thee in His mercy,
A lamb untasked, untried;
He fought the fight for thee,
He won the victory
And thou art sanctified.

Life is like a river,
We are on its tide;
Willingly or otherwise
Down its stream we glide.
Rapid is our progress
On toward the sea;
Soon we'll reach the ocean
Of Eternity.

That Young Man Wanted.

A great contest is going on in reference to him. There are two great competitors for him. The young man has given scarcely the slightest attention to this great fact. But there is a game of fearful import in progress, in which he is the stake, and the issue is getting nearer every hour.

The competitors are Satan and the Savior. Satan wanted Peter; but he lost that prize. But he often succeeds, and if he does in this case, why does he want that young man? what will he do with him?

1. He will make him abuse, and, so far as possible, destroy all the noble powers God has given him. That is just what Satan has done with his own; he has been in total opposition to the will of God in this regard. Not one of his great endowments is used to glorify the Infinite Giver. And he will have a complete imitator in that young man, if he succeeds with him. Not one hour's service shall the blessed God have of all those noble powers.

2. Nor shall the young man taste, for one moment, the noblest of all pleasures—the friendship of God.—His abuse of his powers will make such an alienation between him and his Maker as will turn him away from all relish for, or seeking of any pleasure in his Maker's service, and he will seek pleasure anywhere else than in the Infinite fountain of good.

3. And Satan, gaining him for a prize, that young man will turn his influence in the direction of involving others in the same condemnation. His bad example, his false opinions and errors, his words, contemptuous of good and seductive to evil—in a word, his whole character will come into agreement with the great Deceiver, and co-operate with him in drawing others into as deep guilt and misery as that in which he is himself involved.

In short, Satan wants that young man, so as to make as complete a wreck of him as to all goodness and happiness, as he has made of himself—involving the issue, that his victim shall know, and that forever, all that is terrific in the fact of being a companion of the devil and his angels!

All this Satan has done with countless numbers of young men, and he is playing at the dreadful game of entrapping and ruining thousands more.

But there is another competitor for that young man. The Savior wants him. What for?

1. To repair all the damage sin has already done him, and secure all his noble powers for the uses for which they were bestowed. Reason, conscience, imagination, the affections—have all been misused. The harp-strings have been weakened or broken. But the Lord Jesus Christ would restore all that make heavenly music in the soul.

2. And thereby would give that young man the noblest and sweetest pleasures of which the soul is capable—causing a constantly ascending progress to higher enjoyment as he advances in the knowledge of God, till that joy becomes perfect in heaven.

3. And he reaches the grandest of all possibilities of good—viz., complete likeness to Christ and companionship with Him forever in glory.

This is what Christ wants of that young man.

Now let him think of these two powerful competitors for his soul—comparing their characters and designs—how he would fare in the hands of the one or the other, and then decide who he would have successful in the game of which his soul is the stake. Satan wants him! The Savior wants him! Which will win.—*N. Y. Observer.*

The First Grief

It is a bitter consciousness—none can tell how bitter but those to whom it has been given—when we awaken from our youthful dream of happiness by some stern reality, and know that from henceforth it may never be indulged again—when an all-powerful, though all-merciful hand has passed over the beatiful vision we so fondly cherished, and its dazzling colors have faded beneath the touch, and we see that the form is the same, but the luster can never be recalled. We may have thought that our minds are ready for the change; we may have pictured it to ourselves, and sorrowed for the inevitable hour, and even prayed for strength to bear it; but the experience of one real grief will teach us what no preparation will impart. It will show us our own weakness, and the vastness of that mercy which stooped to share a nature endowed with such capacities for suffering. It will force us to look upon the unknown future with a chastened and thoughtful eye; and while it bids us to bear thankfully in our hearts the remembrance of our early joy, as the type granted us by God of the blessings reserved for us in heaven, it will tell us that from henceforth the warfare of human life must be ours; and that, till the grave has closed on our heads, we may hope but for few intervals of rest.

MISCELLANEOUS.

Retrospection.

Oh, thou great christendom of thought,
Deep, unfathomable, unsought;
Thy admonition is, be still,
And quell the tumult of thy will.

Lay down thy armor, take thy ease,
Rest on thy shield—seek none to please;
But faithful whispers, how can I?
The train moves on and I must die.

Had we no one on earth to cheer,
No one dear to love or fear,
No radiant instinct in this breast,
Then might we say, "mind be at rest."

Oh, how morose, how sad we'd be,
Blest reas'ning, if deprived of thee;
Our life a stain, a blank, a scroll,
A fading vista—soon to fall.

May kind Omnipotence be praised,
That he hath fallen creatures raised
From 'neath the grov'ling things of earth,
To dwell on themes of nobler birth.

What are we told of ancient state?
The phylosophic and the great,
Gained honor not from affluent birth,
But mind made genius, genius earth.

Behold the waters of our land,
They round the universe expand;
Trace back their source to yonder hill,
You'll find a rippling little rill.

Go to the forest—view the oak,
Sublimely bending 'neath its yoke;
What wert thou once? interrogate,
An acorn in a fallen state.

Yon tree, now ladened with rich fruit,
Was once a seed small and minute;
All nature's beauty and array,
Once did lie dormant in the clay.

Then why should not the mortal man,
Adopt at once fair nature's plan,
And onward press to wisdom's mine,
There's knowledge there for thee and thine.

Affection, friendship and true love,
Are tokens from the realms above;
By God ordained and freely giv'n,
To draw our minds from earth to heav'n.

Then say not—think not—mind be still,
But let it work with ardent will,
The great Archetype to obey,
Who hath declared; "I am the way."

Work while 'tis day, for death will come,
And call these captive spirits home;
Improve the talents God has giv'n,
That ye may reign with him in heav'n.

In heav'n that glorious place of rest,
Where all the saints of God are blest;
Their sufferings o'er, their work is done,
Their battles fought, their victory won.

SUDIE M. THOMAS.

Pleasant.

Piety and Cheerfulness.

We all love the cheerful and seek to experience it. The mistake is made by some that to find it they must avoid piety, and range freely in irreligion. We would disabuse the mind of such a thought. It is a deception calculated to do much harm.

The desire for cheerfulness and the constant striving after it are evidences that something deprives us of it. A cloud casts its shadow in the soul from which we would escape. An unpleasant gloom is around us which we would dispel. It is the cloud of moral evil, the gloom of a sinful world. In their midst we vainly seek the truly cheerful. Fancied enjoyments escape us, prove themselves empty, or, like the apples of Sodom, turn to bitterness and ashes. The shadow and gloom still envelop us. All the world is counterpart of ourselves.—Its promises of gayety only allure, its pleasures only disappoint. Its cheer-inspiring objects fascinate only the more effectually to doom body and soul.

At every step we are exposed to disappointment. Adversity may at any time overtake us. Sorrows may at any time cross our pathway. Health may leave us and pain seize our bodies. Death stands waiting and the grave to receive us. In our unaided selves there is nothing to resist or overcome these saddened realities of life. They pour upon us their full measures of depression. Even when endured with their natural fortitude and feigned cheerfulness, despair must come at last.—Beholding "the wrath of the Lamb," the unredeemed shall cry to the mountains and rocks, "fall on us and hide us from the face of him that sitteth on the Throne." There can be no genuine cheerfulness when the guilt of sin is upon the soul, and the sentence of judgment upon the head. To bar out of mind the sense of sin and the apprehension of coming evil can only add to wretchedness and deepen degradation.

Piety, indeed, does not exempt us from the chances and mishaps of the present life. We are "in the world," and must encounter its storms. As christians we are even more exposed to its inflictions of evil and suffering. Jesus tells us, "In the world ye shall have tribulation." But we encounter these things not on the world's level and in our own strength. We meet them on the vantage ground of grace and in the strength of an all-conquering Redeemer. When Jesus tells us that in the world we shall have tribulation, he also adds, "Be of good cheer: I have overcome the world." He did not evade suffering, conquer armies, subdue nations, or banish evil in an external form. He overcame the world in the suffering of obedience, in the power of a holy life, and in the doing of his Father's will. The world's opposition to him was vain, whether in the form of temptation or infliction of evil. We live in him by faith, and stand in the same attitude with him toward the world and its evils. As he overcame so do we. The victory is sure, and this gives us courage.

Without evading we pass *through* life's trials, not with harm but with actual benefit. They "work out for us a far more exceeding and eternal weight of glory." That which seemeth to be evil proves in the end to be a blessing. There is no prize without the exertion of the race, no reward without the fatigue of labor, no victory without the conflict of battle—so there is no heaven without the tribulation of the world.—"What are these which are arrayed in white robes? and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Heaven is sure, and this gives us patience.

Whatever the world can contribute to true cheerfulness, we are not deprived of, with piety. From all that it offers, its pleasures as well as its pains, we extract the honey but leave the poison. No enjoyment that is innocent or harmless is forbidden us, but is greatly enhanced by the exercise of piety. With it there are open to us avenues of cheerfulness beyond all these, in the assurance of faith, the apprehension of truth, the realization of divine love in Christ, and in the exercise of the heart's love for him. These never close, but pour

the oil of gladness upon us amidst all the ills of life. Be not deprived of that cheerfulness which true piety offers by reason of the sham cheerfulness of unbelief.

"I will be glad in the Lord."

Five Bible Symbols.

God's word uses five symbols to illustrate the work of the Holy Spirit—Water, Wind, Fire, the Dove, and Oil.

1. WATER. Man's heart is compared to a stone, hard and unyielding. Fire does not melt it. Powder and hammer may break it, but it is still a stone. Man's ingenuity can force it from the hill and fashion it into many curious shapes, and convert it into useful articles; but he can not change its character. Let him exhaust all his power upon it, yet it is a stone, hard and flinty. How hard is the heart of man! With an undimned eye he can read of God's condescension and love. Many years he can sit in the sanctuary and hear the message of mercy without receiving it. Unheeded are the solemn warnings which fall upon his ears. Death visits his family circle, snatching away the loved ones, but he feels no terror. Fire consumes the house dear to him as the home of his fathers and the shelter of his childhood. He does not hear the command. "Lay up your treasures in heaven." To him prayers are a burden, the singing of hymns a pastime, the preaching of God's word foolishness. Charity is an empty term. With a suspicious eye he regards every man as his enemy, and good for as many dollars as he extorts from his pocket. With a brazen face he declares every business man a rogue until he proves himself honest. His hard heart rejects sympathy, and shuts itself up to its own coldness. What can move it? Not the soft touch of affection, nor love's tender caress. No device of man is able to discover the secret of melting that flinty heart. God's Spirit gently distills upon it, and as the dropping of the water upon the stone softens and breaks up its hard crust, so the heart of man yields to the continued influence of divine grace. Supernatural truth, supernaturally applied, enters as a wedge. The stone is broken, and, oh, wondrous to relate, the heart which before was so hard is now soft and yielding. Those deaf ears are opened and hear the glad sound, "Son, thy sins are forgiven." The sealed lips are loosened, and prayers of thanksgiving go up from a heart filled with the love of Christ. The tongue so long dumb now sings the praises of God. The Comforter has come. God has taken the stony heart and given a heart of flesh, one which feels and loves sympathy. The fireside is brighter; all nature is clothed in beauty. Man is his brother and is treated as such. No scowl covers the face and darkens the brow. "All around is bright and fair while he works for Jesus." The Holy Spirit has done the work. Glory be to his name forever and ever. "I will sprinkle clean water upon you and ye shall be clean"

Again; man's heart is compared to a garden. God sowed the good seed; but the enemy came and sowed tares. When there should have been an abundant harvest, lo, briers and thorns had sprung up and choked the fruit. Nothing good can grow there. The soil is fruitful, but the seed bad. The useless thorn-tree, brier, and bramblebush grow rank and strong. Bad is the soil, and useless the fruit. What can be done to make the barren waste rejoice in a healthy, life-giving growth to beautiful plants and luscious fruits? Paul may plant and Apollos water, but God only can give increase. Nay, more; he must prepare the soil. The Sun of Righteousness must wither those poisonous plants. Instead of pools of dead water upon the ground must come the life-giving rain to quicken the good seed and bring forth an abundant harvest of useful grain. God's Spirit alone can do the work. Sometimes this soil is hard as the way-side, barren as the desert. Gentle as the dew God's Spirit distills upon its dry surface, breaks up the dry crust, and the soil is ready to receive the truth. He never leaves a vine of his own planting. No record of forgetfulness is recorded against him. God remembers his own, and cares for them with a father's tender solicitude. He is no hireling to flee at the approach of danger. With his own hand he covers the tendrils and guides them in their upward course. Oh, how changed is the heart after the purifying influence of God's Spirit has been felt! The noxious weeds and thistles no longer wave their green leaves or cast their feathery seeds upon the air. Nothing useless, nothing injurious offends the sight or pollutes the soil. How happy must the owner be in the enjoyment of such a field! Let him beware, hidden beneath the soil—deeper than any eye less than the infinite has ever penetrated—lie some scattered seeds fo a troublesome thorn-bush. The earth around it, moistened by the rain and warmed by the sun, sends the offender to the surface ready to be the producer of its own kind. How quickly must it be removed! The gardener must watch and cultivate the soil lest it again yield the fruit of sin. Although man's heart has been regenerated it must be watched.—Evil habits will spring up with renewed power. The man of sin has been cast out, and must be kept out. Man's heart constantly needs the holy purifying influence of God's Spirit. "I will sprinkle clean water upon you and ye shall be clean."

Christian Family Companion

Tyrone City, Pa., Nov. 23, 1869.

Decease of Brother Cobaugh.

By reference to our obituary department it will be seen that brother Cobaugh is no more. He gradually sank away, suffering at times much pain until last Wednesday when he passed away. Being informed of his death we attended his funeral, and saw his remains conveyed to their last resting place. We learn from the brethren and friends that he was entirely resigned to the will of the Lord, whether he lived or died, but for the sake of his young family, he would have preferred to live, if the Lord had so willed.

Phrenology in Pittsburg.

During the latter part of the present November, from the 16th to the 30th, the Publishers of the Phrenological Journal, New York, will occupy Rooms in the Lafayette Hall Building, Wood St., near Fourth St., where they will be happy to meet their Pennsylvania friends

A man by the name of Henry Peighly, and his wife and a boy, residing about seven miles from Huntingdon, were murdered on Wednesday evening last Particulars next week.

The Pious Youth.

We have now concluded to commence the publication of another periodical, by the first of January next, to be entitled the *Pious Youth*. It is intended especially for young people, and will be adapted to their instruction and entertainment. We proposed something of the kind already in the first volume of the *Companion*, and have been endeavoring to bring the intention to maturity. This has now been attained to: and we announce ourself ready to receive subscriptions, suggestions, and contributions. The form and style will be that of the *Companion*, sixteen pages, and will be published monthly, at first: but if the enterprise will be successful, that part may be decided by our patrons. The price will be One Dollar in advance.

It will embrace the following department:

1. Essays contributed by patrons and readers, and to be limited to one page.

2. Editorial. In this department we expect to introduce a new feature, that of answering questions. Any question, the answer to which can be of any advantage to our readers, will be answered. We will also give short lessons in the German language.

3. Questions and answers by contributors, patrons and readers.

4. Scriptural Enigmas, Puzzles and Curiosities.

5. Miscellaneous. Embracing prose and poetic selections.

6. For the Little Ones. To be made up of the good sayings, doings, and writings, of our little brothers and sisters, and children.

To which we shall add Music, as soon as the material can be procured.

We design to issue the first number about the middle of December.

Sample copies will be sent for 10 cents each, or three for 25cts.

The *Pious Youth* and the *Christian Family Companion* will be sent for one year for $2.25.

A Prospectus and printed envelope will be sent free to those who wish to obtain subscribers for us. Ten per cent will be allowed on all amounts above ten dollars.

Address H R Holsinger, Tyrone, Penna.

German Lesson.

The following is a most excellent quotation from the New Testament. We hope not one of our readers will pass it by without knowing what it is, or having it translated. Every brother and sister ought to be acquainted with it in both languages.

"Unser Vater in dem Himmel. Dein Nahme werde geheiliget. Dein Reich komme. Dein Wille geschehe auf Erden, wie im Himmel. Unser taglich Bret gib uns heute. Und vergib uns unsere Schulden, wie wir unsern Schuldigern vergeben. Und führe uns nicht in Versuchung, sondern erlöse uns von allem Uebel. Denn dein ist das Reich, und die Kraft, und die Herrlichkeit in Ewigkeit. Amen."

Mourners Bench Religion.

On page 539, present volume, brother B. S. Whitten asks the following question which he desires answered through the *Companion*.

"Is the mode of conducting revivals as practiced by the popular denominations of the present age, in accordance with the Gospel of Christ? And is the public "mourners bench" the institution of the Almighty Father? If not, is it the proper place to seek the pardon of sins?

We ought long ere this to have referred to this subject, as it is to be feared that our quietude may be construed to imply assent, which would be doing great injustice to our faith.

There is virtually but one question in the inquiry, namely: is the Mourners Bench an institution of God? Upon this hang all the others. If it is, then the popular revivals are of God, and it is the place to seek the pardon of sins. Therefore we will give ourself to the one question: Is the "mourners bench" and its mode of conversion an institution of God?

One would suppose from its popularity, and from the confidence which it has attained in the minds of many, as well as the earnest and zealous devotion it inspires in its devotees, that it was from God. But here it ends. Better evidence of its divine origin cannot be obtained by all the research that can be given. It is truly marvelous that anything so utterly devoid of scriptural authority, as not to have a suggestive inference, should become so popular as to be recognized as the fundamental principle in the worship of God. It is indeed humiliating to the people of a Bible land. So firm is the confidence of the adherents to this new religion, that in many places it would be thought sacrilegious to speak against it.

The entire system, with all its attendents, connectives and results, is foreign to the scriptures. There is no such expression in the Bible as 'mourners bench," or "anxious bench," or "getting religion." It is one of the inventions of our own prolific land and age.

One thing is rather remarkable, viz: that these names are not found in our best lexicographies. We have examined Webster and Worcester, without finding a reference to this popular institution. We suggest that the next edition of Webster's Unabridged have the word Mourners Bench inserted, with appropriate definition.

There is but one way by which anything may be proven to be of God, namely, by his sanction. And his approbation may be known only by the recognition of his word. Everything else is mere conjecture. The special revelations of Mohammed or Joe Smith, without the corroboration of the Bible, are as worthless as those of Ellen White or modern spiritualists. And we regard the professions of these latter day mourners-bench religionists as being as void of scriptural approbation, as any of the delusions before referred to. And as the confidence and zeal of, and number of adherents to, the Mahommedan religion does not prove its approbation of the Lord, neither will the same means establish the bench as being of God.

Whence then is it? To answer this

question, we will want to know what it is. For Jesus has told us: "From their fruits ye shall know them." Let us then look at this modern institution, and at its fruits.

It is used as a place and means for conversion, and the pardon of sins. The people are threatened with the terror of hell, and exhorted to flee the wrath to come, and very often the preaching and exhortation are quite consistent with the truth. At the close of the meeting a place is set apart called the mourners bench, and sinners are invited to come forward. Then some one leads the singing, which is generally of the liveliest kind. During the singing the preachers, class-leaders, and more zealous of the members, go back among the congregation and solicit "mourners." They generally approach such as give indications of seriousness. After the singing of hymns, they kneel and pray, and all are allowed to make as much noise, religiously, as they see proper. When the leader says amen, as many as can hear him, arise, and another hymn is sung. And so singing and praying is continued until it is thought time to close the meeting. If any are brought out, they kneel at the bench, and usually one of the members goes with each mourner.

Now begins the process of conversion. The penitent is told to believe. The song is sung:

"Only believe and you shall be saved."

He is told to believe that he is a sinner, and that Jesus came to save sinners. Then to ask Jesus to pardon his sins. Then to believe that his sins are pardoned. And there they continue to pray, and scream, and wring their hands, and extort their bodies into all manner of shapes and positions, until they *feel* that their sins have been forgiven, and they have received the divine blessing. When they realize this feeling they are said to be "through." Then begins a new scene, and frequently one that "beggars description." The convert jumps up, claps his hands, shouts "glory to God," and cuts as many strange pranks as he has a mind to. These depend upon the mental status of the person. If it be a person of even habits and good deportment, there will be the less demonstration. But all become partakers of the same delusion. Their feeling is their god. Whenever the feeling can be wrought upon so as to forgive themselves, then they feel their sins forgiven. This is the whole process This is the sum total of mourners bench religion, and we would ask our readers whether it has even a semblance to Bible conversion. Is there even a suggestive precedent of such a process in the scriptures? We have failed to find any. When the apostles had fastened conviction upon their hearers they told them to repent and be baptized for the remission of their sins. Jesus promised salvation to those who would believe and be baptized. John teaches that by this we know that we know the Lord if we keep his commandments.

We must conclude, therefore, that mourners-bench religion is not of God, but on the contrary it is one of the strongest and most successful enemies of the religion of Jesus.

"Pity the Sorrows of a poor old man."

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,
Whose days are dwindled to the shortest span:
Oh! give relief, and Heaven will bless your store.

Oh! take me to your hospitable dome;
Keen blows the wind, and piercing is the cold;
Short is my passage to the friendly tomb,
For I am poor, and miserably old.

The above lines were recalled this evening (Saturday, Nov. 13) as a poor old brother entered our office, tired and cold. The ground is covered with snow, and the wind blows cold. He has been employed at the "ore bank," but now it is too bad for him to work, so he has been discharged, and therefore he is out of a home. He came to our house about the same time last year, and remained until spring. And now, here he is again. And, although our house is quite full, and we think we have fully done our share toward his support, nevertheless he cannot be turned out into the cold. That we could not bear to do. We would think it a sin as damning in its degree as lying, stealing, or cheating—just bad enough to take away our promise of heaven.

But, brethren, we have thought that, since we kept him all last winter, and, inasmuch as we are not at all rich in this world's goods, and must buy and pay a good price for all we eat, drink, and wear, we would at least be under no condemnation if we would help him to the house of some charitable brother who is better prepared to accommodate him, providing he agrees to receive him. Now who will that be? That is the object of this editorial We want a home during the Winter for this old brother.

His name is Friederich Görlach. He is a native of Germany, but has been in this country about fifteen years. He has been a member of the church for five to seven years, and was baptized by elder John Glock, of the Germany Valley congregation. He is about fifty-five years of age, has never been married, and enjoys reasonable good health; is cleanly with himself, and industrious in his habits. He will chop and carry wood, bring water, and make himself useful in any way that is in his power, and in a farmer's family could do much more than earn his boarding, which is all he asks during the winter. He is a miner, and knows nothing of taking care of horses or cattle. He is not hard to get along with, if taken in the right way.

Now who will take this brother and keep him over the winter for Jesus, sake. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This brother is indeed one of the little ones. Here is an opportunity for doing good without much expense. Who will take it? If he should need anything more than boarding we will see it paid.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Received communications will be kept, not returned. All communications for publication should be written upon one side of the sheet only.

CERROGORDO, ILLS. }
Nov. 4th 1869. }

From brother J. S. Flory.

Brother Henry: In continuing my report I will say, the morning of the 27th of October brother Israel Brower of Dayton, Ohio, took me in his conveyance, 5 miles south of that city to a communion meeting in the Lower Miami Branch. Had a good and interesting meeting. After next day's service, I returned to Dayton, and left on the cars for West Manchester, at 2 P. M. at which point on my arrival I was met by brother George Siber and conveyed in his carriage to the Brethren's meeting house, situated in Pebble county, 5 miles South. Had an interesting night meeting; was kindly cared for at the house of brother Michael for the night, and next morning brother Siber returned with me to the depot. Thanks to him for his kindness. Left at 8 A. M. for Indianapolis, Ind., where I arrived at 2 P. M. On stepping from the cars had the pleasure of meeting with brother Michael Graybill, of Botetourt Co. Va., who was homeward bound from a visit to S. W. Missouri. I was compelled to lay over at this point 6 hours. To while away the long hours I walked up into the city and called upon Mr. N. C. Mitchel, the great bee man of this part of the West. He took pleasure in showing me around among his hundreds of colonies of "pets" as he calls them. He claims he has realized during the last year in the business 80 to 90 thousand dollars.

At 8 P. M. I was again off on the train. Arrived at Lafayette, Ind. 11 P. M. Next morning made my way to the house of brother J. W. Metzgers, who I was sorry to find upon a bed of sickness, just recovering from a severe attack of Typhoid Fever. Had an evening meeting at his house and remained with his family over night. Next day attended meeting in the Brethren's meeting house. Found many loving brethren and sisters in that section. Took dinner with Eld. Daniel Nehr; lodged with Eld. Jacob Wagoner, who was so kind as to take me next morning to the Rail Road, a distance of 8 miles. Left on the train at 7.30, & arrived at Cerrogordo, at 1 P. M. Went to Elder John Metzger's, who lives near; had meeting in the Presbyterian house, in Cerrogordo. At night accompanied Eld. John Wyne home and enjoyed the hospitality of his house for the night, and part of next day. Visited my cousin, David Flory, and at night had meeting in the Brethren's meeting house in Wilmine district. Went home with Eld. Joseph Henricks, and was kindly cared for until next day, P. M. At night had meeting in Brethren's meeting house, in Cerrogordo district.

J. S. FLORY.

Brother Henry; I will give you an account of our visits to the counties of Augusta, and Rockingham. Brother Samuel Crumpacker and myself, with our companions, and sister Lydia Gish—our blind sister—and sister Lydia Snyder, started on the evening of the 17th, of October, by private conveyance, to attend some love-feasts in the above named counties. On our way down we stopped at the Natural Bridge, to contemplate the sublime beauties of that wonderful structure. For the benefit of those who have never seen a description of it, I will give an outline of it It consists of two massive pillars of solid limestone rising nearly perpendicular about 230 feet, and spanned at the top by a rock about 30 feet thick and 50 feet wide. The pillars are about 25 feet apart and 50 feet wide. It is thinly covered with earth on top, and cedar and arbor vitæ grow luxuriantly. Cedar Creek a small stream flows beneath, and adds much by the noise of its waters running over the rocks with which its bed is filled, to the granduer of the scene. The surroundings are in beautiful harmony with this freak of nature, and unites to make it a wild, picturesque region. It is visited by hundreds of persons yearly from all parts of the Union. Visitors usually amuse themselves by throwing pebbles over into the immense chasm and by cutting their names in the rock. We sung several hymns under the bridge with good affect. The voice of melody inspired our hearts with awe and veneration for, and devotion to the great Architect, who spake and it was finished. With this feeling in our hearts we wrote the following inscription and went on our way. The holy church is founded on a rock, infinitely more durable than these massive pillars; and when this world renowned bridge is moved out of its place by the voice of the great Architect, that rock will remain as firm as ever.

The third day after we left home we passed through Lexington the seat of the Virginia Military institute. It was at this place that our aged brother Peter Nead was reviled and insulted by some rude boys, while riding through, many years ago. As we passed the school where the art of war is taught our reflections were not very flattering to it. We thought of the time when our non-resistance principles will triumph, according to the prophecy of Isaiah, and the *isms* that now endeavor to overthrow us will be overthrown, and military schools will be turned into agricultural shops and the missiles and weapons of death into implements, of peaceful husbandry. May the Lord hasten that day.

We stopped one day in Staunton to visit the school for the blind, deaf, and dumb. Sister Gish was educated here. It required about seven years for her to learn to read and write; including geography and grammar and music and the first rules in Arithmetic. Every facility for communicating knowledge to these unfortunate is employed here, and to one not familiar with them, it is truly astonishing with what success their labors are attended. There are about thirty blind students, and about sixty deaf and dumb. The latter are taught by teachers who are deaf and dumb and they seem to have perfected the means of instructing their pupils. While we always tried to sympathize with the unfortunate of our race, we confess we never fully knew the superior advantage of substantial sympathy until we saw how far others had exceeded us, in that they had prepared that excellent school for their especial and exclusive benefit.

Sister Gish met several of her school-mates here unexpectedly, and it was very affecting to witness the extreme joy with which they embraced each other. We were well pleased with our visit, and owe not a little of our pleasure to the kindness shown us by the officers. Brethren be forward to help such institutions with your prayers and your *wealth* whenever you have the opportunity.

On the evening of the 21st the communion at the Valley church commenced. We met many laboring brethren there, and a large congregation of believers. Much interest was manifested in the meeting, and though none asked "what they must do to be saved," we trust some seed was sown that will bring forth fruit. We went from there to Mill Creek in Rockingham. The Lovefeast commenced there on the 23rd and closed on the 24th. At this meeting several were added to the church. The laborers endeavored to show that the ordinances of the church are scriptural and essential to salvation, and also exhorted, comforted, and admonished one another. We can say we enjoyed the season very much and felt that it was good to be there. At both these meetings we became acquainted, in the flesh, with many of our fellow-disciples, whom we will not soon forget. On the evening of the 25th we met by appointment, a congregation at Dayton, about 12 miles from Mill Creek. By special request we delivered a discourse on the unity of the church.—We tried to show that Christ's followers are one in sentiment, one in purpose, and one in action.

From there we went to Beaver Creek. Had an evening meeting in their new meeting house, (the old one was burnt by an incendiary last summer) met a large number of members.

This is perhaps the largest body of believers in Virginia While in this vicinity we visited the widowed orphaned family of our late brother Daniel Thomas. Although more then a year has elapsed since that sad event, their sorrow is heavy & bitter. Truly that was a dark and dreadful stroke to the loving family, and to the church where he labored, as well as to the whole Fraternity. Brethren remember them in your prayers, and, although our dear brother's voice and presence is gone forever from the household, do not forget to visit them as you were used to before.

We remained in this congregation until Friday the 29th when we returned to Barren Ridge, in Augusta, where we attended an evening meeting. A large congregation was assembled when we entered the house, and we were solemnly impressed with the importance and weight of the duty required of us. From there we returned about 12 miles to a brother-in-law's. Had two meetings in that neighborhood and enjoyed the occasions very much. It was there that brother Rufus Gish unfurled the banner of the cross several years ago, and enticed a considerable number into the cause of Christ They have erected a very good meeting house and the prospects for a large congregation of believers at some future time are promising. Tuesday, November 2nd, we started homeward and got as far as Midway, a little village on the valley turnpike, where we stopped to attend an appointment. The congregation was composed principally of Presbyterians. There is only one member at that place, but the prospect is fair for an increase. We got home on Thursday, November the 4th, and found all well, for which God be praised.

We shall long remember our visit. The beloved brethren and sisters used every means in their power to make our sojourn among them pleasant, and we assure them they succeeded well. We feel grateful to them for their kindness and love. It refreshed us much and made us rejoice in anticipation of that time when we will be united never to part again. May our Father lead us on in the way of salvation until he sees fit to call us home. So may it be.

D. C. MOOMAW.

Clover Dale, Va.

CENTRE VIEW, Mo.)
Nov. 8th, 1869.)

Brother Henry: I will at this point drop you a few more notes of my journey. I last wrote you from Cerro Gordo Ills. After the close of the last meeting with the Brethren at that point, which was held in the Brethren's commodious meeting house, I was taken by a kind brother to Cerro Gordo, which place I left on the 4th, at 4 A. M. Arrived at Verdon, Sangamon county, same day, at 11 P. M. Visited some of the brethren near Verdon, and left on the evening of the 5th, for St Louis, where I arrived at 11 o'clock same night. Left next morning the 6th, at 9. 30 A. M., and arrived at Centre View, Johnston Co., Mo. at 9 at night. Met a hearty reception at the house of brother A. Hutchison, formerly a co-laborer in the ministry in West Va., but now a watchman on the walls of Zion at this place. I was truly rejoiced to once more meet with him and family on earth, and enjoy the pleasure of their company. Here on my arrival I heard good news from home, and words of comfort. Thanks to the Lord for his kind care over those of my house and for the influence of his good spirit on the hearts of those that constitute my home circle.

Sunday, the 7th, had a meeting that was well attended by those of this vicinity. Will tarry here a few days, to fulfil the appointments that are made and then go farther west.

Fraternally yours

J. S. FLORY.

FEARFUL LOSS OF LIFE ON THE MISSISSIPPI.—Another tragedy was enacted, last week, on the Mississippi River. The steamer Stonewall left St. Louis, Wednesday evening, the 37th ult., for New Orleans with 200 passengers and a crew of 75, in all 275 persons. She was also laden with horses, mules, hay and other freight. On Thursday night the boat took fire when near Neeley's Landing, and, despite all efforts to save her, was burned to the water's edge. When the fire broke out every effort was made to land, but the steamer was so heavily laden that she could not be brought nearer than 100 yards of the shore. Great confusion and terror prevailed. There were seventy-five life-preservers in the staterooms, but only one man secured one.

The vessel had grounded on a gravel bar, but, unfortunately, at the end of the bar there was a slough, and here it was that the larger number was drowned. The boat was run on the bar but two feet, and the shallowest point about her had five or six feet of water.—She had so much hay on board that she burned like tinder. All attempts to extinguish the fire were without avail. The Belle Memphis, bound for St Louis, came up at 9: 30, P. M., (three hours after the accident,) and rendered all the assistance possible. A skiff was put out from Neely's Landing, and 16 persons picked up. But the entire number saved is only sixty, the remaining 190 persons perished miserably in the river within 100 yards of the shore. A volunteer committee left St. Louis on Friday for the

week, for the purpose of recovering, if possible, and burying the bodies of the victims. Two thousand dollars was raised in that city to defray the necessary expenses of the committee, and a further subscription is to be opened for the benefit of families left destitute by the accident. The Stonewall was a side-wheel steamer, 285 feet long, and was valued at $45,000.

If we would be safe and happy, act, when tempted, according to the resolutions you made when blessed.

DIED.

We admit no poetry, under any circumstances in connection with obituary notices. We could not use all such, and we could not insert some with all.

In Johnstown, Pa., Communion Branch, on the 17th of November, brother LEWIS CO. BAUGH; aged 56 years, 2 months, and 18 days. He leaves a widow who deeply feels the loss of a kind and affectionate husband, and many children, two boys and four girls, all in childhood. He was one of the ministers of the congregation, and it is said he was a faithful one indeed, being a man full of the Holy Ghost. He was the minister over fifty years. Funeral services by brother John R. Bell, from John 5: 24, to a large and attentive audience.—[Ed.

In Stonelick church, Clermont county, Ohio, November 3rd, CHRISTIAN, son of brother LEVI C. LEHMAN, deceased, and sister [illegible], aged 3 years, 2 months, and 22 days. Funeral services by Elder Joseph Harter, Bishop Musselman, and the writer, from the latter part of Job 14: 1 Cor.

Also in the same branch, Stonelick, Pa., November 24th, daughter of sister [illegible] and Jacob MISHLER, aged 3 years, 3 months, and 27 days. Funeral services by the writer, from Matt. 18: 3.

JACOB HOFFMAN.

In the 70th year of his age, in the West Creek congregation, Miami county, Ohio, brother JACOB HOFFMAN, a native of Virginia. He was a member of the Church of the Brethren for many years, and died in the full triumphs of faith. His spirit departed while conversing with his wife. He was elected to the office of Deacon by the Lower Stony Creek Church in Tenn., August 18th, 1821, and was ordained to the same office by the West Creek church, Dec. 13th, 1845, and at the time of his death he was acting in the capacity of Deacon. His last request was, that a sermon should be preached at his funeral, which was done by Bro. Jacob Thomas and others, from 2 Tim. 4: 7.

"I have fought a good fight, I have finished my course, I have kept the faith." The funeral was attended by a large congregation. He leaves a comfortable widow and children, with many brethren and friends, to mourn their loss. The Lord comfort them.

In the Mountain Valley branch, Green County, East Tenn., October 17th, NANCY CATHARINE, infant daughter of brother Peter and sister D. C. BRUBAKER; aged 1 year, 7 months, and 17 days. Funeral services by Elder Monroe, from Matt. 18: 3.

The little traveler's stay was short, having only tasted life and then passed away. God thought it best to take her home to her eternal rest.

ISRAEL BELLEIM.

Queries.

THE ELDER SON.

On page 538, in answer to sister Etter's query, the brother applies the parable of the elder son to the Scribes and Phrisees. If this answer be correct, please tell us how the father could say to the elder son: "Son thou art ever with me and all that I have is thine."

WM. MALLORY.

Bottetourt Springs, Va.

Will brother Balsbaugh or some other brother give an explanation of Colossians 2: 16 17? The passages read as follows: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

B. S. WHITTEN.

Are there yet any of the "seven vials of the wrath of God" poured out on the earth? If there are how many, and, at what time were they poured out?

EZRA ZUMBERUN.

Will some brother give an explanation through the *Companion* on Matt. 3: 12 "But he will burn the chaff with unquenchable fire." Now what part of the human family is called the chaff? And in what way will this chaff be burnt up?

BELLY.

I answer that the unbelievers are the chaff. See Matt. 13: 29, 30. We can plainly understand that this parable has direct reference to the unconverted. In various parts of Syria the tares are drawn up by the hand in time of harvest along with the wheat, and are then gathered out and bound up in separate bundles. That is what the Savior has taken this parable from. And such will be cast into fire that quencheth not, and the worm dieth not. Also Luke 3: 17. And will gather the wheat into his garner. But the chaff he will burn with fire unquenchable." I believe that the chaff is those not having a living faith in Christ Jesus, and from them shall the smoke ascend forever.

C. K. ZUMBERUN.

ENIGMA No. 8.

I am composed of 26 letters.

My 26, 15, 24, 2, is what we all ought to do.

My 8, 20, 4, 24, 22, 13, is a place to retire from labor.

My 1, 23, 26, 25, 7, 24, 2, is a command of the Savior.

My 19, 11, 16, 17, is what Christ says we shall do.

My 3, 5, 21, 6, 23, we are forbidden to do.

My 1, 26, 9, 10, 18, is what we all desire.

My 6, 11, 12, is often used in parables.

My whole is an answer given in the 3rd of 1st John,

E. R. HOLSINGER.

Tyrone, Pa.

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WESTWARD,	
Pittsburg Express,	7 20 A. M.
Pacific Express,	8 22 A. M.
Philadelphia Express,	7 52 "
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VOLUME V. TYRONE, PA. TUESDAY, NOV. 30, 1869. NUMBER 47.

Selected for the Companion.

Art Thou Living Yet?

Is there no grand immortal sphere
Beyond this realm of broken ties,
To fill the wants that mock us here,
And dry the tears from weeping eyes,
Where winter melts in endless spring,
And June stands near with deathless flowers,
Where we may hear the dear ones sing
Who loved us in this world of ours?
I ask, and lo! my cheeks are wet
With tears for one I cannot see.
Oh, mother, art thou living yet,
And dost thou still remember me?

I feel thy kisses o'er me thrill,
Thou unseen angel of my life;
I hear thy hymns around me trill
An undertone to care and strife:
Thy tender eyes upon me shine
As from a home glorified.
And I forget that thou hast died
I almost lose each vain regret
In visions of a life to be
But, mother, art thou living yet,
And dost thou still remember me?

The Springtimes bloom, the Summers fade,
The Winters blow along my way,
But over every light and shade
Thy memory lives by night and day.
It soothes to sleep my wildest pain
Like some sweet song that cannot die.
And like the murmur of the main,
Grows deeper when the storm is nigh.
I know the brightest stars that set
Return to bless the yearning sea;
But, mother, art thou living yet,
And dost thou still remember me?

I sometimes think thy soul comes back
From o'er the dark and silent stream
Where last we watched thy shining track
To those green hills of which we dream;
Thy loving arms around me twine,
My cheeks bloom younger in thy breath,
Till thou art mine and I am thine,
Without a thought of pain or death;
And yet, at times, mine eyes are wet
With tears for her I cannot see.
Oh, mother, art thou living yet
And dost thou still remember me?

Pyrmont Ind.

God has ordained that the soul of man shall never be at rest out of Christ. He only is our rest and our peace.

For the Companion.

Trials and Afflictions.

This world, and all that is in it, with all the beauty thereof, are subject to decay. Mortality is stamped on all God's creation, brought by the disobedience and fall of our first Parents in the Garden of Eden. Hence, sin, sorrow, suffering, and death, follow close in the path of sinful fallen man.

To night as I am sitting up, watching by the bed of a loved child, laid on a bed of sickness and suffering, from "Scarlet Fever," now mending, I thought perhaps for the comfort of some poor afflicted traveler on his way heaven-ward, I could not put in the time much better, than in penning a few thoughts, on the trials and afflictions allotted to man, I know not whether your correspondents or contributors, enjoy a greater share of health and prosperity than the generality of mankind, or that they are at least more then commonly exempt from the storms and trials of life. To whatever cause this may be attributed, certain I think it is, that the subject of *afflictions*, has but seldom occupied a place in that much loved and truly good paper.

Afflictions, like death, commonly meets us unexpectedly. We talk of our liability to calamities of every kind, like mariners in fair weather of the possibility of storms, and shipwrecks; but, like them, we scarcely believe that these evils will actually overtake us, though we are continually hearing and seeing them visited upon others.—But rarely do any of us in this point derive wisdom, or caution from the example of others. We too commonly think we are secure, from trials and troubles, and being so short sighted feel that our faith is too strong to be moved, our happiness to well founded, and to valorously guarded to be easily shaken, or destroyed, till an arrow is suddenly discharged from a quarter, perhaps where we deemed ourselves free from alarm, by which we are wounded and fall. There are doubtless, some christians who are so habitually sober and vigilant, that trials and afflictions of what ever kind, and however sudden they may come, do not thus take them by surprise.

Certainly when we look around us on every side, no one ought to be thus unprepared at its arrivals. And when we are, it is doubtless a proof that we have forgotten our condition brought by the fall of our first parents It is not, however, my desire now to point out what the observation and experience of every day may, and ought to teach us. If we ever look to God, our Heavenly Father, and to our Blessed Lord and Master, when trials and afflictions overtake us, we will always feel comforted.

I feel to speak a little of my own experience in trials and afflictions. I feel to say "*Amen*" Bless God, for all the trials, troubles, and afflictions which has crossed my path. In my little journey Heaven-ward I was early taught by Christian parents, right from wrong, and was instructed in the way I should go, by those dear loved ones, who are now gone home. I grew up to be a pro-

but moral young man. I built my hopes of Heaven like too many are doing—on my morality. But the good and ever merciful God, who willeth not the death of any, but that all might come to Christ and live, saw fit to throw across my path trials, and troubles, of the severest kind, which brought me to seek the feet of a crucified Redeemer, and then O, how soon did I see my morality which was unquestionably good as chaff before the wind, and as a feather in the scale of God's justice.

This present state of ours is very often, and no doubt very properly termed a *Vale of tears*. We do not mean, when we use that term, that every step in our pilgrimage to Eternity is wearisome and painful ; but, that each individual has a human share of suffering, and especially so, if he or she is a child of God. "For whom the Lord loveth, he chasteneth, and scourgeth every son, whom he receiveth." But there are many, though not laid on beds of sickness and affliction, who are yet disappointed and vexed by the world, and, with many a little sigh, confess to themselves, that, whatever else they possess, they have not attained the happiness they once expected. Who is to blame ? Is not the fault in ourselves ? Then in this sad and disordered state of mankind, how welcome ought to be the invitation, which the Savior addressed to a lost and ruined world. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." It does not appear to me that this was exclusively addressed to such as mourn for their sins, but generally to every person who feels himself or herself depressed and cast down, by what ever cause, and in whatever state and condition in life. But the life of an earthly minded man, no matter in what shape, or what position he may assume, is a life, more or less of discontent. He may not be conscious of this while all goes well, and sustained by health and general success. But let him be overtaken by sickness, or by some derangement of affairs once prosperous ; let the career of his happiness be rudely arrested, and then how soon you will see the feebleness of his strength give way. He too, will be weary and heavy laden. And oh that he might then look up, from whence help might come, bow meekly at the feet of the crucified Redeemer. Under such trying circumstances, he would then find rest to his troubled soul ; he would soon discover that the real source, is the earthly mind, which neither expected trouble, nor is able to endure it. I am not here adverting to such afflictions as are permitted by God to come even upon his most faithful servants, but to such as are lover's of this world, and bring it upon themselves, by there very eagerness to posess the world. The prosperous, and the apparently happy of this world, may be, and are often very kind and benevolent, but they cannot, deeply sympathize with the distressed. There is a peculiar tenderness of affection, which can only be learned in the Christian school of affliction, which leads it "to rejoice with them that do rejoice," and above all to "weep with them that weep." The truly humble Christian will always feel to be submissive, and obedient,—however hard the stroke may be—in all his afflictions and trials, like his blessed Master, who. "Though he was a son, yet learned he obedience by the thing which he suffered." Heb. 5, 8. "For it become him," saith the same Apostle "for whom are all things, and by whom are all things, to make the Captain of our salvation perfect through suffering." Can any real follower of the Lord and Master refuse to be made like him, or to arm himself with the same mind, especially, remembering the declaration of the Apostle "that if we suffer with him, we shall also reign with him." This is surely the right view, I think, and a view which cannot but be both consoling and animating to the afflicted, and tried child of God.

But now to conclude. May the good and Merciful ever help us to bear up under all our trials and afflictions. That they may only the more fit us for that enjoyment beyond this vale of tears, in a better, a brighter, and a happier world than this, where parting is known no more, and where the inhabitant shall no more say I am sick.—"And where God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the *former things are passed away.*" Rev. 21 : 4.

ISAIAH G. HARLEY.

Philadelphia.

For the Companion.

Christian Exclusiveness.

A FRAGMENT OF A LETTER TO BROTHER D. B. MENTZER.

You remark that persons of other persuasions not unfrequently charge you with uncharitableness, on account of your exclusiveness. The Truth is necessarily *exclusive*, and all her votaries become targets for the shafts of religious hybrids. "Charity rejoiceth in the Truth," and is, therefore, indissolubly wedded to what the world calls arrogance and egotism.

Not long since I read a sermon preached in San Francisco, Cal., by one of the pulpit celebrities of America, is which he cauterizes the views of the Brotherhood with unmitigated severity. He says that "the love that is bounded by its own creed or Communion, burn highly as it may, burns as an *ignis fatuus*, the product of corruption and death, and will never endure the tremendous trial of the judgment."

This is strong and offensive language, but contains substantially what is thought of us by nearly all other denominations. The language is offensive, not because there is an inherent unfitness in its use, but because it strikes at the only principle that renders salvation possible.—God was not indifferent as to the *form* in which to incarnate himself, nor is he indifferent as to the form in which his Truth is to be embodied in the absence of his Son from Earth. That there should be an absolute necessity, in the nature of things, that if God makes an ultimate revelation of himself, it *must be in a human form*, and then hold the institutions and commandments, issuing from the incarnation, as variable to suit the temperaments and caprices of

men, is absurd in the extreme. And yet, if popular theology is based on the Gospel, this self-evident absurdity is the very essence of Truth. As there is but One Name given under Heaven whereby men can be saved, so there is but *one way* issuing from this Name, in which salvation is possible. If no duality of Persons is admissible in the *ground* of our salvation, neithed is there duality of modes in that which proceeds from this ground.

To insist on the primitive order of the Divine institutions, is as far from uncharitableness, as the incarnation of God is from injustice to the heathen deities. The bitter complaint against the first christians was, not that they worshipped the manifestation of the Great Spirit in the Person of Jesus of Nazareth, but that they were so exclusive and norrow-minded as to claim for him the prerogative of *universal honor and obedience*. This is the cry to-day against the Brethren. It is the old pagan spirit in a semi-Christian dress. The Brethren are highly esteemed by many other denominations, until it is discovered that our isolation from others has a deeper ground than mere Church polity. When it is known that we attach so much importance to forms, in their true relation to the inward, and as enjoined by the Son of God, that their mutilation or rejection jeopardizes our salvation, we are nothing but an "*ignus fatuus*, the product of corruption and death," we are but a beacon on the shoals of error, to which others are to give a wide berth. So long as we abide in the Truth no charge that sectarianism can bring against us will have any effect other than to accelerate our steps upward and their course downward. To be accepted unto the favor of God, absolved from the legal penalties of our transgressions and delivered from condemnation, and restored to reconciliation and peace, and finally reach his presence and enjoy his fullness of love and glory, we must meet the conditions he has authorized for such a consummation.

C. H. BALSBAUGH.

For the Companion.

Fatal Influence.

It cannot be denied that a residence in towns and cities is attended with more danger to the inexperienced and youth, than in less populous places. The seducer does not work without his tools, nor hope to accomplish his ends without his agents. I am sorry to say it, but we generally see our brethren and sisters conforming to the world, after locating in fashionable places.

The theatre, appealing to their curiosity, is one of the most exciting places that youth can visit. We are living in an age in which it is not considered wrong by the world, and even some professors of Christianity, to attend places of popular amusements, but rather an honor. Has the idea never suggested itself to your minds, that visiting such places, is, to use a common expression, taking the *short cut* to sin and desolation? It is useless to think of imbibing virtue from the stage, when even decency is frequently made to blush. Instead of being a school of virtue, it is a hotbed of vice and immorality; a pandora to pollution and death. Many an unsuspecting youth, by crossing the threshold of the theatre, has bid adieu to hope, reputation and happiness.

The next great evil that presents itself to our mind, is the gambling table. Here the maddened sons of strife hover like so many vultures, circling and scanning their prey, until an opportunity enables them to swoop upon it, with the certainty of devouring it. From such characters all sympathy is gone, their house is the way to hell, going down to the chambers of death. I would gladly presume that the allusion to these evils is sufficient to fill the minds of my youthful readers with horror. Alas! how many have gone to those fatal places, never to return to respectability! How many have found themselves bound by a fascination which nothing can break. Poor, infatuated youth, you have nothing left but unceasing remorse, and nothing in reserve but irretrievable misery.

The intemperate are seldom reclaimed . it has generally proven a hopeless effort to bring back the drunkard to the respectability he has forfeited. So it is with the confirmed profligate; passion has domineered over reason and conscience to such an extent, that we can scarcely hope for his return to respectability. My wish is to hold up to the minds of my youthful readers, the dangers they are exposed to.

I would post a sentinel at every passage of death, to warn you to flee from the wrath to come. Allow yourselves to be influenced by the good spirit of God, is the prayer of your unworthy servant.

C. P. L. ROBERTS.

For the Companion.

Human Life is Exposed to many Vicissitudes.

The proverbial character of this statement almost forbids us illustrating it; but, though proverbial, it is seldom that the thought which it contains is sufficiently ruminated. How does this happen, since all experience its truthfulness? Can it be that some people are an exception? If so we may surely look for that exception among the first grades of life, where are to be found what are called, "the children of fortune," whose lives describe one apparently tranquil course to the grave. No change passes over them but what is the necessary result of prolonged being. We were born, we have lived, and we shall die; we were born to independence, we have lived in plenty, and we descend to the grave in honor. Compared with the sons of toil and trouble, there does not seem much irregularity or rudeness here But this is a surface view of the matter. It is not as it seems. Here, also are many and distracting changes. Go to the highest example at once, and select from history, and we have specimens in abundance. Saul dies on Gilboa. David, his harper, reigns in his stead! What a world is this we live in! music to-day! yelling to-morrow! gold for a year, copper ever after! now a cradle; then a coffin! smiling now on our mother's bosom; then asleep in our mother earth! a curse at one time; at another a blessing! once sycophaut; again a tyrant! having something, and being somebody, for awhile; dying at length, having nothing, and being nobody! O man! at thy least estate thou art altogether vanity! Life is but a vapor, that appeareth for a little while and then vanisheth away. The world and all people and the fashions alike pass away! and this life as short, uncertain, as it is, is eagerly sought after, while the long life to come is forgotten; and this world which is to be enveloped in destructive fire, is intensely pursued, while the eternal glories of a celestial inheritance is not sought for. "Vanity of vanities, saith the preachers; all is vanity." The vicissitudes of life are severe tests of character. Subject to this test, many a stately structure of human pretensions crumble into dust. They vanish before the stormy wind. The friendships of life, the maxims of worldly morality, and the principle of true religion, when passing through this ordeal, have their truth or falsity discerned. Of the friendship of the world, it may be said that few of them stand the test, whether we view it in connection with the prosperities or adversities of life. It reads either way, and the lessons are ever the same. We have a friend as he is called, and perhaps we are convinced he is one. He is of the same standing as to circumstances. Mutually dependent on each other, we are in the habit of rendering mutual assistance. By and by he gets the start of us; we continue of moderate possessions; he gets rich, then great, then proud. Where is his friendship? Let many a humiliating tale reply. He does not know us now; he is ashamed to be seen in our company now, he passes by on the other side, and eventually our society is despised. Or, we have a friend who is presently dependent on our humble aid to get on in life. He begins life on the credit of our good name; he suffers reverses, and our means help him out of them; he lives upon us; he is a debtor to a large amount to our generosity, sympathy, prudence, and counsels, suddenly he is exceedingly fortunate; he gets into society above our rank; his head gets giddy; his heart gets cold; he remembers us no more. Unexpectedly our day of adversity comes; we need a friend, assistance, comfort, and advice. We go to him in our straits. He makes every effort to keep out of our way; but we are importunate, and succeed in getting an interview. Alas! He cannot help us; he has so many claims, so many pressing demands of so many different kinds, it is just enough to ruin one to attend to one half, to one tithe of them; we are gracefully, perhaps instantly, bowed to the door. This is no satire; it is of every day occurrence; but there is an oasis even in this desert. With some truly noble natures it is widely different. Their prosperity never damages their ancient friendship.—On the contrary, they remember Joseph, even when in the dungeon of Pharaoh, and hasten to deliver him. There are the friends born for adversity. The friends indeed are the friends in time of need, but theirs are angelic visits, "few and far between."

Apply this test next to the maxims of worldly morality, and we will expose them to contempt. This world is very wise in its own conceit. In itself, or out of its own resources it can supply principles for all conduct, motives for all

duties, and strength for every trial. This world is a boasting philosopher. It vaunteth itself mightily on its own magnanimity, and puff itself up on its own moral rectitude. Religion has no need of it. Let us see one of the prophets, let us listen to him. That thing which he calls religion, is a hoax—a man has no need of religion, either to keep him moderate in the use of fortune, or unmoved in a time of trial. There is that in man which will uplift him above the storms of life; his is a noble nature; and there is that in reason which will comfort man in sorrow; and there is that in philosophy which will dispose him to acquiesce without peevishness in the decisions of fate. Such is the theory of the moralist. Look at his practical application of it. He is lifted into opulence, clothed with honor, and endowed with power. Where is his moderation now? He lives in luxury and debauchery. Where is his nobility? He puts on the cape of vanity, and thinks himself more then man, this is the man who decried religion, and commanded the dignity of human nature? O how loathsome the picture! Let us turn from it to another more inviting subject. The principles of genuine religion are also severely tested in the vicissitudes of life, but they stand the test. A truly religious man, rising into affluence and influence, abides uncorrupted alike in faith and in manners. He remembers the days of his poverty. He is not sinfully proud, but is humble, and grateful; he remembers the poor, who are his brethren, and for whom he is steward; he provides for the sick and the friendless, and satisfied them with his goodness, and his better counsels, and his prayers; and, in the midst of other claims, he never forgets a world lying in wickedness, but deviseth liberal things for its conversion to God. We are far from being free from the temptation of riches and worldly importance. His virtues are tried. His heavenly-mindedness is oft in danger. He is apt to consider his earthly his best portion; and sometimes we may even forget, and think more highly of ourselves than we ought to do; yea we may not entirely keep ourselves from the idolatry which rich men give to mammon; but when at any time our feet slip on these high places, we are sure to recover ourselves. Our better principles regain the ascendency; we are often heard saying, "how then can we do this great wickedness, and sin against God!" "get behind me, satan." "If I have done unjustly, I will do so no more." But to do a Christian man justice we must scrutinize his behavior in the opposite condition. Suppose we then lose all we possess on earth how ought we to sustain our spirits? A very good man, and a very great man, in ancient times, was subjected to this trial. He was the chief magistrate in the land of Uz. He had sons and daughters, and very great substance. Satan refused to believe him a disinterested fearer of God. "Put forth thine hand now," he said to the Lord, "and touch all that Job hath, and he will curse thee to thy face." God suffered Job to be totally ruined in a very short time; hurled from the high places of honor and abundance into the lowest depths of distress. How did Job stand the test of such an appalling vicissitude? "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said, naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." Satan still refused to give Job credit for piety, and said to God. "Skin for skin, yea, all that a man hath will he give for his life: but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." And immediately, from the crown of his head to the soul of his feet, Job is covered with loathsome disease; and he sat down among the ashes. Then saith his wife unto him, dost thou still retain thine integrity? curse God and die; but Job said unto her, thou speaketh as the foolish woman speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Few good men have been so severely tried, yet amid their divers fied probations, none of them are found wanting; they come forth from the furnaces worshipping God. Their faith never fails their consolation never fleeth away. Their hopes are never extinguished, and their resignation truly sublime.

To be continued.

A. J. CORRELL

Man looks ahead till on the brink of the grave, and then thinks of what he has left behind

Excellency of Christ.

He is a path, if any be misled;
He is a robe, if any naked be.
If any chance to hunger, he is bread;
If any be a bondsman, he is free.
If any be but weak, how strong is he.
To dead men life is he, to sick men health,
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.

SIMON HETRIC.

Elkhart, Ind.

Social Meetings.

In the present Volume of the *Companion* No. 35 we see an article entitled, "Our Social Side," which calls to our recollection a pleasant social meeting, that we lately enjoyed at the house of brother and sister Z. of our little village, in which we were made to rejoice in the kind fellowship of the love of brethren, and think much of the goodness of God in pouring out spiritual blessings upon us. On Sabbath eve we were invited to call at their house, and devote a short time in singing the high praise of the Lord. We had already in the forepart of the day enjoyed the assembly of the saints, and tasted of the free gift of God's Spirit, and now as we met there to mingle our voices with the brethren of our own congregation, and two others beloved in the Lord, who live in another arm of the Church, we felt happy, and received blessings of our Heavenly Father, and realized how sweet it is to enjoy the fellowship of God's dear children, almost a prelibation of the bliss of Heaven. As we were about to separate one of our company prompted by his feelings proposed, that as we had enjoyed ourselves so pleasantly, we ought to bow the knees before the Lord, and worship him for his favors of love and mercy, and not be as the unthankful. Then we thought what a solemn hour that was! how sweet to the soul! how cheering to the disciple of Christ! What feelings were kindled, when a second time we sung the beautiful hymn. "Christian, the morn breaks sweetly o'er thee." More than one heart was made to flame in hope of a glorious resurrection-morning.

When we separated we felt that impressions had been made, which would last as long as life; and some who were with us on that pleasant eve, may, in the hour of gayety, and unhallowed pleasure be recovered by the remembrance of that hour of social song and prayer, for such remembrances are not the first to quit even the unconverted, and should they be banished for a time, yet they will return in the hour of loneliness, in the silent midnight, in visions on the couch of repose, when the hour of revelry is over, and call loudly, for the "Prodigal to return to his Father's house whence he came out."

The God of all grace sanctify our social meetings to the saving of souls.

J. P. HETRIC.

Oakland, Pa.

False Teachers.

"But there were false prophets also among the people, even as there shall be false teachers among you." 2nd. Peter 2 : 1.

False teachers have always abounded, who, by erroneous doctrines and unholy practices, have brought great ruin upon themselves, as well as others. All should b careful not only how they hear but what they hear. We should prove all things by the Word, and hold to that which is good. My friends beware! for through covetousness shall they, (these false teachers) with feigned words deceive you; whose judgment of long time lingereth not, and their damnation slumbereth not. It is true, when men are so pleased with error as to pay for it, many will engage in its propagation; in this way they are induced to "speak great swelling words of vanity," but while they promise you liberty, they are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." Such professors as we have elucidated above, we fear, are following the way of Balaam, the son of Bosor, who loved the wages of sin; but was rebuked for his iniquity; the dumb ass speaking with man's voice, forbade the madness of the prophet."

GEO. W. BURKHART.

Selected by HANNAH KNAUFF.

Why is it?

How comes it to pass, then, that the preachers of religion will so stoutly maintain that sinners must be justified or pardoned, converted and made christians, before baptism?! Was it thus in the beginning? No; never once. What, then, is the matter? Men, it seems, have become wise above, or rather below, what is written. Anciently, men were "baptized for the remission of sins,—" now, they are baptized because their sins are remitted! *Then*, they were baptized to be converted; now, because they are converted! Then, they were baptized that they might receive the gift of the spirit; now, because they already have it! Then, that they might become saints; now, because they are saints!

A Rage for Fiction.

"I want that paper that has long stories in it," said a young lady; and she added, "I don't want a paper for anything else."

Poor girl! much to be pitied—and a pitiful appearance she will make through life at the present rate.—She wants nothing serious—no acquaintance with the history of her times, nothing intellectual, nothing but newspapers and novels! Empty heads they must be that can find room every week for some ten columns of a sham story. Yet these are the heads for which the weekly press toils and groans, throwing off by the ten thousands its sheets of shallow, insipid and disgusting fiction; and for this an amount of money is paid which a sound literature utterly fails to command. Yes, Christian fathers and mothers buy this vile trash for their sons and daughters, and so minister to their ignorance and destitution of all taste and fitness for life's duty. Doubtless the periodical press does more than any other one instrumentality to decide opinions, habits or thought, and general character of the age. A family will very soon begin to show a sympathy with the weekly paper, and parents and child will soon begin assimilating to it in sentiments and feeling: and as the families are, so is the community at large. Blind and stupid, therefore, yea, worse, are those parents who tolerate in their house a class of papers which are good for nothing, then bad—made up of the writings of silly, ignorant scribblers, who would be "at the foot" in the town school of good morals.

MISCELLANEOUS

The Liberty of the Press

WHERE the press is free and discussion unrestrained, the mind, by the collision of intercourse, gets rid of its own asperities, a sort of insensible perspiration takes place in the body politick, by which these acrimonies, which would otherwise fester and inflame, are quietly dissolved and dissipated. But now, if any aggregate assembly shall meet, they are censured; if a printer publishes their resolutions he is punished.

If the people say, let us not create tumult, but meet in delegation, they cannot do it; if they are anxious to promote parliamentary reform in that way, they cannot do it; the law of the last session has, for the first time, declared such meetings to be a crime. What then remains? The liberty of the press ONLY; that sacred palladium, which no influence, no power, no minister, no government, which nothing but the depravity, or folly, or corruption of a jury, can ever destroy.

And what calamities are the people saved from by having public communication left open to them? I will tell you, gentlemen, what they are saved from, and what the government is saved from; I will tell you also to what both are exposed by shutting up that communication.

In one case sedition speaks aloud, and walks abroad; the demagogue goes forth; the public eye is upon him; he frets his busy hour upon the stage; but soon, either weariness, or bribe, or punishment, or disappointment, bears him down, or drives him off, and he appears no more. In the other case, how does the work of sedition go forward?

Night after night the muffled rebel steals forth in the dark, and casts another and another brand upon the pile, to which, when the hour of fatal maturity shall arrive, he will apply the flame. If you doubt of the horrid consequences of suppressing the effusion of individual discontent, look to those enslaved countries where the protection of despotism is supposed to be secured by restraints. Even the person of the despot there is never in safety. Neither the fears of the despot, nor the machinations of the slave, have any slumber, the one anticipating the moment of peril, the other watching the opportunity of aggression. The fatal crisis is equally a surprise upon both; the decisive instant is precipitated without warning, by folly on the one side, or by phrensy on the other, and there is no notice of the treason till the traitor acts.

But, gentlemen, if you wish for a nearer and more interesting example you have it in the history of your own revolution; you have it in that memorable period, when the monarch found a servile acquiescence in the ministers of his folly; when the liberty of the press was trodden under foot; when venal sheriffs returned packed juries to carry into effect those fatal conspiracies of the few against the many; when the devoted benches of public justice were filled by some of those foundlings of fortune, who, overwhelmed in the torrent of corruption at an early period, lay at the bottom like drowned bodies, while soundness of sanity remained in them; but at length becoming buoyant by putrefaction, they rose as they rotted, are floated to the surface of the polluted streams, where they were drifted along, the objects of terror, and contagion, and abomination.

In that awful moment of a nation's travail; of the last gasp of tyranny, and the first breath of freedom, how pregnant is the example! The press extinguished, the people enslaved, and the prince undone. As the advocate of society, therefore, of peace, of domestick liberty, and the lasting union of the two countries, I conjure you to guard the liberty of the press, that great sentinel of state that grand detecter of public imposture; guard it, because, when it sinks, there with it, in one common grave, the liberty of the subject, and the security of the crown.—CORRAN.

Willing and Faithful.

A few years ago, a large drug firm in this city advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithful parents, by whom he had been abandoned.—Looking at this little waif, the merchant in the store promptly said: "Can't take him; places all full; besides, he is to small." "I know he is small," said the woman, "but he is willing and faithful." There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy,—he wasn't bigger than a pint of cider." But after consultation the boy was set to work. A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and discovered his youthful *protege* busy scissoring labels. "What are you doing?" said he; "I did not tell you to work at nights." "I know you did not tell me so; but I thought I might as well be doing something." In the morning the cashier got orders to "double the boy's wages, for he is willing." Only a few weeks elapsed before a show of wild beasts passed through the streets and very naturally all hands in the store rushed to see the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle, was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked by the merchant why he staid behind to watch when all others quit their work, the reply was, "You told me never to leave the store when others were absent, and I thought I'd stay." Orders were immediately given once more, "Double that boy's wages; he is willing and faithful." To-day that boy is getting a salary of $2,500, and next January will become a member of the firm.

Selected by NANCY J SHERFY.

The Bruised Heart.

How softly on the bruised heart
A word of kindness falls,
And to the dry and parched soul
The moistening tear-drop calls;
Oh, if they knew, who walk the earth
'Mid sorrow, grief and pain,
The power a word of kindness hath,
'Twere paradise again.

The weakest and the poorest may
This simple pittance give,
And bid delight to withered hearts
Return again to live;
Oh, what is life if love be lost?
If man's unkind to man—
Oh, what the heaven that waits beyond
This brief and mortal span?

As stars upon the tranquil sea
In mimic glory shine,
So words of kindness in the heart
Reflect the source divine;
O, then be kind who e'er thou art,
That breathest mortal breath,
And it shall brighten all thy life,
And sweeten even death.

Washington, Tenn.

The Value of the Sabbath.

Not many years ago, a goverment contractor went far to the West with his men and teams to make a 'urnpike road. At first he paid no regardto the Sabbath, but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the law of God, were against him. His laborers became sickly; his teams grew poor and feeble; and he was fully convinced that there was more lost than gained by Sunday labor.

When gold was first discovered in California, the miners worked for a time without any weekly cessation but they found that they were digging graves as well as gold; and having lost their reckoning of the Sabbath, they actually made a day of rest for themselves.

When the engines of an extensive steam-packet company in the south of England were getting constantly deranged, the mischief was soon repaired by giving the men what the Master of their Creator had given them long before—the rest of each seventh day.

A distinguished merchant in America said, "I should have been ruined by mere sloth long ago had it not been for the Sabbath." This was said in the hearing of others; and one of them told of a merchant who used to say that he found Sunday the best day for planning voyages, but who was then in a lunatic asylum.

"Hail Sabbath! thee I hail, the poor man's day;
On other days the man of toil is doom'd
To eat his joyless bread, lonely; the ground
Both seat and board, screened from the winter's cold
And summer heat by neighboring tree or hedge:
But on this day, embosom'd in his home,
He shares the frugal meal with those he loves;
With those he loves he shares the heart-felt joy
Of giving thanks to God."

"Went Aside into a Desert Place."

We are told that when the apostles returned from their first ministerial work, our Lord "took them and went aside privately into a desert place." We cannot doubt that this was done with a deep meaning. It was meant to teach the great lesson, that those who do public work for the souls of others, must be careful to make time for being alone with God.

The lesson is one which many Christians would do well to remember. Occasional retirement, self-inquiry, meditation, and secret communion with God, are absolutely essential to spiritual health. The man who neglects them, is in great danger of a fall. To be always preaching, teaching, speaking, and working public works, is unquestionably a sign of zeal. But it is not always a sign of zeal according to knowledge. It often leads to untoward consequences. We must make time occasionally for sitting down and calmly looking within, and examining how matters stand between our own selves and Christ. The omission of the practice is the true account of many a backsliding which shocks the Church, and gives occasion to the world to blaspheme. Many could say with the words of Canticles, "They make me keeper of the vineyards, but my own vineyard have I not kept."

Small causes can bring about great effects. A cocoanut, tossed by the waves on a rock amidst the ocean, has been known to strike root and become the centre of a luxuriant island.

Strong as our passions are, they may be starved into submission without being killed.

YOUTH'S DEPARTMENT.

For the Companion.

To the Young

"Young men likewise exhort to be sober minded." Titus 2: 6.

Dear young brethren and sisters in Christ: If you think it possible to learn from one below yourselves please ponder well the following, on a subject of serious importance. A desire to do good, together with the necessity of the case is my only apology. Whether you will consider it a sufficient apology for my bold attempt I know not. We are sometimes obliged to encounter the hazard of offending those whom, of all others, we desire to please. But I plead the endearing ties of a fellow-pilgrim to the same happy world, and therefore beg you to regard me as a brother. We are sociable creatures, none of us lives to himself alone. This causes us to seek company, and our waste of precious time while in company, forms our theme. I do not allude so much to unsought company—company that we fall into in our daily routine of duty, as to our own select company in our unoccupied hours.

In the first place we should be careful with whom we associate, for our standard of piety will be in proportion to the way our minds are directed through our social intercourse. If we mingle with the profane, and allow ourselves to drift along with their vulgar ways, we soon imbibe them, for if we seek such society we cannot avoid its stains. If our desire is to be with the rich whose minds are set upon the good of this world, we soon find ourselves aspiring after the "filthy lucre."

But the society that is the most inviting to the young, and no less soul-destroying in its effects, is the fashionable. Against its ravages I wish to guard you. Fashion has done what she could to get the young into her embrace. She first decorates the body, enough to make angels blush. This is her pre-requisite to membership. She has written rules of ettiquette for the government of her subjects.—She makes it unbecoming to be quiet in company while the christians rule of faith and practice enjoins this as a study. 1st. Thess. 4: 11. She makes it becoming to gossip on passing events, and indulge in slanderous reports, at the expense of the poor, the needy, and the destitute.—

Only think what a tyrannical mistress she is. "She pinches our feet with tight shoes, or chokes us with tight neckkerchiefs, or squeezes the breath out of our body by tight lacing. She makes people sit up by night when they ought to be in bed; and keeps them in bed in the morning when they ought to be up and doing. She makes it vulgar to walk on one's self, and genteel to lie idle and useless — She makes people visit when they had rather stay at home, eat when they are not hungry, and drink when they are not thirsty. She invades our pleasures, and interrupts our business. She compels people to dress gayly, whether upon their own property or that of others, whether agreeable to the word of God or the dictates of pride. She ruins health, and produces sickness, destroys life and occasions premature death. She makes fools out of parents, invalids of children, and servants of all. She is a tormenter of conscience, a despoiler of morality, and an enemy of religion, and no one can be her companion and enjoy either. She is a demon of the highest grade, full of intrigue and cunning, and yet husbands, wives, fathers, mothers, sons, daughters, and servants, black or white, have voluntarily become her obedient subjects and slaves, and vie with one another to see who shall be the most obsequious."

Now dear brother and sister, you will certainly not think hard of me in suggesting the propriety of us being careful ere we get into this whirlpool of destruction. Then avoid fashion. If you do in the clothing you will not desire the company. If you do not believe me, try it. Perhaps you still think that religion does not consist in clothing? But should we not make our clothing consistent with religion? If we claim humility let us have our index correct, that our readers may not be deceived.

Again: though we may not desire their company, they may desire ours. Then of course we should associate with them, but not without a system that will be some safe-guard against their corrupting ways. I can think of nothing better at the present to keep our time from being wasted, and at the same time profitably spent, than the following from the pious Watts, which I take the liberty of inserting here.

"To make conversation more valuable and useful, whether it be in a designed or accidental visit, among persons of the same or of different sexes, after the necessary salutations are finished, and the stream of common talk begins to hesitate, or runs flat and low, let some one person take a book, which may be agreeable to the whole company, and by common consent, let him read in it ten lines, or a paragraph or two or a few pages, till some word or sentence gives an occasion for any of the company to offer a thought or two, relating to that subject. Interruption of the reader should be no blame; for conversation is the business; whether it be to confirm what the author says, or to improve it; to enlarge upon or to correct it; to object against it, or to ask any question that is a-kin to it; and let every one that pleases add his opinion and promote the conversation. When the discourse sinks again, or diverts to trifles, let him that reads persue the page, and read on farther paragraphs or pages, till some occasion is given by a word or sentence, for a new discourse to be started, and that with the utmost care and freedom. Such a method as this would prevent the hours of a visit from running all to waste; and by this means, even among scholars, they will seldom find occasion for that too just and bitter reflection, "I have lost my time in the company of the learned."

By such practice as this, young ladies may very honorably and agreeably improve their hours. While one applies herself to reading, the others may employ their attention among the various artifices of the needle.— But let all of them make their occasional remarks or inquiries. This will guard a great deal of that precious time from modish, trifling, impertinence or scandal, which might otherwise afford matter for painful repentance. Observe this rule in general; whatsoever it be in your power to [illegible] be directed to some profitable point of knowledge or practice so far as may be done with decency; and let not the discourse [illegible] subjects [illegible] [illegible] [illegible]

tion of all the ways of God, and his justice "fill the universe with approving wonder." You shall there be tried for your conduct here, your time, and your talents improved or unimproved. Just as you wish to appear there, make yourself now.

JAMES A. SELL.

Mc Alveys Fort, Pa.

Hope for the Vilest.

Never call a man a lost man until he is buried in a hopeless grave.—No man is lost upon whom any influence can be exerted; no man is lost to whom the offers of the gospel may be brought. It is but a few weeks since I sat by the side of one of the purest and loveliest of females, who was once degraded, but who is now at the head of a family, highly respected and beloved. We are never to be discouraged. There is no man or woman so vile, but God may bring them, washed and saved, to his kingdom.

Swearing for Nothing.

Mr. Romaine, hearing a man call on God to curse him, offered him half a crown if he would repeat the oath. The man started—"What, sir, do you think I would curse my soul for half a crown?" Mr. Romaine answered, "As you did it just now for nothing, I could suppose you would refuse it for a reward." The poor fellow was struck with the reproof, and said, "May God bless you and reward you, sir, whoever you are; I believe you have saved my soul; I hope I shall never swear again."

God has entrusted man with the raw material. He creates the whole, and gives it to man to finish. Man originates nothing, but continues and devolopes all things. Speech is furnished him; and he invents writing. The ocean, fresh from God's hands, puts continents asunder; man makes it only the broadest of highways.—The earth is delivered to him rough, and often sterile. He smooths and renders it productive. He grafts the wild stock. And in the plan of salvation, the sufferings of believers finish and perfect the passion of our Lord.

Christian Family Companion

Tyrone City, Pa., Nov. 30, 1869.

Brother Moomaw's Defense.

We have a reply from brother B. F. Moomaw, covering about twenty pages of note paper, intended for publication, which, on account of its personalities, and sarcastic language, we must withhold for the present. If, however, brother Moomaw insists upon its publication, and a committee of brethren appointed by next Annual Meeting will approve of its publication it shall be forthcoming immediately. We regret that he did not write dispassionately, as we would have preferred to give him a hearing, in accordance with our views of the "freedom of the Press."

Answers to Correspondents.

H. Johnson, Goshen, Ind. Your own congregation is in every way capable of deciding upon your case. If they decide to make application outside their own limits, our columns are open to them. This is the only right way of reaching the case.

S. R. Zug. I am not getting the pnblishing of the New German Hymn Book. Can therefore give you no information about them, but suppose they may be ready in a year or so.

J. H. Worst. Try again, and put a little more scripture into it.

Benjamin Skeels. If a member sins against a member only, and makes confession and asks pardon and receives it, the matter must go no farther. But using unbecoming language in a passion is a public offense, and public confession, or reconciliation, ought to be made, Outside evidence is not generally admitted among the Brethren, nevertheless if you are guilty you ought to confess just as readily if a non-professor accuses you, as if one of your brethren would do it. No expense; all such information freely given for what it is worth.

Catharine Baker, Nevada, Ohio. The money came to hand.

Wells' Phrenological Journal for December, contains interesting Sketches and delineations, with Portraits of Leibig, the eminent Chemist; Hugh Allan, the Canadian merchant; the Earl of Derby; Charles II. of England; besides illustrated Articles on the Temperaments; Education; Living Ghosts; Salem Witchcraft; Jephthah's Daughter; Valedictory; Our experiences; The Holidays and What they Suggest; Serious Fun; The Harbor of Shanghai and its Shipping; Ramie, the new Staple; Music, etc.

Price 30 cents; by the year $3.00. The 50th volume, in a new form, begins with the January number. Subscribe now. Address S R. Wells, 389 Broadway, New York.

The Companion and the Phrenological Journal will be sent for $3.50.

CORRESPONDENCE.

Madison, Ga.
Nov. 21, 1869.

Brother Holsinger: Although I have been silent for some time, and am deprived of the society of Brethren and friends, I have the same desire to be remembered at a throne of mercy, by all whose hearts reach out to the good Lord, asking his blessing upon weak and imperfect ones Through the *Companion*, which comes to me regularly every week, and through the *Visitor*, (which occasionally reaches me) I am kept pretty well informed as to the doings of Brethren and churches, and it is really refreshing to one circumstanced as I am to read communications from active, working Christians, who are laboring for the salvation of souls, in all parts of the country. A personal acquaintance with the writer seems to add very much to the pleasure derived from communications. It is impossible to correspond with all the beloved ones with whom we have at some period held pleasant social intercourse. But to me, and perhaps many others in like circumstances, a letter in the *Companion* or *Visitor*, over the signature of a well known fellow laborer, seems almost as refreshing as a letter written and directed to ourselves. Brethren and Sisters; Please remember the hungry ones, scattered away from the body of the flock; but

who need just such crumbs as you can scatter to them through the medium of the press. Try and crowd on the editors a little; fill up their manuscript boxes, and stop them from pleading for more communications.

Perhaps some one may reply, that we should not have strayed away down among the dark skinned people. It would have been far more pleasant to remain at home, among friends; but the command seemed to be binding, and believing the souls of all his creatures to be precious in the sight of the Lord, I felt willing to do the little I could. This is my only apology for coming where I hoped to be of more service, than I could, among beloved brethren and friends. For more than two years I had not seen, or heard the voice of a brother. But brother Wrightsman sought us out and paid us a short visit, that to us was a very pleasant one. It was a real soul-reviving feast; an occasion long to be remembered. A foretaste of that sweet communion that is in store for the faithful.

We are still having school at our home, where the Freedman's children are being taught by my companion. We attend Sabbath Schools, and I preach when opportunity is afforded.

E. HEYSER.

Brother Holsinger: Is there any Sabbath School books or papers published by the Brethren? If not what kind are generally used among you We have a very interesting school started and we want to get the best, and most suitable books we can. An answer at the earliest time convenient respectfully solicited.

JOHN P. WOLFE.

Stockton, California.

We have several times replied to inquiries like the above, through our columns, and have answered them privately. We can only say: The Brethren have no selection of books for Sunday School use. We moved that a committee be appointed to compile suitable books for their use, but were defeated.

With a view of supplying the want of our brethren, we have resolved to publish a juvenile paper, which, if successful, will be followed by such other publications as will appear to be most needed, and we solicit the advice and co-operation of the friends of Sunday schools in this important step. Let us put forth a united effort to make the *Pious Youth* in every way subservient to the instruction and edification of our children, and the youth of our land, and it will alone go a great way toward supplying the want. Encourage your sons and daughters to contribute to its columns. Now is a good time to begin, when the evenings are long and growing longer. When the evening work is done set out the table, gather your children around it, and lay out the Bible. Read some portion of God's word and suggest an essay, an enigma, a puzzle, an explanation, or a question. Then let the best critic revise the work, the best penman transcribe it, and all unite in sending it to us, and we think it will not fail to contain something that will interest our readers. Let fathers and mothers unite in preparing something that will be adapted to reach special cases.

We suggest also the preparation of live articles, to be afterwards published in book form. Among the first we need

EASY LESSONS IN READING,

teaching the

FIRST PRINCIPLES

of the

DOCTRINE OF CHRIST.

We can not offer prizes for such essays. Our circumstances will not allow it. But we will here say, that for really meritorious articles that may be published in books, we will at least bear the expense of transportation, if desired.

To Sunday schools where a number of copies are taken, and all sent to one address we make special rates, of the *Pious Youth*, which will be furnished upon application.

Proposed Visits.

I would say to the brethren living in the districts below mentioned, that I will, no preventing providence, be with them according to arrangement, and they may have one or two appointments a day, as they see fit.

Will stop of at Conemaugh, Pa. the 21st of December, and be with the brethren in the surrounding church district over the following Sunday. Frankstown branch the 27th and 28th. Warriors Mark, 29th and 30th. James Creek, January 1st and over Sunday. McVeytown, January 3rd and 4th.

Arrive at Westminster the 6th of January, and be in brother P. Boyles' district the 7th 8th and 9th. Brother Isaac Pfoutz's, 10th and 11th; in Brother D. P. Saylers 12th and 13th; in brother Jacob Trostle's 14th and 15th, and leave for Virginia the 16th.

For the satisfaction of those brethren not personally acquainted with me permit me to say that I am not one of those that have, or ever had the mind tinctured with the teachings of one Thurman or any other "wind of doctrine," calculated to disturb the harmony of the church but hope to contend for the faith of the gospel in such a way as to rather promote love and union than otherwise. This statement is thought necessary, owing to the fact that certain ones nearly in name as my own, have departed from the body and are not held in fellowship with the church.

J. S. FLORY.

OF WEST VA.

Brother Henry: Permit me to say, through the *Compauion*, that brethren Leedy and Sharp, in their articles in reference to the report of Annual Meeting, have given my thoughts and feeling in much better terms than I could have done. I can bear a strong testimony to what they have said: and feel glad that there are some brethren who are fearless in exposing measures which are so inconsistent. And when I think over the matter, I yet, feel sorry that so many eager hearts were so sadly disappointed. How anxiously we waited to see that report. We knew that there were, not only brethren there, but others heard the deliberations: and why were we held in less esteem? or why were we not privileged to know, as well as they who were present? I have reason to believe that the step taken in regard to the matter will not soon be taken again; unless there are better reasons for it then those already given, Yours in love, and christian fellowship.

J. H. WARSTLER.

New Paris, Ind.

A Letter to our Bereaved Brother David Garber.

Dear Brother: Death like a tyrant has visited your once happy family and has taken from your midst the dearest earthly friend that of a loving companion and mother. Her seat is now vacant and her voice is hushed. You hear her cheerful songs which she used to sing no more. Her coming in and her going out is stopped. There is a great calm around her dying chamber. Oh, the sad change that has taken place. The family chain is now broken and one link is laid deep in the tomb. There all alone is your dear one, sleeping beneath the clods of the valley. But, dear brother, while her body is crumbling back to its mother dust, the uncaged spirit is flying through the happy climes of immortal glory. You know while this earth was her home sickness and sorrow was her lot; but now she is free from all pain, and troubles and trials, and we have great reason to believe that she is gone to rest. For it was her daily concern about her Master's business. Many were the kind words of encouragement which fell from those lips now closed in death. Many were the good deeds done by those hands that are now resting across her lifeless body. She was a shining light in the church, and in the family circle; but alas, death has taken her away from her poor little children (seven in number). She said to me one day shortly before her departure: "Dear sister, I would be willing to change time for eternity, if it were not for my poor, little, motherless children. Father be merciful unto them." Yes, her love and affection entwined those dear children. She was loth to part from them; but she resigned herself to the will of the Lord. We do feel assured that all things work together for good to those that put their trust in the Lord. Dear brother, it is true you are left alone for a little season, but light on, and you will win the happy shore where parting will be known no more. Oh, the happy meeting you will experience then, no tongue can tell. And dear brethren and sisters let us not forget to send our prayers to God in behalf of this and all other bereaved families. The word of God tells us that the prayers of the righteous man availeth much, and that the eyes of the Lord are over the righteous, and his ears are open unto their prayers. The time is fast approaching when we must also bid adieu to all around us, and cross the cold stream of death, and try the realities of a world unknown to us now. Then let us trim our lamps & fill them with that precious oil, so that when our Master comes we may be ready to enter in through the gates into the city, where we can meet our dear friends who are not dead but gone before. This is the prayer of your weak and unworthy sister in Christ.

REBECCA J. MOATS.

Brother Henry: I have been a reader of the *Companion* almost from its commencement, and can truly say that I have received many good and valuable instructions therefrom, and do sincerely hope that our brethren will continue to contribute to its columns, and write such articles, as will be to the edification and eternal happiness of our souls.

I left my home (Cedar Rapids Iowa,) Oct. 5th, for Altoona, Penn, arriving there, Thursday morning the 7th, making the trip in 31 hours. From Altoona I took the Branch road to Hollidaysburg, where I met quite a number of my relatives, whom I had not seen for over 15 years. What great changes time will make. Fifteen years ago, I was but a boy. Many of my fellow associates have gone the way of the earth, to try the realities of an invisible world to us.

Life is uncertain, and death is certain. To-day we live— to-morrow we may die. Then how necessary it is that we should make our "calling and election sure, and walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." When I take a retrospective view of my past life, I can recall to memory many times wherein I have come short in doing the will of my Heavenly father, especially since my initiation into the church. Those of us, who are yet young in the cause of Christ, have many trials and temptations to endure while sojourning here in this sinful world. But we have a promise, that if we hold out faithful unto the end, we shall receive a crown of glory that fadeth not away. Oh! what a glorious thought, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." Then let us love God and keep his commandments, "that we may have right to the tree of life, and may enter in through the gates into the city."

Your brother in Christ.

H. A. SNYDER.

Hollidaysburg, Pa.

Proposed Visit.

Brother Henry: In planning to get an arrangement to visit the brethren or churches through the Cove, it suddenly occurred to my mind, to extend the visit and come by way of Tyrone, and stop off a little with brother Henry. The proposed arrangement runs thus: Leave home Monday December 6th and reach James Creek. Tuesday morning, cross the mountain to brother George Smith's, and be at the disposal, as well as charity, of the brethren, until Monday morning 13th. Desiring in the above time to have reached as far as Yellow Creek.

From thence to Duncanville, and remain with that branch until Wednesday morning 15th. Take train for Altoona and would wish to spend a few hours in Altoona, if trains will admit to reach your place in time for such disposition as you may deem good to make of us until Friday morning, 17th, and perhaps Saturday; desiring at least to get home Saturday evening. Brother Abra'm Myers will be my traveling companion. This will we try to do the Lord willing.

PETER S. MYERS.

McVeytown, Pa.

That Reporter.

Brother Holsinger: I have recently noticed with sorrow that there seems to be an unkind feeling between at least some of the members of the Standing Committee of the last Annual Meeting and yourself, in regard to you having a reporter at the Meeting for the purpose of having the proceedings of said Meeting published in the *Companion*

Now my object is not to take sides in this matter, nor to promote strife, but simply to give my own views about the matter, inasmuch as it is claimed by you and your correspondents that the actions of the Standing Committee did not meet with general favor amongst the Brotherhood; and by those who defend its action it is claimed that it did. As regards myself I confess that I looked forward with some degree of anxiety to the

time when I might have the privilege of reading all that was worth reading of the proceedings and deliberations of the Annual Meeting. Indeed, I had flattered myself that this would be almost as good as to be present at the Meeting. But when I saw in the *Companion* instead of the looked-for Report the announcement that the Standing Committee had forbidden its publication, although I felt somewhat disappointed I did not for a moment entertain any unkind feelings towards the Standing Committee, feeling well satisfied that it was composed, to a great extent, at least, of brethren of great probity, who had no other object in view than the promotion of the Church of Christ: and when I reflect upon the importance of the business that went before that Committee I felt thankful to God, and I believe that every member of the Church should, that they succeeded as well as they did. Indeed it seems pretty clear to my mind that God did not pass by unheeded the many fervent petitions that went up to him from the Brotherhood in their behalf during their deliberations. And I had no doubt but there were reasons more potent than any they gave, and which they do perhaps not feel themselves at liberty to give, for refusing to let you publish the Report. Indeed, if they have no better than the one offered by brother D. P. Sayler, "that if the Report is to be published certain brethren said they would not say anything." I think they might as well not have offered any. Do those brethren that cannot stand and speak when there is a human reporter present to report their speeches for the press to be seen by human eyes, not remember that the recording angel stands ready to report their speeches to be perused by the eyes of an all-seeing God? Do they fear man more than God?

My humble opinion is that all crimination and recrimination had better stop as regards the action of the last Standing Committee, relative to said report, as the past cannot now be remedied; but we may have learned something therefrom, as I do not understand that the action of the Standing Committee was considered, even by themselves as binding for all coming time, but only for the then present meeting. And it is to be hoped that the District Meetings in general will have action on the matter, and send Delegates to the next Annual Meeting instructed as to what they think best.

As I do not often write for the press and yet have my pen in hand, I will out of a spirit of love say a few words upon another matter. I have, within the past few years, frequently been grieved by the action of brethren both in speaking and writing, in making a distinction between "old brethren" and "young brethren." And it seems to me it is an evil that I can see almost daily increasing. John did not say, "For we know that we have passed from death unto life because we love the old brethren" or the young brethren, but simply "the brethren." Then let us deal with men according to their deeds, and not according to their age. The Savior says: "For one is your Master, even Christ, and all ye are brethren" making no distinction between old and young. Why then should we?

DAVID BOWMAN.

Hagerstown, Ind.

REMARKS.

Thank you, brother Bowman, for your kindly suggestions. We need somebody to come along and calm down the ruffled waters. If we love one brother more than another it is the *peacemaker*.

We agree with brother B. that farther crimination would be fruitless, and we shall say no more unless there be farther aggression. We do not approve of such severe discipline for a simple fault, but when a brother or brethren justify themselves in an unrighteous act, we believe an effort ought to be made toward bringing them to a sense of their true state.

The only exception we take to brother Bowman's remarks, is, that he suggests that the Commitee may have had more potent objections than those offered. We think that is most too charitable. "Mercy without judgment is criminal." "Every man sets forth the good wine first." Not likely the good arguments would be kept back, especially in such a time of scarcity.

Brother Henry: Observing in your editorials, frequent intimations of a want of matter, for the *Companion*, I feel prompted by said appeals to contribute something for its columns, answering in purpose to the end of its object, namely: the advancement of the Christian cause, the noblest of causes.

For meditation under present circumstances, my mind is directed to an editorial correspondence in No. 44, current volume: a sketch of incidents of travel, &c, on a trip to the city of "Brotherly Love." It appears to me that in the graphic manner in which you penned incidents of travel, enables me, at least in part, to realize your peculiar feelings under the circumstances. The thought, "should an accident occur," of being "momentarily hurled into the spirit world, into the presence of the Judge of all the earth," are thoughts well calculated to arouse feelings of a grave and serious nature, and bring to mind many remembrances; and that all may end well, we view the building and set the house in order. Resolved "whether we live or die, we are the Lord's," which certainly is good: an acknowledgement of God's jurisprudence in right of rule and authority, concerning us—an immutable law of right. So far, well.

In the next place, as a second feature of note in said correspondence is, the concern and regard for wife and children, which certainly embraces one of the beautiful characters of the "Faith" referred to in the close of the subject; being synonymous to, "the just shall live by faith." "Keeping the faith," is that which seems to place the soul beyond the confines of condemnation. "There is no condemnation to them who walk not after the flesh, but after the spirit" "To be spiritually-minded is life and peace," which simply means, spiritually disposed; walking according to, or in the character of, the Spirit, which is the word of God, which is the power of God to them who believe. You, Henry, under the peculiar circumstances in making the proper provisions for your family, presented the matter to the Lord, who certainly will by the influence of the Holy Spirit dispose the mind, and qualify for a faithful performance, by the ritual of the perfect law of liberty. But how you came to find something to meet your case in the person of "the ticket agent," and the character and policies of a life insurance "ordinance," I cannot conceive.

Having before the mind's eye, some of the Holy of old, the Apostles, and

our exemplar, "Jesus of Nazareth," remembering the privations, the dangers, the perils, &c., that they encountered, and passed through, it was none other than the hand of Israel's God that brought them through, and delivered them. And we know the strong arm of the Lord can deliver us; and his faithful care preserve us in the perils incident to this life. He is our shield and strength. The life policies issued from the tribunal of the Eternal are perfectly provisioned policies to his faithful subjects. Enjoying the rights and benefits of such insurance, or assurance, why we should descend to something in which dollars and cents is the highest attainable feature of its character, you may be able to tell. Yours.

D. F. Good.

Waynesboro, Pa.

Remarks.

We do not know that brother Good needs any farther argument. Let him simply imagine himself in our stead, and it will be all we ask. We agree that for him to have done what we did might have been sinful to him, or to us, if in his circumstances financially. Whether brother Good lives or dies his family is caredfor temporally. If we live, by the blessing of God, we hope to be able to provide for ours; but should we be called away suddenly and soon, they would be more dependent than we feel justified to leave them without making use of every lawful means to prevent it. If the effort alluded to was wrong, we shall use it no more, hoping for pardon for past offenses. We are ready for instruction, and open to conviction.

From brother Flory.

Jackson Co. Kansas. }
Nov. 17th, 1869. }

Brother Holsinger : I last wrote you from Center view, Mo., on the 11th inst I went to the neighborhood of Knobnoster, Johnson Co. Had one meeting with the brethren and visited a cousin, and was brought by Brother Wampler to Warrensburg. Remained at that point near a day and had the opportunity of attending the lengthy debate going on there from day to day, between a so called "champion" of the Methodist Church, and a prominent minister of the Campbellites, from Chicago. Subject: mode of baptism, infant baptism, and several other articles. Attendance was large. Whether there will be any good result is a question of doubt.

Returned to Center View and had meeting the 13th. Filled two appointments the 14th, the latter was an appointment to preach the funneral of "little Emma," daughter of Brother Andrew and Sister Magdalene Hutchison. The occassion was very impressive, and it is to be hoped the truth is gaining ground in that part of God's heritage. We left that point the morning of the 15th, with our heart full of thankfulness toward the kind and loving brethren, sisters, and friends that cared for us, and made our stay there pleasant. Arrived at this point, thirty miles west of Atchison city, on the Union Pacific R. R. Same day at 12 o'clock, and found our Brother-in-law, J. P. Crumpacker and family well and were gladly received by them. They are living here in a beautiful and promising section of Kansas, though a little remote from any brethren and sisters. I am truly thankful to God for his kindness toward me in bringing me on thus far safe and in good health. Adieu for the present. J. S. FLORY.

Brother Holsinger : I was just reading the *Companion*, and in reading brother J. H. Robert's letter in No. 44, he says, "give us more church news." So I thought before you can give church news some one has to write you church news, so I will try and give you some from our Upper Cumberland branch; but as the yearly Meeting has advised not to name the numbers I will just say that we have baptized a good many this year, and have held two love-feast meetings. At our first love-feast meeting, which we held on the 28th and 29th of May, we held an election for a speaker, and 2 deacons, and the choice fell on Jacob Hollinger for speaker, and Casper Hosfeldt and William A. Hutchinson for deacons. Our second love-feast meeting was held on the 17th and 18th of October. There were two received at that time by baptism, and the laboring brethren were D. P. Sayler, A. Brown, M. Miller, Jacob Price, Daniel Eckerman, Jacob Keifer, Jacob P. Lerew, Adam Plile, J. Gibe, and others. We had good preaching and good order considering the crowd present. A larger number communed than ever before at one time, at our meeting house. And since our lovefeast meetings we received one more, and have one more applicant for baptism.

I will also name how we hold our Lovefeasts. We hold them as near as we can to the direction of the gospel. We read the 11th chapter of first Corinthians. We read the whole chapter—not just a part. I think we ought not omit that part of the chapter that treats on uncovering and covering of the head. Paul was trying to get the church at Corinth in order. For that purpose he wrote his letters. They must have been out of order in the covering of their heads, or he would not have written to them about it. It also becomes us to keep our churches in order in that, as well as everything else. As far as I know our church is in order in the covering of the sisters' heads. Our sisters have their caps on when they go to meeting, and nearly all take their bonnets off while at meeting. Some of our young sisters wear their caps all the time. Oh, how careful should we all be to come up to the gospel rule. The nearer we live to the gospel the more we will prosper. I would say to the ministers' wives, that when they go to meeting they ought to wear their caps and thus encourage others to do so. As long as the ministers' wives will go uncovered we cannot expect the other sisters to do better. The ministers and their wives ought to be an example.

After the chapter is read, the brethren speak on examination, and in the evening when the supper is on the table. we read the 13th chapter of John. And when the reader comes to the words: "he rises from supper" some of the brethren rise from supper and take their coats off, and take towels and gird themselves, and pour water into a tub (or basin) and commence to wash feet. We do not bring the water in the vessels we wash in; but after we rise from supper and have ourselves girded, we then pour the water into that vessel. And after the feet are washed and all seated to the table, thanks are given for the meal. After the supper is eaten we do not rid off the tables until we are through with the communion exercises.

When I first commenced I had no mind to write so much Fare you well. Your brother in the Lord.

John Brindle.

Greason, Pa.

A Horrible Murder.

We here give to the readers of the *Companion* an item of news which to us is shocking beyond description; but may afford us evidence of the moral depravity, of at least a part of our race, and may also serve as a stimulus for us to make greater efforts for a reformation.

On Wednesday night of last week, the house of John Beightel, residing near New Pleasant Grove, Huntingdon County, Pa., was entered while the family were at supper, by two ruffians, who brutally and horribly murdered the old man, Mr. Beightel, his wife, and a little boy by the name of Garner, who was living with them at the time. The old man was shot through the head, and it is supposed fell dead. The old lady was shot through the neck, when she ran for the door and was beaten down with a hatchet. The little boy was shot dead, after which the house was robbed, and the dead bodies were covered with bed clothes, and some straw carried into the house and set on fire, intending to have all consumed together, and thus avoid suspicion. But fortunately this plan was defeated, for just as the flames began to spread, it was discovered by Peter S. Beightel, who happened to be passing on his way home, and on going to the house found the door locked. Suspecting something wrong, he broke open the door, and on entering found the bodies as above named, and seeing matters in this horrible condition, he called to his assistance Mr. Benjamin Hoover, who was also passing not far off, and by their heroic and untiring efforts succeeded in extinguishing the flames, and the house with the bodies were saved, though both badly burned. On the second day following they were carried to their graves, followed by large concourse of people and sorrowing friends.

The murderers and robbers carried away with them, it is supposed, something like $2 000, mostly in gold and silver, a considerable amount of which was found with them when arrested. After having done this horrible deed, which they had in contemplation for some time, they fled to Huntingdon, where they remained until the arrival of the train going west in the after part of the night, which they took. The sad intelligence soon came to Huntingdon, and a dispatch was sent ahead of the train to Altoona, where, on the arrival of the train, they were arrested, and brought back and securely lodged in jail, when and where they made confession of the deed, and await their trial and the penalty of their crime.

GEO. BRUMBAUGH

McConnellstown, Pa.

Brother Holsinger: As I am waiting on the train, and have a few moments, I will drop a few words for the *Companion*. I am here on a mission of love. Had meeting yesterday and last night. At both meetings there was good attention. This is the first meeting of the Brethren ever held in this part of God's moral vineyard. There are three members living four miles east of Rantoul. Brother J. K. Culline is a visiting brother. They feel very lonesome. They give the Brethren a strong invitation to come and see them, and look at the country. They have a fine country. I think brethren who wish to live in Illinois could suit themselves here. I would say to any minister who would like to do something for the good cause, here is the place for him. Come my good fellow laborer, to battle. The good cause is lingering. Thousands of souls are perishing for the want of the Bread of Life

J. BARNHART.

Rantoul, Ills.

Queries.

Brother Henry: will you, or some other brother give an exposition of Luke 17th, and latter clause of the 37th verse: "Wheresoever the body is, thither will the eagles be gathered together." What body?

H. A. SNYDER.

Where is Paradise?

Will some brother please tell us where Paradise is? of which the Savior said to the thief: "To-day shalt thou be in Paradise with me." Luke 23: 43. I do not think that it was in heaven, or at least not in the presence of the Father, for Jesus told Mary, three days after, that he had not yet ascended to his Father. John 21: 17.

AMOS S. CHAMBERLIN.

Locktown, N. J.

The query referred to is a mystery. The body of the thief on the Cross, went to its mother dust, and the soul to the place where all souls go to awaiting the first or second resurrection.

GRAYBILL MYERS.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Berlin district, Somerset county, Pa., Sept. 22nd, sister POLLY, consort of brother William STULL; aged 54 years, 1 month, & 22 days. Disease cancer in the face, with which she suffered for upwards of one year. She bore her sufferings patiently. She was entirely resigned to God in all her sufferings. Had a great desire to be with the Redeemer. She left evidence before she departed that our loss is her great gain. Funeral services by Elder J. Blough and G. Shrock, from Rev. 14: 13.

JACOB MUSSER.

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For the Companion.

Human Life is Exposed to many Vicissitudes.

(*Continued from page* 721.)

"How can you be so calm and cheerful?" said one to an eminent Christian whose property was enveloped in fire; "is not your all at stake?"—"Nay," was the reply, "it is not so; my all is laid up where fire cannot reach, and where neither moth nor rust doth corrupt." The high priest held his peace when his sons were slain. The Shunamite said when her only son died, "it is well." The Hebrew Children, rather than worship an idol, walked in the fire. Daniel, rather than be prayerless, lay down in the den of lions. The apostles shed their blood, and laid down their lives rather than put their Lord to shame. And all the truly faithful can say, "though he should slay me, yet will I trust in him. The secret lies here: They have all drunk into his spirit, who, in the hour of unutterable agony, and with the curse due to sin upon him, lifted up his eyes to heaven and said, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done." Had this world continued the abode of innocence, there could have been no moral necessity for any process, by which its rational inhabitants might be induced to desire a change of habitation. But this is a sinful world; and it is no more than what might be expected of him who laid down his life for us, than that he should alienate our love from it, and inspire us with ardent longings after the better country.—To bring men to Heaven, Christ died; and there is nothing in the providence of the Father running counter to the designs of the Son in redemption.

What a mighty and imposing structure of truth may be reared on these two simple propositions, of our Lord: "the very hairs of our heads are all numbered;" even a sparrow "shall not fall on the ground without your Father!" Herein lie the weighty elements of the argument for a special as well as a general providence. These sayings of Christ are sufficient reasons for believing that God has a minute oversight, and control of everything that comes to pass. He reigns throughout all his kingdoms of nature, providence, and grace. As to his administration of the affairs of this world, we may be assured that he is everywhere, and in everything; in the rise and fall of the mightiest empires; in the creation of the atom, and in the commission of the archangel; in the calm and in the tempest; in the palaces, and in the cottage; in the career of temporal prosperity, and in the whirlwind of temporal disaster; in the songs of the happy, and in the tears of the sad; in the blessings of the righteous, and in the judgments of the wicked. He is therefore, in all the vicissitudes of human life, and he is in them for the very same reason that he is in everything else, and that is for the good of his creatures, and the glory of his name. He is not willing that any should perish, but all should come unto him and live. He therefore corrects man for his folly, and endeavors to make him wise. One of God's methods of accomplishing this is to show him the vanity of this world. He permits them to go the full round of its pleasures, and to take a drink out of all its cups, and then give him to experience their bitterness. His purpose is to induce man to taste and see that only God is good. O! how few are apt learners in this school of providence: they resist the efforts thus made to bring them to repentance, and holiness. It is all one to them whether they have plenty or poverty; whether bereaved, or full of children; whether whirling in the giddiness of greatness, or shivering in the damps of death; they repent not, they wax fat and kick, and forget God; and in the endurance of his chastisements, they curse God, and die. But it is not uniformly so. Scripture and our own observation furnish us with many illustrations of the benefit to be derived from the vicissitudes of life. Joseph, Moses, David, Manassah, and many others, were all improved by their various experiences. These fitted them for the duties, the trials, and the vexations of life. "It is good for me," says one of them, "that I was afflicted. Ere I was af

flicted I went astray. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Were it not for these trying ordeals, good men would be apt to forget their pilgrim character, and perhaps take themselves to the unreserved service of mammon. God knows best each man's temperament and infirmity. He knows when to turn the tide of fortune, and leave them, as it were, standing on some inhospitable shore. They may be better able to bear the full flow at some future time.—In the hour of panic and disaster, when the savings of industry and the treasures of generations are tumbling above our heads, Christian men who are losing their earthly all, may rest assured, that the moment for encountering such losses was, to their best interest, a moment of danger. Their whole future destiny, it may be, depended on the issues of that moment. Their incorruptible inheritance in heaven, was perhaps secured, when their corruptible treasure on earth took wings and fled away. It is good for us that God does not leave it to our choice, whether we will retain or lose our earthly treasures. He solves that problem for us, and will by and by convince us that the disappearance of the shadow was necessary to the security of the substance. Stripped naked of this earth, that flows with tears and sorrow, we are then enfeoffed into the land that flows with milk and honey; we are then indoctrinated into the truth about the real vanity of life, and are more assiduously than ever set on making clear and good our title to the skies. Hence God gets his use out of us as experienced teachers of others in the ways of wisdom. He gets the use of our example for those that are around, and to come after us, and his own cause on the earth is thereby maintained and promoted; which reminds us that God, in all the vicissitudes of life, seeks his own glory. How eminently does this appear in the chequered history of the patriarchs, and especially of Saul and David; that which looked to the eye of nature dark and unpromising, was surely and directly working out the glory of God. Saul rises and falls, that David might fall and rise. So it seemed to be. But was there nothing underneath all the turnings and windings of these two lives, of far higher import than their own terrestrial significance? There certainly was. God was preparing his chosen one—one of the most illustrious types of the Messiah—for lying broad, deep, and secure, the foundations of that kingdom, whose career of reverses or victories was sublimity figurative of the future history of that Church for which his incarnate Son was to shed his blood. He was thereby qualifying for his future high possition, one, from whose loins the Savior was to proceed.

And though each man's history may not be so clearly revealed to us in all its bearings upon the glory of Jehovah, we can have no doubt that, whether we eat or drink, or whatever we do, we do all to the glory of God. If we live, we live to the Lord; and if we die, we die to the Lord: living or dying, we are the Lord's. It may not be easy, perhaps not possible for us at present to trace all the connection that exists between all the vicissitudes in the history of life in this world, and the advancement of the spiritual kingdom of Christ; but that there is such a connection we must believe. Christ is exalted to the right hand of his father. He is indeed head over all things to the church. Everything is put into his hand, every person under his authority, and every devil beneath his feet; and he will come at the last day to be seen of all people, and to be glorified of them that believe. Then will be seen the most astonishing coincidences and alliances. Then we will see that our cup of tears was really filled with the water of life; that our downfalls were our true uprisings; that our losses were our gains; and that our earthly biography, when translated into the language of the heavenly Canaan, describes our course below to have been, without exception, that direct and safe road to the chief end of man.

(To be Continued.)

A. J. CORRELL.

Romeo, Tenn.

For the Companion

The Elder Son.

I see in last "*Companion*," on page 533, in answer to sister Etter's query, the brother applies the parable of the elder son to the Scribes and Pharisees. Now if we read the 23 chapter of the Gospel according to St. Matthew, we must come to the conclusion that the Savior had no allusion to the Scribes and Pharisees in that parable. According to my best judgment I think the Savior had reference to all the pure in heart, by the term elder Son, inasmuch as the

elder son loved, honored, and obeyed his father; for "lo these many years" the father loved the elder son, and could say to him, in truth, "all that I have is thine." And so it is with the pure in heart. They are the sons and daughters of God, and all that the father hath is for them to enjoy, both in time and eternity. I am glad to see and to know, that it is possible for the younger son, who had spent his substance in riotous living, to return to his father's house, where there is bread enough and to spare. All who are living without hope and without God in the world, are far away from their Father's house. And now let me say to all such, what thy hand findeth to do, do it with all thy might, for there is no device, nor wisdom, nor knowledge in the grave whither thou goest. Return to the Lord and he will have mercy, and to our God who will abundantly pardon; that it may go well with you in time, in death, in judgement, and in eternity.

GEORGE W. GIBBS.

Mt. Morris, Ill.

For the Companion.

Happiness.

"Yea, happy is the people whose God is the Lord." Psalms 144 : 15

We doubt not but that it is the desire of all whose eyes may meet this, to enjoy happiness, in time and also in eternity. And we remark in the onset, that it was the design of the great "Creator of all things," that his creatures should enjoy happiness And further, that, so long as "the workmanship of his hands," move and remain in the element or sphere in which God has placed them, they are happy. To illustrate. That part of God's creation, both in the animal and vegetable kingdom, that he has placed in the cold regions of the North, prosper, thrive, and are happy in the sphere in which they have been placed. But remove them to the hot clime of the extreme South, and they are no more prosperous and happy, from the fact, that they are no more in the element in which God has placed them.

Again, the "feathery tribe" which has been placed, by the great Creator, to navigate the air, while moving in that element they are happy. So of the "finny tribe" that have been placed in the water; in that element they are cheerful and happy. But remove the fish out of the water and place it in the air, and it is no more happy, but miserable, and soon must die. So of the bird; take it out of its element and place it in the water, and it, too, is miserable and soon must perish.

Man, when first brought to our notice is pronounced good, and "very good." He is placed by his Creator in the "Garden of Eden," to dress and keep it;" and is permitted to hold sweet communion with his God as he "walked through the Garden in the cool of the day." "Behold the happy pair." Truly here is happiness, for man is yet moving in the element or sphere in which God has placed him. But methinks we hear the voice of mourning and misery. Man has transgressed the Law of God, and now on account of his transgressions, he must be driven "out of the Garden," or element, in which God had placed him, "lest he put forth his hand, eat of the tree of life," and live forever in this deplorable state.

And here, kind reader, is the reason of all the misery, woe, and unhappiness, of our world. The fact that man is no more moving in the sphere in which God had placed him. But now we hear the voice of Mercy. "The seed of the woman" is promised, and in due time manifested. "The new and living way" has been opened up, and now the language of the sweet Psalmist of Israel may be applied: "Yea, happy is that people, whose God is the Lord." We would also infer from the language under consideration, that there is a probability of us having some other God besides the Lord. If so we have no promise of happiness. For instance, I conclude that whatever object that engages our attention most, that object, in one sense, is our God; if our affections are placed on the riches we possess, and our whole attention drawn in the direction of accumulating more, we may be said to be worshiping at that shrine.

Again, some may worship the god of Fashion, and many other things that we might name, in which the children of men indulge, and by and through which they are led away from the path of rectitude and peace, and neglect to make the "Lord their God." Some may say they enjoy happiness while in persuit of these things; but could we even admit this, their happiness is but momentary; it is not lasting nor Divine, but soon may turn to misery and woe.

But "that people, whose God is the Lord," have the promise "of the life that now is, and also that which is to come." We are happy to know that there are still some who have made the Lord their God; and worshiping and adoring him as such, are willing to follow him in all his appointed ways: they manifesting to the world that the Lord is their God. To such we would say, brother, sister, go on in the good work; "contend earnestly for the faith once delivered to the saints," "walk worthy of the high vocation wherewith we are called," and as we pass through this "wilderness of woe," we shall at times be made to "sit together in heavenly places, in Christ Jesus." And finally when we shall have done with time, and timely things, we shall enjoy Eternal Happiness. And to such as have not as yet made the Lord their God, I would say: Oh! do not delay; come to Jesus; come *now*. Thy life is uncertain. Death is sure. Out of Christ there is no promise of happiness.

Franklin, Iowa. L. M. KOB

Here is a funeral speech which a Paris paper assures us was actually pronounced at Montmartre, the other day, by a father, at the grave of his son: "Gentlemen," said the father, in a voice full of emotion, "the body before me is that of my son. He was a young man in the prime of life, with a sound constitution, which ought to have insured him a hundred years. But misconduct, drunkenness, and debauchery, of the most disgraceful kind, brought him in the flower of age to the ditch which you see before you. Let this be an example to you and to your children. Let us go home."

For the Companion.

To a Suckling in Christ.

„Out of the mouths of babes and sucklings, Thou hast perfected praise."

These sucklings were old enough to cry hosanna. Some deem you too much a child for the assumption of the believer's vows, but they cannot deny that your sense of sin was terribly pungent. If your sorrow for sin was the work of nature, the office of the Holy Spirit is obsolete; if the result of satan's wiles, he is counterworking his own interest, and giving reasonableness to the predictions of some that his kingdom will come to naught; but if it be the work of God, you were as fit a subject for initiation as the applicant of three score years and ten. To baptize an infant nine days old is not a whit more impertinent and disorderly, than to withhold the ordinance from a child nine years old, when sin is hated above all things, and holiness supremely desired. Some brethren are very much afraid that their children might be admitted into the church too early, as though the first stain of evil in the soul had not the same intrinsic quality that characterizes the murderer and adulterer. The little child that steals a toy, or deceives its mother, in the consciousness of violating the will of God, needs precisely the same conditions of salvation as the sinner a hundred years old. Greater parental fidelity in relation to the spiritual interests of children would keep the shaft of despair and bitter self-reproach out of many a heart as it bends, broken and quivering, over the couch of a dying son or daughter. Rightly viewed, nothing will keep a parent closer to the type of the All-Perfect, than the relation sustained to the child, and the destiny of the latter as bound up in the former. A Christ-nurture, a nurture in an element where the beauty of holiness is made visible and palpable, is the duty of all parents, and there are perhaps few who can bear to be reminded how much they are themselves to blame when their children die outside the pale of the Church. "Blindness has in part happened to Israel" on points of vital interest, and one is the necessity of dealing as faithfully with our children as ourselves, and as faithfully with our servants as with our children. To send them to school to gain the rudiments of knowledge and the worth of our tax, we are ready enough, but to instruct them in the way of holiness, meekness, self-denial, that they may obtain the worth of Christ's blood, is often very little thought about. It is too much to assert, perhaps, that all children can be so turned to the consideration of divine things as to take a saving interest in them, but it is equally true that many are wondering in the ways of sin through sheer neglect of those under whose guardianship they were reared. The living epistle, written, not with ink, but by the Holy Spirit, on the fleshly tables of the heart, may be transcribed, and ought, upon the life of the little one that is at first wholly wrapt up in that of the parent.—That we have so few young members is an inversion of the design of the Gospel, and the moulding power committed to parents. I have met with very few parents, including ministers of the Gospel, who have not yielded to their children when the lust of the eyes and the pride of life came in conflict with the claims of Christ, and the Spirit-seconded behests of conscience.—Where parents thus suffer themselves to be overborne by natural affection, they will themselves be losers by it, to say nothing of the wrong that is done to their children. Turn and adjust the matter as we please, no valid justification can be offered for furnishing children with the means of gratifying and strengthening sinful desires. "Bring them up in the nurture and admonition of the Lord," is the uncompromising direction for every parent. A more solemn charge has never been committed to men, a more weighty obligation cannot be conceived of, than that in which is involved the destiny of immortal souls. We are all too much taken, I fear, with the senses, and the dignity and parade of station, not perceiving where the honors of true manhood lie; and thus many a child is cheated out of its eternal inheritance for the sake of a little mock-honor and worldly show.

But you wish me to write something you can appropriate as especially your own. "None of us liveth to himself." What is suitable for you, is adapted to all the saints, unless I restrict myself to some individual feature so unique as to make you odd, which would neither be gratifying to you nor edifying to others. You beg to be forgiven your poor letter. I shall do no such thing. It is so like the soliloquy of a sin-hating Christ-loving soul, that I was gladdened and refreshed by it. If you are not too insignificant to

address the great God in prayer, you may certainly with confidence approach an unworthy fellow-mortal. God takes pleasure in the stammering of your wants at his Mercy-seat, never upbraiding you with your defects, and you must endeavor to overcome your diffidence to communicate with a fellow-saint, who esteems himself no better than "a dead dog." 2 Sam. 9: 8.—Have we not been begotten of the same Father, are we not members of the same family, nourished by the same aliment, cheered by the same hope, led by the same spirit, and anticipating the same "joy unspeakable and full of Glory?" Let us break to each other freely the bread God has graciously vouchsafed us—for the suckling as for the giant.

That aspect of the christian life presented in your letter, is very encouraging. You are at the right place—sitting at the feet of Jesus.—Earth has not a more sacred spot. Satan can prowl around it, but he cannot occupy it. You can hear his roar, and perhaps feel his fiery darts shoot from a distance, but so long as you are "little in your own eyes," esteeming yourself "the least of all saints," you are as safe as Almighty Love and Power can make you. Every stage of life has its perils, and that of youth is proverbially "the lust of the eyes, and the pride of life." When the feelings are ardent, and life's cup contains but few bitter ingredients, it is extremely difficult to turn the heart away from the blandishments of earth, and live by faith on unseen realities. It is at this point that Satan tries the young disciple with the greatest severity. This is the rock on which so many founder. In this vortex many souls have gone down to rise no more. That little word *pride*, is the finger of satan that shows millions to hell. Oh what a damning sin is the preference of vanity to Christ, the pleasures of the wicked to the joys of salvation, after we "have tasted of the Heavenly Gift, and were made partakers of the Holy Ghost." Let the dreadful end that awaits those who have turned back after they were "once enlightened," fill your heart with fear and trembling. Stay away from the brink if you would not be drawn into the caldron of damnation. I would rather see you weeping at the feet of Jesus, and wrestling with doubt in sackcloth and ashes, even to the very threshold of Heaven, than see you in the company of those who have "crucified the Son of God afresh, and put him to an open shame." To see those who were once guests at the Lord's table, now slaves of sin and worshippers of fashion, is enough to evoke the agonizing wail of Angels. Keep yourself aloof from such, except to plead in the name of Jesus that they return. Not long since, at a lovefeast, a young lady who had been baptized by the Brethren, was standing at an open window gazing in upon the table where the saints were silently and tearfully partaking the symbols of their crucified Savior, and using language of ridicule and mockery that might have made devils shudder. *Her fall had its start in a needless appendage on the sleeves of her dress.* She contended long with God and an accusing conscience, overcame the Almighty, and is now sevenfold a habitation of evil spirits. "Tell it not in Gath, publish it not in the streets of Askelon." They have the brand of reprobation on their foreheads. Their steps go down to the pit, tracked with the blood of Jesus, and the tears of his saints. They smile while God frowns, and laugh at the dying-groans of Jesus, and help to seal the stone under which lies buried the sinner's hope. Oh my dear child-sister, let not the body that was "buried with Christ in baptism," ever be seen in the glare and flutter of fashion. God forbid that the hand that held the cup of salvation should again join affinity with the workers of iniquity. Oh what a sight for Heaven to behold—a person once clothed with humility, now arrayed with the gewgaws of a God-hating world! Dreadful is the doom of apostasy. The heart swoons and sinks in contemplating of it. The Bible contains no language more terrible and harrowing than Jehovah's denunciation of those that "fall from grace." Read Heb. 6: 4—8, and 10: 26—31. 2 Pet. 2: 20—22. "*Remember Lot's wife.*" Let that Heaven-smitten salt-corpse preach powerfully and effectively of the wrath of God against those that have set their faces Heavenward and again look back. Your name is registered in Heaven, and let it be your unceasing effort to keep it unmarred and undimmed to the day of judgment. If your cap and plain dress subject you to contempt and decision, think of the crown of glory and the white robe in reserve for you. "Marvel not if the world hate you." "If you were of the world, the world would love its own." The

world's scorn will come to an end, but the saint's joy abideth forever. C. H. BALSBAUGH.

Union Deposit, Pa.

Christ the Christian's Example.

"For Christ pleased not himself; but as it is written, the reproaches of them that reproached thee fell on me." Rom. 5 : 13.

When Christ was here upon earth he gave such precepts and examples as were calculated to benefit his followers. His mission of love was to "save that which was lost." Humanity had become so depraved, that nothing less than the powers of the Infinite could restore poor finite beings, from their fallen state. By disobedience death was pronounced upon the whole human family. Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned." Rom. 5 : 12. But God through his Infinite wisdom and mercy opened a way by sending his Only Begotten from the realms of eternal Bliss, that all men by obedience could once more become the happy recipients of God's grace. But men are so apt to seek their present interests, that they reject the very means that God has given them to secure eternal salvation. A good example is too often rejected. Christ's character was so pure and holy, that, had he not taken flesh and blood upon him, no mortal eye could ever have beheld him. And yet how rejected. "He came unto his own and his own received him not." The Jews were God's own favorite people. But they did not believe that Jesus was their Redeemer. Hence they denied his humble teachings ; despised his moral conduct, and slighted all his holy counsels. Unbelief is a great sin; but there are others equally as great. How many to-day believe that Jesus Christ is their Savior, and yet reject his holy teachings and examples, just for the sake of gratifying their lusts in whatever sinful pleasures they would lust after. Men are too apt to reject the plain and simple teachings of the Bible and seek the wisdom of the world. The Bible by most persons is claimed to be the best of books, yet the study of God's word is much neglected. How many there are who have never read the New Testament once through, while whole volumes of natural science have been eagerly devoured by them. One Bible to every library is sufficient, if it is not allowed to remain there until it is covered with dust ; if so, the library had better be all Bibles. One reason why the Bible is so little studied is that men naturally are more concerned about their present welfare than they are about their future. If a man would lose his health he would follow any prescribed course of medicine in order to restore it again. And yet the suffering condition of the world physically is not half so great as it is spiritually. By violating the laws of nature not only thousands are losing the best enjoyment that earth can afford, but are also filling the cemeteries, or burying-grounds, with their premature graves. Man's physical degeneracy is, no doubt, wonderfully increasing. But is not his spiritual also? Is not the world less prepared to meet God in eternity than it ever has been? And why is it? Just because the humble, yet holy teachings of God no better suit the people in this enlightened century, than they ever did. If Christ were to come upon earth now and say ; "I give you an example that ye should do as I have done unto you," many would regard it no more than the one already recorded in the 13th chapter of John. The teachings of Divine Truth, if accepted and observed, are calculated to make us "wise unto salvation." But alas how little does truth prevail among us to-day ! Is not this a time like the one Paul warned his son Timothy of ? 2 Tim. 4 : 2, 3, 4. The instruction that Paul gave Timothy would be very beneficial to the young at the present day. fictitious reading has become so prevalent that most of the young have no taste for any sound literature. Sabbath School libraries which should be filled with instruction obtained from Divine truth, are thronged with exciting romances, which awaken the passions but do not enlighten the understanding.

Christ's teachings and examples are calculated to make us happy to all eternity. And the nearer we obey his will, the happier we will be. The happiest being ever on earth came not to do his own will, but the will of Him that sent him. Christ always did what pleased his Father in Heaven. He was plunged beneath the waters of Jordan, not because he had any need of any spiritual cleansing, but that he might meet the approbation of his Father in heaven, and exemplify the way that all men, by obedience, might become united with his glorious church. It is the general opinion of too many that to become doers of God's word, and imitators of Christ's examples, all earthly joy will be lost ; but a sadder mistake never entered the minds of the people. Outside of the church of God real enjoyment cannot be obtained. God is the giver of all good blessings. And the best blessings he ever gave the world was his holy child Jesus. By one man's disobedience the whole human family were doomed to eternal misery. But the very thought of a Savior coming into the world beatified many a sad heart. Prophets of old used to love to dwell upon the thought of his coming ; much more so, I fear, than the people do now. But I suppose it is the manner in which he is to come which is so much dreaded. His second coming will be with a banner of justice instead of mercy. And O, how little is the world prepared to meet him ; for by our works he will judge us. Professing christianity will do us but little good, unless we obey his will. "Christ has become the author of eternal salvation to all them that obey him." But, alas ! how little do people think they need a salvation. Hence they will not accept it. They do not know that the most miserable man on earth was a man who would not except salvation when offered. But a man that is not hungry can seldom be persuaded to eat. If those who think God's commands not worth obeying and Christ's examples not worth imitating would consider what the condition of the world is at the present day, they certainly would become more interested about their future happiness. Never in any other age of the world were God's holy precepts more trampled upon. Men who claim to speak and write for God's noble cause, reject the very teachings Christ taught. They say the church needs reforming ; but this is not the way to come at it. Let those who make this claim first reform themselves and then they will be ready to go to work. Christ is the head of the Church, and the only way the Church can ever be reformed is for her to do whatever Christ demands of his people. But people are too apt to obey their own wills rather than God's. But if we have the mind of Christ, we will always try to please him. Christ would rather shed his blood upon Calvary

than displease His Father in Heaven. The very thought of the sufferings of the cross filled His soul with despair. But he willingly submitted to the will of the Father, that he might obtain a crown of never fading glory, decked with the celestial beauties of Heaven, where all the righteous shall dwell in a never ending eternity.

Decatur, Ohio. S. M. SNYDER

The Strange Woman.

(*Concluded from page 707.*)

We have continued the following article at the solicitation of a number of subscribers. In some points it might have been published earlier, but as our readers it would seem, will think, have been sufficiently amused. "All things are lawful, but all things are not expedient." The author will excuse our liberty.—Ed.]

3. *The wiles of her reasonings.*

"To him that wanteth understanding, she saith, stolen waters are sweet, and bread eaten in secret is pleasant;" "I came forth to meet thee, and I have found thee." Hear her reasoning in the ear of the inexperienced and credulous. She swears to him that sin is safe—is pure; "to the pure all things are pure." for if any man hath so decreed in his heart that he will keep his virgin, let him do what he will, he sinneth not. She tells him of Abraham, of Solomon, of David, and like her father,—the serpent—she will persuade thee to pluck the fruit, saying, "thou shalt not surely die." But thou shalt become wise, to know for what thou was created. She will hiss at virtuous men, and make sport of modest women, and abuse with her tongue every virtue, and every purity that would keep thee from her ways. "And with much fair speech she caused him to yield, with the flattery of her lips she forced him. He goeth after her as an ox goeth to the slaughter, as a fool to the correction of the stocks, till a dart strike through his liver—as a bird hasteth to the snare, and knoweth not that it is for its life."

Let me here, in connection with the wise man, Solomon, warn thee, oh young man, against her wiles, and her lures, which she presents to you to lure you on to destruction. Trust her not—trust not thyself in her company. Trust the sea with thy tiny boat—trust the fickle wind—trust the changing skies of April—trust the miser's generosity—trust the tyrant's mercy, but oh trust not thyself near an artful woman, armed with her beauty, her fine apparel, her dimpled smiles, her sighs of sorrow, her look of love, her voice of flattery. Were thou as strong as the mighty Samson, who could slay heaps of Philistines—who could bear away the ponderous iron gates upon his shoulders, yet thou canst no more resist the seductive influence when once thou art entangled in the meshes of her net. As the fly when entangled in the web of the spider, so are the young when once entangled in the artful wiles of "the strange woman."

Hear again what the wise man Solomon says concerning her. "Lest thou shouldest ponder the path of life, her ways are movable that thou canst not know them." She is afraid to see thee show the least sign of repentance, or reformation; lest thou shouldst break the spell of her fascination, she is constantly studying some new source of amusement, some new subject of interest—by which she may amuse, interest and fascinate you. Truly her ways are movable, that thou canst not know them, because they are ever changing. She is ever on the alert; the least symptoms towards a reformation upon the part of her victim is always sure to be interrupted and defeated by some of her wiles, or exciting desires of which she is completely master, so that the chances of a reformation are largely against you.

There are many evils which hold their victims by the force of habit. There are others which fasten them by breaking their return to society. Many persons never reform, because reform would bring no relief. They are shunned by the honorable and virtuous part of their fellow creatures, and therefore they almost invariably lack the moral courage to throw off the shackles of the tyrant. The sin of licentiousness holds men to it because it is like the begining of a fire; when once kindled it continues to burn the fiercer and wider as the flames increase, until all combustible material is completely consumed, and the flames go out for want of material. And when the conflagration once breaks out, experience has proven what the Bible long ago declared, that the chances of reformation are few indeed. We are repeatedly warned in the "Proverbs of Solomon" against the "strange woman's house." "Her house is in the way to hell, going down to chambers of death; avoid it, pass not by it, turn from it, and pass away." Her house has been cunningly planned by an evil architect, in order to please and attract the attention. All the external signs are of the most unbounded pleasure and enjoyment; although within and underneath, every beam and pillar is perfectly rotten, and it is the "house of death." But to the young and giddy it appears to be a place of exquisite enjoyment and delight. They will hardly be persuaded that behind so beautiful a fabric, lurks death with all is horrid forms—physical derangement of the nervous system, and eternal death to the soul. At the gate, or entrance, to "her house" is a porter, constantly on the lookout, who hails every passer-by, whom she approaches, and with the most bewitching smiles, and suavity of manners which are almost irresistible to the young and inexperienced, she blandly invites, saying, "Whoso is simple, let him turn in hither." "Her lips drop as honeycomb, and with much fair speech she persuades him—she caught him—she kissed him—she forced him, until he followeth after her as an ox goeth to the slaughter, and as a fool to the correction of the stocks, until a dart strike through his liver—as a bird hasteth to the snare, and knoweth not that it is for his life." Because, "none that goeth unto her return again, neither take they hold of the paths of life."

I would not be understood to say (by the quotation of the very strong language of Solomon in his proverbs) that I consider it entirely impossible for them to abandon her, and reform, but as I have said elsewhere, and as I believe the language of the proverb does most certainly imply, that the chances of a reformation are an hundred fold against it. There may, it is true, be an occasional exception to this rule, as there are in cases of shipwrecks at sea—which sometimes occur, that while hundreds of the sailors and passengers on board are drowned, and find a watery grave, a few poor wretches half drowned, bruised and exhausted, make their escape as by a miracle.

No wonder then, that the wise man Solomon exhorts to avoid the house of the strange woman, for it is in the way to hell, going down to the regions of death. In conclusion I would say to those who would pursue this subject farther, read carefully the 5th chapter of Proverbs.

Jonesboro, Tenn. JESSE CROSSWHITE.

For the Companion.

Love and Power—Not Fear.

"God hath not given us the spirit of Fear but of Power and of Love, and of a sound mind" 2 Tim. 1: 7. Effects prove their causes. A slavish fear arises from a consciousness of guilt, but when sin is removed a fear of punishment is taken away. Nothing tends more to mar our usefulness than a base fear. It was this that caused the wicked servant to bury his talent when he ought to have put it into the hands of the exchanger This servant had not that love which casteth out fear, or he would have been denominated with those other servants and rewarded as such. Truly all men are to be loved, but no man is to be feared. Luke 12: 4, 5. Beloved, zealous followers of the Lord; through our repentance, conversion and accession to the church of Christ, our heavenly Father hath taken from us the spirit of fear But observe attentively what he has given to us in lieu of it. The Lord has given us the spirit of Power, of courage and resolution to meet all trials and difficulties with becoming fortitude, as the Son of God. Therefore, humble believer in the Lord, let us be of good courage, for he will strengthen our hearts by illuminating the mind, and drawing the affections to himself. Our heavenly Father has also promised us through his Son our blessed Redeemer, the spirit of love to God, which will not fail to raise us far above the fear of man, and all that man can do unto us. Then let us be of good courage. And let this hope that is within us be active, so that it may be a purifying principle. Thus we are inspired by the spirit of Divine grace of God, in whose cause we are engaged as valiant soldiers of our captain, under whose banner we fight, of the certainty of victory, and of the glorious reward that awaits us. Rom. 8: 37–39.

The Lord also promises us the spirit of a sound mind; yea, a quiet, peaceable mind, so that we shall be able to enjoy ourselves under all circumstances. When viewing these precious promises with an eye of faith, and a hope of the crown that awaits us, if we are faithful to the end. We have frequently much to discourage us in our way of duty, by the creatures of our own disordered imagination which a sound, sober, thinking mind would remove. The spirit of God is not only given to his ministers, but to his people everywhere; which is not a fearful spirit but a courageous spirit, Members of the body of Christ—children of God! Oh, how safe, how secure is our salvation. Therefore our strength lies in the Lord, and we can realize it only by faith in his word The spirit of love to God and man need only to be exercised to inspire us with new life and strength. Our feeblest power with a sound mind will give us fortitude to face the most intrepid foe, and stem the most tempestuous storms of life which are so incident to this present life. Oh, may we have that courage and confidence in our God that we may face the reverses of life as David did Goliath, trusting alone in the strength of the God of Israel. But let those fear whose consciences are laden with guilt and armed with vengeance, on their unwearied tormentors. Let us take fresh courage, for, as we never did, so we never will, have any cause to complain. The faithful apostle Paul spoke as he was moved by the spirit of Christ, and said in the midst of his trials, that he gloried in nothing save in the cross of Christ. Though he besought the Lord that the thorn which was in his flesh might depart from him. May we ever, like the apostle, feel to give glory, honor, and everlasting power unto God and the Lamb, for his gracious care over us, and his unspeakable love which he has manifested unto us in the midst of our trials, that we, with this eminent apostle, may hear the words of consolation, "My grace is sufficient for thee, for my strength is made perfect in weakness" Then beloved, let us be strong in the Lord, that when we are done with the troubles and sorrows of this life, we may then enjoy the society of the blessed. "When Christ who is our life shall appear, then shall we also appear with him in glory." Be of good courage; hope to the end.

Waynesboro, Pa. J. F. OLLER.

For the Companion.

Covering the Head.

In No. 25, present Vol. of the *Companion*, sister Cupp presents the following query: "Will some ministering brother give an explanation of the 11th chapter of 1st Corinthians, concerning the covering? for some do think it is not commanded the sisters to wear a covering, but that the hair was given for a covering, as says the 15th verse. As I have seen no answer to the query, as yet I will endeavor to give a few thoughts upon the subject.

First; let it be remembered that Corinth was a renowned, wealthy, and magnificent city of Greece. It was looked upon as the light and ornament of that old empire. Its splendid temples, theatres, and other buildings adorned with statues and columns, rendered it the pride of its inhabitants, and the admiration of strangers. And at the same time it was not less remarkable for its corruption and licentiousness. "Indeed," says one writer, "proverbially profligate did the city become, that the very name of Corinthian applied to a female, was infamous." Such was the moral state of affairs of the city, when Paul first visited it as an embassador of Jesus Christ. Here he organized a church, and labored about a year and a half: at the expiration of which time he left them to govern themselves; and the consequence was a disordered state of affairs in the *church*. And one point of disorder was that which Paul speaks of in the first part of this chapter, that of men praying and prophesying, having their heads *covered*, and women their heads *uncovered*. It is no great wonder, however, for we are informed that false teachers had got in among them, and taught doctrines contrary to those delivered by the apostle himself.

We will, now, examine the point referring to the query under consideration, and try to show that Paul intended a covering besides the hair. Fourth verse: Every man praying or prophesying having his head covered dishonoreth his head. Now, then, if the hair is the covering referred to by the apostle, man must have his head literally shaven; for his hair then is a covering and it must come off. Will any one say that St. Paul intended this to be the case?

Assuming, still, that he had reference to the hair as a covering, the 6th verse must read something like as follows: "For if the woman be shaven (that is, not covered) let her also be *shorn*." And one will at once discover the absurdity of such language; and I presume no brother or sister will say that such is a proper construction of the 6th verse

The third evidence is gathered from the 7th verse. "For a man indeed ought not *to cover his head*." By this language it is plainly understood that the act of covering is

delegated to man: The same power is also given to the woman, whereas the covering with hair is by the power of God. If men and women were able to cover and uncover their heads, with hair, at will, there would be some show of argument on the opposite side of the question. But since the hair is God's gift, we prove by the 7th verse that Paul meant another covering.

Now, then, all must admit that the covering spoken of here must be a covering besides the hair, or that the apostle's language is, not a mystery, but a miserable huddle of words without sense or meaning.

In regard to the *necessity* of a covering, we call up again the 7th verse: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." Therefore, she should have her head covered. This is certainly a reasonable conclusion deduced from the 7th verse. And because "woman was created for the man," she should "have power on her head," or, as the margin renders it, "a covering, in sign that she is under the power of her husband." Again: she should have "power on her head because of the angels:" not human angels, neither evil ones, but "holy angels who certainly attend our assemblies and demand respect." So says Dr. Doddridge.

He finally appeals, in the 13th verse, to the reason and judgment of the Corinthian brethren; and says: "Is it comely," that is, does it become a woman? Does it look well? Is it really modest, "that a woman pray unto God uncovered?"

But, says one, what is to be done with the 15th verse, in which, after all, Paul says "her hair is given her for a covering"? The inquiry springs up here: is her hair *the* covering spoken of in the preceding part of the chapter? I answer, no. First, from what I have already tried to show above. Secondly, because Paul here uses the indefinite article "a," whereas if it were the covering referred to above, he would have used the definite article *the*. Thirdly, the 14th verse opens a subject differing from that contained in the first 12 verses of this chapter. The former embraces Paul's reproofs concerning the improprieties in *worship*, while the latter is a reproof in regard to the daily habits of some who had, in a measure, followed the teachings of others; and among them was a certain sect called *Pathics*, whose custom was such as Paul here reproves, especially in the 15th verse: we are informed they wore their hair long like a woman. But whether they taught that women should "shave" their heads, I have not learned. Dr. McKnight says "the Jews and ancient Germans used to punish adulteresses by shaving their heads." Hence for a woman to have long hair was a glory, honor, or credit to her; showing that she had done nothing to deprive her of it. "For her hair was given her for a covering"; a covering of the naked head, this is what Paul meant and nothing more. And here permit me to remark that a covering was held sacred by almost *every* sect and denomination, not many years ago. And that covering was such as our sisters wear at the present day. But as pride and fashion advanced, humility retreated, and that covering is now seldom seen outside of our fraternity. Therefore let us keep the ordinances as they were delivered unto us.

J. H. WARSTLER.

New Paris, Ind.

Stretch not too far the wide mercy of heaven.—

For the Companion.

The Sabbath.

How delightful and sublime is the institution of the Sabbath, and how peculiarly adapted to our wants, for whom it was created. God wrought six days and he rested on the seventh, and he blessed and sanctified it. It was hallowed throughout the long period that elapsed before the Son of Righteousness arose; and when we reflect on the immutability of God's wise government, how our hearts glow in the warmth of love to him, that this the most precious of his gifts is ours to enjoy and hallow. As Noah, and Melchisedec, and Abraham, with all the great and good of the past, gathered themselves together from the labor of the week on this holy day, and blessed it in admiring and extolling the mercies and goodness of its Founder; so we after the lapse of thousands of years, love the return of the sacred day, and resort to the appointed place to learn something of the love, power, and mercies of the great Supreme, "First Cause," who spake and it was done. How inspiring the reflection that our Father so closely and intimately unites us to himself and his children of the past. Blessed link that binds the faithful of every land, of every age, of every color together, and to God. The steps up to the world of Glory and of bliss, eternal and infinite.

It, of itself, teaches us there is a God, a merciful God, a God of Wisdom. It teaches too, that there is another day of rest for the weary. It is a shadow of the great Millennial Sabbath, when the work of the tempter is done and the weary sons and daughters of light rest from the conflict of life. But while we admire the wisdom and goodness of God in this gift of love, let us not forget that it is its chief beauty. It was not designed as a rest from bodily toils solely. That would be fleshy comfort. Yet many of us regard it as such, and enjoy it as the oxen and the horse enjoy the relief from the yoke and the harness. The morning that should be devoted to spiritual exercises is waste in indolent indulgence in sleep, the day in feasting and revelry, the evening in commencing or rather continuing the work of the week. Christians, are your Sabbaths spiritual or fleshy? Do you feast the soul, or the body? Do you worship God in its observance, or yourselves? Do you love it because it leads you to God, or because it enables you to recruit yourselves afresh for the service of ungodly and soul-devouring mammon? Turn, laggard, fleshy, worldly minded disciple, and praise the Lord of Sabbaoth by keeping it Holy.

D. C. MOOMAW.

Clover Dale, Va.

THE SACRED WRITERS.—One prophet speaks to us like an orator, and another like a logician. One endeavors by his eloquence to charm us, and another by his clear reasoning to convince our minds. One threatens, another promises. Here we have presented to our eyes a scepter of divine love, and there our ears are arrested by the shrill voice of the warning trumped. We now hear a voice from Ebal, and now a voice from Gerizim. One herald of salvation points us to the smoken of torment that ascendeth up forever and ever, and another, with tenderer accents of a Savior's love cries out: "Turn ye, turn ye, for why will ye die?"

Just men alone are free, the rest are slaves.

Christian Family Companion

Tyrone City, Pa., Dec. 7, 1869.

A Good Number.

We think that we may congratulate ourself that this week's issue is a good paper. First we have the continuation of brother Correll's article on the Vicissitudes of life, which cannot but edify every careful reader. It will encourage the unfortunate, and ought to humble the prosperous. Brother Balsbaugh—always interesting—writes as though his pen were dipped in honey. Such food cannot fail to afford nourishment, even to those who have already grown strong in the Lord. Brother Warstler reasons in a very plain and practical way on the covering of the head, and brother Ross gives some correct thoughts on dress. (Crowded out.) Brother Oller, for the first time we believe, comes to our help. Wonder what excuse he could make for his long delay. We are told what happiness is, and how we may obtain it, by brother Kob. He has been giving us the helping hand from the beginning. Brother Snyder reminds us that Jesus is the Christian's Example, and exhorts to follow after him. The dangers of following after strange women is pointed out by brother Crosswhite. The intent of the Sabbath day is clearly set before us by brother Daniel C. Moomaw.

Then follows the Editorial Department which is very meagre. Well, least said is easiest mended. We will be sure to offend no one; but also just as sure to edify none. We had commenced an answer to a query which appeared in our columns some time ago, inquiring what the second beast signifies, but other business demanded all our time. We will most likely not be able to resume it again during the present volume.

Our Miscellaneous selections are crowded out.

Brother James Sell, once an assistant in this office, speaks kindly, and we hope profitably, to the young people. Taking his last week's article and the present together, they certainly have a very excellent lesson.

Our correspondence, although the heading is upsidedown, we think, will be found interesting. We are glad to notice that our ministering brethren are about their Master's business. Let us hear from you, brethren,: your example may be the means of inducing others to better efforts.

Lastly, we bring sad news in our obituary columns. This is always a solemn department, and we frequently think of the painful intelligence that it conveys throughout the Brotherhood. But we are more especially impressed when we record the death of one whom a personal acquaintance has endeared to us. This is our painful duty this week, in announcing the departure of our young brother, ABRAHAM BRUMBAUGH. We have been at his house and have enjoyed his hospitality, as well as his pleasant society. He was one of our model christians, combining intelligence, humility, and piety. The widowed sister, whom we remember from a little school girl, has our warmest sympathies in her heavy affliction. We appreciate the gloom that has been cast upon the family of our deceased brother, by his early and sudden departure. Surely "in the midst of life we are in death."

Altogether, we think that this number alone is worth one-fourth the charges for the entire volume, to those who are really interested in the great work of the salvation of souls, and the glory of the Lord. And we congratulate our readers that we have matter on hand to make another first class paper, having already several live articles on the hook, and hope that others are on the way hither.

To Our Correspondents.

GEO. WINAND. All right.

J. F. ROSS. We cannot find your name on our books at Simpson Station. If E. F. Ross, to above address, is your paper, then $1.20 will pay to end of vol. 6.

DANIEL D. WINE, Lima, Ohio. The first number of the *Pious Youth* is not yet published. As soon as printed will send specimen copies.

J. Y. S. Don't know J. Y. S. Might as well save yourself and us the trouble of handling letters without names. They all go into the waste box, without even a reading.

Visit to Lancaster.

On Thursday evening, Nov. 25th, we visited the Brethren in Lancaster city, and preached to them, in their hired room. Had a respectable and an attentive congregation. Brother John Newcomer was present and assisted in the German language. They have the use of the house every Thursday evening, and ministers traveling that way will be made welcome, if they will stop off. Inqnire for Elder Jacob Reinold, whose house is the Brethren's home, and others are ready to entertain you.

The prospects are beginning to brighten up for next year's circulation. Some of our agents have notified us in advance of what we may expect, and we are glad to know, that so far as heard from there will be an increase. In some localities there will no doubt be a loss. A few more weeks will decide the matter Hope all our friends are earnestly at work.

MISCELLANEOUS

The Temptation.

"Shall I do it?" said a boy softly to himself, as he stood before a baker's window in a little town in the western part of Missouri.

Very longingly did he look at the bread, and cakes, and pies, that were spread out in the window.

Poor fellow! He had been left an orphan six months before, and the pleasant home had been sold to pay the debts of his father, and he had been left penniless, to work his own way through the world.

Until now, he had made a living, but the man for whom he had worked

had failed, and he was left again without home or money; no place to rest his weary limbs; not a penny to get something to eat.

He was very hungry, so hungry that he felt dizzy-headed, and leaned against the railing as he looked at the tempting food in the window. Almost noon, and he had tasted nothing since the morning before, and then but a crust.

He seemed to here the low, sweet voice of his mother, as she said to him on her dying bed, "Be honest, my son—resist all temptation to take what is not your own, and God will provide food and friends."

"I will suffer on," he said out loud. "Yes, I will suffer rather than steal—but O, I am so hungry!"

I had been watching him with a pitying eye, guessing the struggle of his young heart. I stepped up now, and said kindly, "It's most noon, John—I'm going in to get something to eat. Won't you go with me? Come; I'll treat this time."

The tears came thicker and faster now. He grasped my hand and sobbed out, "O Frank, Frank! I was going to steal—but I couldn't—I couldn't because I remembered what *she* told me. But O, I was so hungry!

I took him and bought him all he could eat; then I divided my month's wages with him; afterwards hunted up a place for him to earn his bread at chores; and when I left him he promised me that he would always remember his mother's words, and trust in God.

Write it.

Yes, write it. It is not enough to hear it, to think of it, to speak of it.

No, nothing will do but you must write it. The blessed message is for no narrow circle; it meets a world's wants and relieves a world's misery. Write, therefore, so that the myriads of the world can read. Drive the pen and bid the types seize what is written, and tell the press to multiply copies of the message till every human eye shall read it. Shall read what? One of the most precious items of intelligence that ever reached our world. "Write—Blessed are the dead that die in the Lord."

There is such a shadow on the grave, that we lose sight of all, passing into it. No voice therefrom breaks the awful silence. Whither go the travelers of this returnless journey?

All is surmise and unsatisfactory conjecture, till there reaches our ears the words: "And I heard a voice from heaven." It is the voice of authority, and commands all confidence; it is the voice of ineffable love, and we joyfully listen. We want to know about the dead, and now we know; blessed are such as die in the Lord.

Think it, and let it comfort you; hear it, and let it cheer you. Speak it, to gladden others. But too narrow is such a circle for these glorious tidings. Write them, therefore, and the press shall catch them and make them fly over all the nations. They shall meet the eye of the perishing pagan, the captive in his cell, the sailor on the sea, the beggar in his rags; the sick and dying shall read them.

The pen never wrote more blessed words, and the press never gave more precious words to men. No voice, even from heaven, ever uttered words more comforting. Just such words were needed to pierce the gloom of the grave, rob death of its terrors, and to cheer and comfort men in view of an approaching eternity.

Write the message, then; it was meant for a dying world. Write it, speak it, print it, send it; till there shall not be a dweller on earth that has not received the message.

SIMON.

Troubles on Troubles Sure to Follow Disobedience.

"Let thy lambs we sought to feed,
By thy hand be nourished;
Let them be thy lambs indeed,
In thy bosom cherished."

It is important to obey God in training our children in the way they should go, for if we do not, trouble and vexation are sure to follow. This was especially true of Jacob, of David, and of Eli. Their greatest troubles and trials were of a domestic nature, arising from neglect of parental duty. Their ungodly sons and daughters were thorns in their sides and in their pillows; and these family troubles and vexations followed them through life and brought down their gray hairs in sorrow to the grave. "A foolish son is a grief to his father and bitterness to her that bore him."—Pro. 17: 25.

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."—Prov. 22: 15. Jacob's profligate sons, whom he had negleced in early life, caused him more trouble than all his other troubles. "Simeon and Levi," said this too indulgent father, in holy vision, of his dying bed, "are brethren; instruments of cruelty are in their habitation." What one thing caused David so much trouble and vexation of spirit, in his family relations, as his proud, ambitious, ungodly sons, towards whom he had indulged false tenderness? It is said of his rebel son, Adonijah, the usurper of the throne, that this father had not displeased him at any time in saying, "Why hast thou done so?"—1 Kings 1: 6. Why did God visit Eli in wrath, cut short his days, send judgments terrible on his whole family, and the nation, that caused every ear to tingle? *His sons were vile and he restrained them not.*

The curse of God rested upon his whole house in consequence of disobedience in family culture.

What parent neglecting to obey God in family training, has not sipped the wormwood and the gall, drunk to the dregs the bitter cup of anguish, drenched his pillow nightly with scalding tears on account of proud, self-willed, disobedient, profligate sons and daughters, traitors "heavy, high-minded lovers of pleasures more than lovers of God?"

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."—"Correct thy son and he shall give thee rest, yea, shall give delight unto thy soul."

Children left to themselves, not trained in the way they should go, are unhappy, miserable, wretched. They are not only sure to be unhap-

py themselves, but also sure to make others unhappy. "Even a child is known by her doings." One sinner destroyeth much good. "*Evil communications corrupt good manners.*" Were Jacob's children happy? Eli's or David's while in the service of satan, disobeying their parents, in dulging their carnal appetites and passions, given to lust, pride, ambition, and folly?

Instance the children also at Bethel who mocked the holy prophet Elisha, saying, "Go up, thou bald head; go up, thou bald head," And he turned and cursed them in the name of the Lord: and there came two she-bears out of the wood, and tore forty and two children of them. 2 Kings 2: 23. Were these children happy? or did they make others happy? These are said to be "*little* children," and yet, by parental neglect, their cup of iniquity was full, running over. They were full of all subtlety, all mischief, children of the devil! The sin of these children was heinous in the extreme, and yet the greater guilt and condemnation were chargeable on their parents and teachers. "They knew their duty and did it not." The most fearful curses of the Almighty rest upon disobedient children. For God commanded saying, "Honor thy father and mother: and he that curseth father or mother let him die the death."—Matt. 15: 4. "Cursed be he that setteth light by his father or his mother: and all the people shall say amen."—Deut. 27: 16. "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 30: 17. Children neglected in early life are like the troubled sea, when it cannot rest,—whose waters cast up mire and dirt. "There is no peace saith my God to the wicked." Isa. 57: 20. "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off."—Ps. 94; 20—23.

"Oh! for an angel trumpet
To ring with mighty sway,
And from the homes made desolate,
Rend this deep curse away!

YOUTH'S DEPARTMENT.

To the Young. No. 2.

Indulgent readers; Presuming that you are desirous of knowing what would be the most profitable way of spending your unemployed time, while in company, I have returned to address you again. I have given a plan, and as it is the best that I have yet found, I feel like pressing its claims, at least until I can find, or be shown a better one. In this connection I wish to notice some other plans by way of comparison. It is sometimes argued that singing is the most profitable way of passing away our time in our social circles. It is very pleasant indeed, and the plan that I have quoted from Watts might be greatly improved by an occasional out-burst of sacred song. Singing is the spice of devotion; but to spend all the time in it might not be so edifying. Another very common way of entertaining company is by instrumental music, and it is thought by some to be a very useful companion. If kept in its proper place it is all right, and it is truly a very innocent way of spending time, but I trust we do not wish to spend time in a way that will not make us wise unto salvation. The sound of an instrument falls pleasantly on the ear, but it is only sound, empty and uncertain. Paul said if he would do almost all that was possible for him to do and had not charity he would be as "sounding brass or a tinkling cymbal." I think if we look at the matter with unprejudiced minds, and with a sincere desire to "do good & communicate," that we will come to the conclusion that it is not the most proper way for a christian to spend time in a world like ours, where sin is getting so bold, and labor so much needed, for "the harvest is great and the laborers few." May we, my young brethren and sisters, lay aside all superfluities of naughtiness, clothe ourselves with the christian's armor and march unitedly against our common foe! By so doing we will keep back much of the error and folly—if I may not say crime that is getting into our ranks. Let us show to the world that we are those who practice religion, and not those who get it, and keep it so close that you do not know they profess to have it, unless they tell you, and prove by the very act they have it not. Then shall we learn to use the sword of the Spirit with God's own edge, as he has edged it to accomplish his own purpose. Though it may cut deep it only wounds to heal, and it will result in the subduing of many of our associates, and bring them prisoners to the Lord's service. They will become our yokefellows in this joyful servitude. Your Lord says:

"Why stand ye here all the day idle?"

"Go work in my vineyard," I claim thee as mine;
I bought thee with blood, thee and all that is thine;
Thy time and thy talents, thy loftiest powers,
Thy warmest affections, thy sunniest hours.
I willingly yielded my kingdom for thee,
Left the song of the archangels to hang on the tree;
In pain and temptation, in anguish and shame,
I paid thy full price and my purchase I claim.

"Go work in my vineyard:" there's plenty to do;
"The harvest is great and the laborers few."
There is weeding and fencing and clearing of roots,
And plowing and sowing, and gathering the fruits,
There are foxes to take, there are wolves to destroy;
All ages and ranks I can fully employ;
I have sheep to be tended and lambs to be fed,
The lost must be gathered, the weary ones led.

"Go work in my vineyard;" Oh, work while 'tis day,
For the bright hours of sunshine are hastening away,
And night's gloomy shadows are gathering fast.
Begin in the morning and toil all the day
Thy strength I'll supply, and thy wages I'll pay;
And blessed, thrice blessed, the diligent few
Who shall finish the work I have given them to do.

JAMES A. SELL.

McAlavey Fort, Pa

FALL.—How eloquent is the old, homely word, Fall! The flowers fall in garden the fruits fall in the orchards, the nuts fall in the woods, the stars fall from the sky, the rain falls from the clounds, the mercury falls in the tubes, the leaves fall everywhere, a man falls into eternity!

The heart is a small thing, not sufficient for a kite's dinner; yet the whole world is not sufficient for it.

MEN may live in a crowd, but they must die alone. Friends and ministers can only accompany us to the pass. None of them can speak from experience, and tell us what it is to die.

CORRESPONDENCE.

DELPHI, IND)
Nov. 18, 1869.)

Brother Henry: It may seem strange to you to hear from me at this time and place as many of my dear brethren know that I had gone to Michigan on a mission; yet I was called off from that duty quite unexpectedly to myself. According to previous arrangements with the brethren—brother Jacob Berkey came to my house on the evening of the 10th inst. On the morning of the 11th, after commending ourselves and families to the care of God, we entered upon our journey, according to previous notice given by brother F. P. Loehr. He said the brethren will stop off at Charlotte. So we did, but soon found that this was the wrong place for us. We had to stay over six hours, for the next train. We should have stopped at Nashville, Barry county, where a brother had gone to receive us, to come to his house for evening meeting, to commence our labor. As we were on the late train, we did not stop off there, but came on to Hastings, and made our way eight miles to the house of brother D. M. Woods. He had gone to the place of meeting about ten miles, but we were kindly received by the sister and family. Next morning, the 13th, we met with the members in council. The same evening at their school house where we tried to preach to the people. On the 14th, had two meetings. On the 15th visited, with brother Woods, part of the day. In the afternoon two of the brethren brought us on the way about 10 miles, to Hastings Center, where we had meeting. Also formed acquaintance with very friendly families—on the 16th, in the morning, we took the cars east to Charlotte, Eaton, where we were met by our brother Jacob Kepner. He brought us seven miles to his house. At 11 o'clock, met at their schoolhouse, with a few members and neighbors. Just before the close of the meeting, brother D. B. Sturgis came in and informed me that he had a message for me from my wife; that I was to come at once to this place, where my daughter lives, who was very sick with the fever. I asked leave of the brthren to return, by requesting brother D. B. Sturgis to remain with brother Berkey some days. This ended my labors in Michigan for this time. You may hear from the brethren when they return. This morning at 8½ o'clock I arrived at my son-in-law's, Isaac Farneman, in this city, and found his wife very low with Typhoid Fever. Symptoms are favorable for recovering. I shall stay a few days by her bedside. Brethren pray for us.

ELDER C. WENGER.

Brother Henry: Permit me to say through the *Companion* that I left home on the 25th of August, in company with brother B. H. Repner, to attend a communion meeting in Richland Co., Wisconsin. Elected brother Patten to the Ministry, and brother Stout to the office of Deacon. Returned home on the 2nd of September. Left home again on the 23rd of September for Waterloo, Black Hawk Co., Iowa, to a lovefeast. Large assembly; two baptized. Remained till the 30th. Then left for Winona Co., Minnesota. Remained 3 days. Left (in company with brethren Joseph Ogg and Christian Wirt) for Dunn county, Wisconsin, to a lovefeast. Here we met brother W. H. Robey, from Pierce county, an anticipated point on our journey, where we expected to organize by request of brother Robey. But being informed by him that the roads, in places, were impassable with a team, we were compelled to abandon the idea; hence returned to Winona county, Wisconsin, to lovefeast. At this meeting brother D. Whetstone was elected to the Ministry, and brethren S. Louis and H. C. Rady, to the office of Deacon. One baptized. Left for Filmore county, Minnesota, to a lovefeast. Thence returned to our feast at Wadams Grove, Stephenson county, Ills. At this meeting brother A. H. Lutz was elected to the Ministry, and brother I. Myers advanced. Returned home on the 24th of October; found all well. Thanks be to our Father in heaven, for all his mercies.

My object in publishing my journey is to remind the traveling brethren of those infant churches in the north. They need help; living so isolated from the general brotherhood. Perhaps some brethren from Indiana or Ohio could visit them next spring, on their way to or from the Annual Meeting, which can be done with but little additional expense. It is highly necessary for some to visit them next spring, and organize in Pierce county, Wisconsin. For further information address the following brethren: John Pipinger or Joseph Brunk, Minnomine, Dunn county, Wisconsin. W. H. Robey, River Falls, Pierce county, Wisconsin: C. F. Wirt, New Boston, Winona county, Minnesota: Joseph Ogg, Wawkokee, Filmore county, Minnesota.

ENOCH EBY.

Duncanon, Pa. Nov. 16th.

Brother Henry: Allow me to say through the *Companion* that we are slowly progressing here. We came here in August 1868 and we now have six members living within a circle of two and a half miles. We have regular appointments for preaching, and, sometimes meet in our houses to cheer each other. The prospect for a congregation here is improving. All the brethren who have visited us have expressed themselves pleased with the country and people. The hostility manifested between the members of the various denominations towards each other is also in our favor. Some have offered to build us a church if we find the lumber. I think if there are brethren who would like to move into a new country where they can find land reasonable, climate mild and healthy, they would do well to give us a call

S. Z. SHARP.

Maryville, Tenn,

A Letter to brother A. Molsbee.

Prompted by a review of his letter in *Companion* No. 39, page 602.

Dear brother: It appears you took exception to brother P. R. Wrightsman's letter in the *Cempanion*. Now brother, you have told us your order in the South, I will try to tell you something about our order up North. I have been at a good many meetings, where an invitation was given at the close, that if any present had made up their minds to join in with us to serve the Lord, they had the liberty to make it known in some way, and the brethren were ready to attend to them. The first was about 18 years ago. Elder Isaac Loshee, from Indiana, preached in Covington, Ohio, and at the close gave an invitation, saying if any are willing and ready, and some one will go with me to the river, and show me a suitable place, I will cut the ice open and baptize them. It was a night meeting. I thought strange at first, but soon thought about the jailor being baptized at night. I was rejoiced over the happy sister, who had been praying that some might be added to their number at that meeting, and I

should not wonder if she or some other members had been talking to some of those who came, for knowing the terror of the Lord, we persuade men.

Now about the public examination; that is not so new in the Miami Valley, at this time. About 20 years ago, the outsiders were turned out, rain or storm; but things have changed.—About 5 years ago, I was at a model Miama Valley meeting. There were 14 candidates for baptism. The Elder examined them in a crowded house. I felt like brother Wrightsman, I thought this is putting the light on a candlestick. I remember in our late war, in some places the brethren had trouble about paying their commutation money. The authorities told them we never heard before that your church was anti-war, and we think you just got that up since the war begun. They had to go and get more evidence.

Well now about the items of examination, which you think to be the order throughout the brotherhood. I have seen several hundred candidates examined, by 10 or 12 different Elders or Administrators. They only had four items (I don't call the 18th of Matt. an item) 1st. Not to swear by the Bible or uplifted hand; 2nd. not to learn war; 3rd. not to use the law, (which you have not); 4th, not to conform to the fashions of the world. The other items are left for after teaching, at council-meeting, if found necessary. I never heard of such particularizing in examinations in the North. Perhaps it would not be amiss about the hair, for some brethren don't seem to understand Paul, and wear their hair long. But where do you get the authority for beards and caps? The Gospel is silent about beards, and Paul only says a covering, and the Annual Meeting a plain covering. We must not add or be wise above what is written. The sisters are commanded to have their heads covered when praying or prophesying. They have just as good a right to go bareheaded about their work, as the brethren have to go about their work, and have their heads covered. Now brother, dont think I am opposed to caps. I wear a bleached muslin cap, without a border. When the war came on, I felt like showing some outward signs of humiliation like the Ninevites; and had nothing else to lay off, but the border of my cap. I wish all the sisters would wear caps to be more in uniform, but I dont think we ought to bind members to more than the Gospel, which is a perfect law of liberty. Now brother Molsbee, if you have any reply to make, just say all you wish to, for I want to come to the Gospel truth as it is in Jesus. I bid you God's speed in converting the south to the true simplicity of the Gospel. Your affectionate sister.

HANNAH KNAUFF.

Covington, Ohio.

South English, Iowa. }
Nov. 26th, 1869. }

Brother Holsinger; I last wrote you from Kansas, while stopping with my brother-in-law. Had one meeting while there, which was the first preaching of any kind in that section since it was settled by the whites. Much interest was taken in the word preached, and the prospect for the building up of zion in that part is quite encouraging. Hirelings have not as yet come that way; so now is the time for the servants of the Lord to secure the position that the enemy may be more successfully kept at bay. Brethren looking out for homes in the West may do well to pass that way and take a look at the country. They will find brother Jacob P. Crumpacker and his companion warm-hearted and zealous advocates for the true doctrine, and a beautiful and productive country, having the facilities of Rail Roads; thriving cities and towns, and every way a promising section of fruitful Kansas. Brother Crumpacker lives one and a half miles due south of Whiting Station, on the C. B. U. P. Rail Road, and they solicit brethren to call and see them, especially ministering brethren.

I left Kansas the 18th inst., came by way of St. Joseph, Quincy, and Keokuk City, to Oscaloosa, Iowa, where I arrived Saturday night, the 20th. Next morning went out to the neighborhood of the Brethren in Mahaska county; attended two meetings with them that day. Next morning brother W. M. Evans kindly volunteered to bring me to this point in his sleigh, a distance of 35 miles, where we arrived about night. Truly do I feel thankful to him for his kindness and invoke the blessings of the Lord in his behalf. I expect to remain here a few days, having a father, mother, brother, and many others near and dear to me residing here. This is the county I sought refuge in during the great rebellion, being compelled to flee from the field of carnage and bloodshed then existing in Virginia. There is quite a large congregation of brethren and sisters here, under the care of Elders David and Jacob Browers.

Washington, Iowa, Nov. 29th.

Was brought to this point to-day by my brother, B. F. Flory, that I may take the train eastward. Had a number of meetings with the brethren in their commodious meeting-house, near South English, before I parted with them, and it is hoped the united labors of those who earnestly contended for the truth at those meetings may be abundantly blessed, as much feeling seemed to prevail. We parted fully persuaded the love of God was shed abroad in the hearts of many, and trust the Lord will abundantly bless those dear brethren and sisters, and friends who were so ready to do acts of kindness, through love, to our comfort and consolation.

Fraternally youre,

J. S. FLORY.

Hudson, Ill. }
Nov. 27th, 1869 }

Brother Holsinger: We are just begining to look out for subscribers for the *Companion*, and you may look for our list about 15th, Dec. We expect to be readers of the *Companion* while there is a sound plank in it. And while we meet with much that is truly edifying and profitable, both for saint and sinner, once in a great while however we meet with something that we dont like; for instance: a brother writes an exposition of some brother's errors, and the brother thus exposed, will sharply criticise the other, and thus it goes the rounds, is read by all. It wounds the brethren, and gives the gain-sayer a brick to throw at us, and they are bound to hit us, while such things exist among us. My brethren these things ought not so to be; we think when a brother has been aggreaved at a brother, or a number of brethren he should have the matter adjusted privately

and not do it through our public journals. Let our religious periodicals teem with good and wholesome doctrines. Let love to God, and love to man, bloom upon every page.—Then every disciple of Christ will not only become a subscriber himself, but will (with his means,) say: go forth ye pages, not only to the fire-sides of the brethren, but go to the remotest parts of the earth, and there shed the beams of light upon the benighted hearts of those yet in the country of darkness. The earth then would soon become full of the knowledge of the Lord, as the waters cover the sea. My brethren, editors, contributors, and readers, let us try to accomplish more than we ever have accomplished before. By purer motives, by greater efforts, and by self sacrificing dilligence we will reap a bountiful harvest, if we faint not.

Yours in bonds of love.

THOS. D. LYON.

Brother Holsinger: I have been on a visit to East Tennessee to see brother S. Z. Sharp, whom I found in good health. There are now six members of the Church, and they expect several more to move there before long. That part of Tennessee, as far as I have been, has some very rich land, and good timber. The price of land ranges from ten to twenty-five dollars per acre, according to improvements. The Knoxville and Charlestown Railroad is now completed as far as Marysville. Grain of all kinds has ready sale, and prices are good.

DAVID SHEAFFER.

Lancaster, Pa.

Brother Holsinger: This leaves us in usual health, and renewed in the inner man. Brother George Hanawalt, of Pennsylvania, was with us last night and the night previous, and preached for us. May the Lord help him and reward him for his labor of love.

JOSEPH ZOOK.

Unionville, Iowa.

Correction.

Brother H.: In No 40, page 615, middle column. I meant to say my hair was always short and thin, and now when I am old I am almost bald-headed.

HANNAH KNAUFF.

Southern Ind. District Meeting.

The Brethren in the Southern District of Indiana will hold their district meeting, the Lord willing, in the Raccoon Creek congregation, Montgomery county, five miles south-west of Ladoga, in the Brethren's meeting house, on Thursday the 13th day of January, 1870.

Ladoga, on the New Albany and Michigan City Railroad, will be the stopping point for brethren coming by railroad. By order of the Church.

MATHIAS FRANTZ

ENIGMA No 9.

I am composed of 46 letters.

My 23, 35, 33, 42, 39, 27, 17, 45, was a governor of Syria

My 43, 21, 30, 16, 28, is mentioned by Agabus in Acts 11th.

My 34, 8, 21, is an evil occasioned by the "fall."

My 26, 16, 14, 18, 1, 20, 30, 40, has neither christian nor moral principles.

My 25, 35, 41, 4, 11, 31, was murdered on a false charge of blasphemy, contrived by Jezebel the queen.

My 37, 7, 29, is to perceive.

My 5, 12, 2, 14, 19, 6, 10, should be pure and undefiled.

My 9, 13, 38, 31, was a celebrated patriarch.

My 22, 32, 46, 28, is an action.

My 15, 44, 3, 42, is a local position.

My whole is an old proverb.

H. A. SNYDER

Answer to Enigma No. 8.

"Because his own works were evil." 1 John 3: 12.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the James Creek congregation, Huntingdon county, Pa., Nov. 26th, of bowel disease, ABRAHAM W. BRUMBAUGH; aged 31 years, 3 months, and 28 days. In giving this notice, our heart is yet pained at the thought of his bodily absence from us, for it does appear that we cannot well do without him. His counsel and advice was much sought after, and always quite safe to receive. He leaves a sorrowing wife and three small children, who have our earnest sympathies, and it is hoped that the Lord will bless them with divine grace for this their day of trial and affliction. Our brother was chosen to the office of Deacon, which he filled honorably to himself, and we think also in the sight of God. His remains were followed by many sorrowing friends, and a large concours of people, to his last resting place. Many of our brethren of the Middle District of Pa. will remember the kind-hearted brother living in the stone house, near the meeting house, while attending our council last spring. He has now gone to rest with Jesus, as he expressed to us while standing by his dying bed. The funeral services were conducted by brother John S. Holsinger, H. Hershberger, and others, in a solemn and impressive manner.

GEO. BRUMBAUGH.

In Delphi, Ind., Nov. 22nd, ELIZABETH FARNEMAN, wife of Isaac Farneman, and daughter of Elder C. Wenger; aged 28 years, 11 months, and 7 days. Deceased was conveyed to her Father's residence, near South Bend, Ind., by her bereaved husband and father, and a number of sorrowing friends, where a large assembly met.

Funeral discourse by Elder Jacob Miller of Portage, from 1st Peter, 1st; last 4 verses. Much interest was manifested while the speaker most beautifully portrayed the power of the word of the Lord.

Visitor please copy.

In the West Branch District, Ogle Co., Ills., November 18th, brother MARTIN MILLER: aged 52 years, 11 months, and 27 days.

The cause of our brother's death was a cancer on the tongue. He suffered great pain, by times, for 3 years; and as time rolled on he still grew worse. He bore his afflictions with great patience. We believe he had a bright hope for the sweet enjoyment of Heaven. He left a wife (a sister) and two small children to mourn their loss; but we hope their loss is his great gain. Funeral services by brother Henry Martin, and Emanuel Newcomer, from Rev. 14: 12, 13.

NOAH EARLY.

LIST OF MONEYS received, for subscription, books, &c.,

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John Fritz, Richland, Iowa.	6.00
John Holsinger, Mt Morris, Ill's.	1.50
James Mc Clintock, St Albans, Ill's.	1.50
Daniel W. Wengert, Franklin Grove, Ill.	1.50
Andrew Soladay, Hanover, Pa.	3.00
Hannah Knauff, Covington, Ohio.	6.00
Saml Caylor, Noblesville Hamilton Co Ind.	1.00
A H Hamm, Cerro Gordo, Ill's.	1 50
Elder Robeson Hyde, Sand Brook N. J.	1.50
Anna Nissley, Manheim, Pa.	1.50
Daniel Stump, Moultrie, Ohio.	1.50
Mathias Frantz, Ladoga, Ind.	1.50
Michal F, Petry, Eldorado, Ohio.	3.00
Jacob Mishler, Mogadore, Ohio.	1.50

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VOLUME V. TYRONE, PA. TUESDAY, DEC. 14, 1869. NUMBER 49.

Selected by LAVINIA ISETT.

The Nightly Bell.

Hark ye neighbors: and hear me tell;
Ten now strikes in the nightly bell;
Ten are the holy commandments giv'n
To man below, from God in heaven.
Human watch from harm can't guard us,
God will watch, and God will guard us.

Hark ye neighbors! and hear me tell:
Eleven sounds from the nightly bell;
Eleven Apostles of holy mind,
Taught the Gospel to mankind.
Human watch, &c.

Hark ye neighbors: and hear me tell;
Twelve resounds on the nightly bell;
Twelve disciples to Jesus came
Who suffered rebuke for their Savior's name.
Human watch, &c.

Hark ye neighbors! and hear me tell:
One has pealed from the nightly bell;
One God above is Lord indeed,
Who hears us forth in hour of need.
Human watch, &c.

Hark ye neighbors! and hear me tell;
Two resounds from the nightly bell;
Two paths before mankind are free—
Neighbor choose the good for thee.
Human watch, &c.

Hark ye neighbors! and hear me tell;
Three now tolls from the nightly bell;
Three-fold reigns the heavenly host—
Father, Son, and Holy Ghost.
Human watch from harm can't ward us;
God will watch, and God will guard us;
He through his Eternal might,
Send us all a blessed night.

Lawrence Square, Pa.

For the Companion.

Faith by Fear.

"By faith, Noah, being warned of God, of things not seen as yet, moved with fear, prepared an ark, to the saving of his house."—Heb. xi: 7.

The history of Noah and the deluge is contained in Genesis; he was the son of Lamech and the grand-son of Methuselah. His name may have been given him by his parents in the hope that he would be the promised seed of the women, that should bruise the serpents' head. He was in the line of the patriarchs who feared God; and was himself a preacher of righteousness. Noah was an example of real faith; he believed the warning of God, was moved by fear and pursued the necessary course of action. Faith being the moving cause of all his actions and deeds of good, by means of which he was led to honor and obey him, whose voice spake and it was done. Hence, from the many beautiful illustrations that are drawn from the faith and obedience of Noah, we are led to conclude, that faith is a glorious reality and mightily efficacious. It works powerfully, and produces effects which nothing else can; it is in the highest and best sense rational, and is as essential with regard to things unseen, as the eye is to things seen. Faith quickens, purifies, elevates, and ennobles the human soul; it raises it to higher spheres, gives it keener vision, and a purer atmosphere; enables it to look backward and forward, above and beneath, and around, and avail itself to an untold extent of the length and the breadth, the height and the depth of the vision and knowledge, the wisdom, grace, and joy of God.

Fear is a powerful means of the salvation of men.—God designs to awaken it, and it is right, that it should have its influence. There is great reason for it, and he who attempts to show that there is not, acts against God, and against the best interests of mankind. It is not necessary for us to know all that God will do with us, in order to trust in and obey him; or to be able to see the reasons of his declarations, in order to believe them; or to understand the manner in which his promises can be accomplished, in order to expect their fulfilment. Old Testament saints had knowledge of a future state, and expected their reward in another. Great events for this world, as well as the future, depend on the exercise of faith in God, and things which affect vast multitudes for vast multitudes for time and eternity, are accomplished through its influence, which would otherwise be impossible. God is ashamed of those who have no confidence in him, and prepares for them no habitation in heaven.—He will not acknowledge them as his people, (Mark 8: 38) or bring them to his blest abode. There are no difficulties in believing God's declarations, and obeying his commands, over which faith cannot triumph. Faith lives and worships God in death.

There are cases in which to obey civil rulers is wrong; in such cases faith will keep even a woman from obeying even the most despotic king; no earthly sacrifices are too great for faith to make, in order to obey God, and no loss is encountered in such a cause which faith doth not esteem unspeakable gain. Faith has eyes to see invisible things, and a heart to feel their power; it has a head to plan, a tongue to speak, and a hand to work for God.—Faith regards the blood of Christ as the foundation of human hope, and looks to it as the only safeguard from the destroyer. No victories ever won compare with those of faith. Its triumphs no earthly tongue can speak or pen describe. They are written in the book of life; will be told with immortal tongues by multitudes which no man can number, in strains of glory, rising higher and higher, and growing sweeter and sweeter to endless ages.

But as we allow ourselves to look more minutely at

the doings and teachings of the old patriarch, we picture to our minds a time when God commanded him to build and prepare an ark for the saving of his house, having before him (as is supposed 120 years) to build, prepare, and preach by way of warning, to that great and vast multitude of hard-hearted, and sin-determined generation, which did so highly rebel against and disobey the commands and councils of their maker, God. Behold, then, the aged patriarch, being warned of God, of things not seen as yet, moved with fear, preparing an ark for the saving of his house. The work is at once begun; the dimensions being given, he now knows where to place it and how to begin it. "Of gopher wood shalt thou make it." One window in the top toward heaven, and one door to the side, nigh the earth, wherein shall go the fowls of the air, the fishes of the sea, the animals of the forest; yes the roaring lion cometh along like unto a lamb and enters in. The lofty headed camelopard comes, and stooping to an humble position, enters upon the same level platform, and goeth in with as much humility as the low and poor-creeping snail of the earth.—The lamb and the lion stand side by side; have room and do one another no harm. And why! because they were in duty bound to come upon the same level platform which led by the door into the ark. Behold the beautiful order of God. But now we discover also but one window, and that in the top toward heaven, from which all are to receive their light. Not one looking hither and another thither, imagining light where there is none promised. No, no; but one ark, one door, one light. Yea, to man, one faith, one baptism, one Lord and Father of us all.

Thus while all this is in progress, we still hear the the old patriarch preaching, and calling with outstretched arms, welcoming hands, and a bleeding heart, both by words and example, as with the language of the prophet Amos, "Prepare to meet thy God." But alas! alas! instead of hearing and yielding obedience, they stopped their ears, wagged their heads, and pointed the finger of scorn; and we have no doubt but they used insulting language, as by way of mockingly enquiring: why this ark, pitched within and without, so as to make it waterproof? Why thus foolishly built here along this hillside, upon dry land, where the common known floods of the land could never reach it! But ah, the patriarch was being warned of God. The time appointed is now at hand. God himself closes the door, all being inside that were obedient. Admittance is now forbidden; the door is closed by the hand of God; the patriarch's warnings have ceased.

Now we look upon the sons and daughters of a fallen world, who have no admittance within the ark. See them, as they stare towards the heavens, and looking at one another as with eyes sparkling with laughter, and saying: Where is this great flood. The supposition of many is, that on the morning of that day, the sun arose with all the brilliancy of power that it could yield, so that all nature seemed to smile beneath the frowns of an offended God. But ah, we pass along but a short period in that day, and lo, we see the clouds rising dark and heavily along the heavens. The rains begin to descend; the fountains of the great deep are broken up; but whilst the gushing waters are at a distance from the ark, and the falling rains are only visible, we behold them, as they come forth out of their dwellings. Perhaps the father goeth out and looking heavenward, and to the south, to the north, the east and the west, he exclaims to the family, it is only a shower, I think it will soon be over. But alas! all their wishes and expectations are blasted Now behold the tender-hearted mother, as she lays hold upon her babe in the cradle, and the little boy and girl by her side. Accompanied by the father they start with redoubled speed for the ark. Oh, fathers and mothers in Israel; do you thus cleave to your children, to bring them to the ark of safety? See that thronging multitude, as they surround that ark, weeping, calling, and begging for admittance. Language is faint, and pen faileth to describe the scene. "As the days of Noah were, so shall it also be at the coming of the son of man."

SPENCER BEAVER.

Vicksburg, Pa.

For the Companion.

Vicissitudes of Life.

Concluded.

The vicissitudes of life ought to wean our affections from this world, and fix them on things above. Such was the effect these vicissitudes had upon the man of Uz. "I loathe it," he said; "I would not live alway." David also thus improved them; "and he said, oh that I had wings like a dove; for then would I fly away and be at rest. I would hasten my escape from the windy storm and tempest." Likewise also did Paul; hence his "desire to depart and to be with Christ."—When changes and trials lead us forth from Egypt, and fill us with ardent longings after the heavenly Canaan, then they may be said to have been sanctified to us; and for such a sanctification of them, we ought all to be most solicitous with God. We cannot doubt that God sends affliction to make this world bitter to our taste, and to generate within us holier aspirations.—When, then, we pass through sudden, and it may be, trying changes in life, we ought to receive their proper instruction, and withdraw our hearts from the phantoms of time, to give them to the realities of eternity. Every vicissitude is vocal with this message: "Arise, and depart; for this is not your rest;" and all of us who bear "the rod, and who hath appointed it," will reply, "here we have no continuing city, but we seek one to come."

The love of this world is a besetting sin of mankind, and is exceedingly prejudicial to religion. It is utterly incompatible with the love of God, and stands like an alpine range frowning upon the progress of those better principles and feelings which distinguish the spirituality of saints. Consequently our heavenly father must strike a fatal blow at its roots in the hearts of his children, who never give more unequivocal proof of their adoption, than when they sustain adversity without murmur, and sing of mercy in the midst of judgment. We do not know a better test of religion than that man who can say, and that with perfect truthfulness, and it is indeed sublime to be able so to say it: "whom have I in heaven but thee; and there

is none in all the earth that I desire besides thee. O Lord, thou art my salvation, and all my desires."

When we take a calm survey of this life, with its stern variety of change, we may wonder that any should be attached to it. But when we meditate on the splendid hopes of Christians, in respect to the life that is to come we confess it difficult to account for the touching, tasting, and handling of this world, that obtains among them. What a sad contradiction to our Christian profession is the longing, lingering look we cast behind on the gold and silver, on the friendships and partnerships of the world we are quitting! Let us not be taken by surprise, if he who has prepared treasures and mansions for us in heaven should dash our earthly cup from our lips, and grind our idols to powder. We may be so foolish as to risk the loss of a celestial inheritance to grasp a handful of dust; but he is not faithless, neither quick to anger, else he might leave us to go after other Gods, and be ruined forever. He remembers his covenant with us in the days of our espousals, and secures our opulence in eternity, by meting out to us our poverty in time. It will be well for us, and all men who are now passing under the rod of God, if all our evil things are given us here. O let us listen to the warnings of this mutable state, and believe these trials to be treasures! They serve us, as the angel served Lot and his family. While we linger they lay hold upon our hand, and upon the hand of our wives, and upon the hand of our daughters, the Lord being merciful unto us; and they "bring us forth, and set us without the city," and say unto us, "escape for your life; look not behind you, neither stay you in all the plain; escape to the mountains lest you be consumed." How elegantly, we may say how appallingly, have the vicissitudes of life been speaking to us during the year that is departing! The veteran of four-score does not recollect such another, so full of all the ills to which flesh is heir. At many a fireside there is deep distress; many a Rachael sits weeping, and refuses to be comforted; and not a few, plunged from plenty into difficulty, bewail the losses and the crosses of life. The opening and the closing of this year will be remembered by many, not for its domestic and social enjoyments, but for the starless and troubled sky underneath which they have mourned and wept; but, Christians, your canopy is not the starry firmament, else you, too, might lament the absence of the sun and the moon. Yours is the bright arch of paradise, where the sun of righteousness ever shines; where the bright morning star ever twinkles, and where no clouds obscure, nor tempests war. Let us act then, our part accordingly. Let the world, peevish and wretched, in the midst of its vicissitudes, behold in us a noble and commanding specimen of the power of that faith, which makes us independent of time, and thoroughly confident in eternity, for our chief and indestructible possessions. Let us not be afraid of encompassing, neither despond before expected evils. The storm will soon expend itself. It may level in its prey the mightiest structures of genius and industry; it may tear up the mountains and fling them into the sea, and all the waters thereof may roar; fear not, we are safe; and our best possessions are safe.—We are all insured in the chancery above; and the king of righteousness has said, that when we reach our majority, we shall fully enjoy our inheritance. Then the heavens and the earth are to pass away with a great noise, but we will see the new Jerusalem appearing as they fade from your view. Let us maintain our confidence; no panic can reach the treasury of God.—We will get our crown; no thief can break through and steal there; and our crown we will get and keep it to enjoy it forever. There we will pine under no disease; encounter no death; be re-united to the "brightest and best of the sons of creation;" and in the bosom of God we will live and be perfectly happy through all eternity. Let us believe, ye servants of God, and then go through our present trials and duties, singing with heavenly melody. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no head in the stalls; yet we will rejoice in the Lord, we will have joy in the God of our salvation.—The Lord is our strength, and he will make our feet like hinds' feet, and he will make us to walk upon high places." Believe this, also, ye that at present do groan in the earthly house of your tabernacle, and yet despise the consolations and supports with which the gospel would supply you. Your earthly house, as well as ours, must be dissolved; but O, how different the result! You have not the blessed hope of the "building of God, the house not made with hands, eternal in the heavens." In this you groan, but without any earnest desire to be clothed upon with that house which is from heaven; consequently, not being clothed you shall be found naked. Believe this, then; that if you seek first the kingdom of God, every other needed blessing will be added to you; and when you are called hence at death, you will be received into everlasting habitations. Believe not, and all is lost. Time and treasures are lost below, and eternal life you can never enjoy above. Do not forget that "their sorrows shall be multiplied that hasten after another God;" multiplied amid all the vicissitudes of life, amid the terrors of a godless death-bed, before the tribunal of a righteous judge, and throughout the ages of endless woe.

A. J. CORRELL.

Romeo, Tenn.

Dr. Lyman Beecher once said: "A great many professed Christians have no other idea of religion than that it is the means of getting to heaven when they die. As to doing anything for God while they live, it does not enter into their plans. I tell you, my brethren, I do not believe there is one in five hundred of such professors that will reach Heaven; for there is a magnanimity in true religion that is above all such contemptible meanness.

For the Companion

"Contend earnestly for the Faith."

A Letter to Brother J. L. Wineland, Clover Creek, Pa.

The Christian life is a warfare, stern, rugged, continuous, and calls into energetic and intelligent exercise all the powers of the enlisted.—We have a God-allied nature by natural generation which becomes God-loving and God-appropriating in the second birth, and thus turns from warfare against God to a warfare for the advancement of His Kingdom, and the salvation of itself. No being can contend for the faith which cannot contend against it; and no one can oppose it that has not endowments, as essential constituents, akin to him against whose mandate voluntary rebellion is maintained. A sacred deposit is committed to the saints, for which they are to contend, with "soundness of speech that cannot be condemned," and sanctity of life that commands attention if not respect. *Violence* from without awakens no concern at present, but heresy within is beginning to rear a ghastly front, which needs to be speedily blasted with the thunders of truth, lest the fair form of the Mystical Virgin be trodden under the feet of the Red Dragon. There is not a chink in the walls of Zion that is not known to the Superintendent of the Pit, and through these he is infusing his poison, and infecting those within. Some of those inside the walls are not content with such fare as the Great Proprietor has provided, but invade the territory of the King's enemy, not to narrow his dominion and weakon his power, but to smuggle into the camp of God contraband notions and "doctrines of devils." Thus we are made a spectacle to Angels, not by our suffering endurance for the faith delivered to the Saints, but by the doctrines tolerated, the abominable perversions resorted to in order to defend them, and the upholding of Christ-shaming dogmas by hands dyed in the gore of a twice-murdered Redeemer. Little clouds that a few years ago hung on the outskirts of the kingdom of darkness, have since assumed magnitude as if inflated with all the energy of hell until their fearful shadow rests over various sections of Immanuel's realm. Whoever attentively watches the march of events must be amazed at the sluice-gates of infidelity which Apollyon has of late years unlocked, and with what avidity even members of the Brotherhood devour and retail "the abomination that maketh desolate." Newspapers, tracts, and books, mixed up with heresies, crammed with false representations of life, and blotted with errors in relation to this world and that which is to come, are found in families who have vowed eternal fealty to Jesus, and eaten his flesh and drunk his blood in the symbols of his sufferings. Magazines are tolerated, and even welcomed, whose only tendency is to neutralize the efforts we are bound to make to keep the Church unspotted from the world. Books are read, re-read, and at last embraced, by brethren who, instead of converting sinners from their errors, are themselves converted to the world's faith by the world's logic. There are brethren who are offended when their children are make to blush in company when asked whether they feel no disposition to go along with the humble and despised followers of Jesus, but are well pleased, and highly elated even, to hear them talk glibly in technical terms of some branch of learning which indicate high attainments, or extensive research. I have been among members where the "New York Ledger" was cherished as a model family paper, and where the table was littered with books that are as loathsome to the Christian mind as carrion to a pure taste. And these means of moral debauch are constantly multiplying. The desire for intellectual culture is ever increasing, and the facilities for the acquisition of knowledge are more and more permeated with elements that are destructive of the faith once delivered to the Saints. These things augur evil, and demand diligent pruning of the Lord's Vineyard, concerted action on the part of the faithful, and earnest, unrelaxed efforts to stem the tide of infidelity that is surging Churchward.—Especially is this necessary where new churches are organized. Rigidly ought all new material be tested as to "the Faith once delivered to the Saints," and no wood, hay, and stubble be allowed entrance in the form of doctrines that do not clearly accord with the revelation of Him who is "the same yesterday, and to-day, and forever." The influences at work in and out of the Church, are calculated to engender subjective states that issue in objective dogmas which are fatal to the purity of the faith, and which their anvocates laboriously endeavor to identify with the revelation of God. To breast

the tide of error that rolls against the Church from without, is not half so difficult as to master that within her gates. A little more rigor, greater fidelity to the Faith once delivered, in the reception of applicants, would doubtless save the Church much trouble, and prevent the introduction of many a discordant, death-breeding element. But whether we preach to the world or the Church, we are solemnly enjoined to "contend earnestly for the Faith which was once delivered unto the Saints." The apostolic exhortation to "be fully persuaded in one's own mind,' is maintained by some to be the same as contending for the Faith. But the one may exist in connection with errors from which even hell might hide its face for very shame; while the other is fidelity to the trusteeship which God has conferred upon the Saints. Some are perpetually hankering after novelties, and are never more in their element than when they can inflict upon the world a cunningly-devised fable. In the line of their speculations they have a faculty of belief that cannot only swallow camels but mountains. They see evidences in support of their vagaries that set even the logic of insanity in a favorable light. They can believe propositions astounding enough to startle the haphazard cogitations of blank idiocy.—They are perfectly persuaded in their own minds. Their name is legion, and they swarm about the Church like a crowd of ravenous buzzards. That they effect an entrance is no marvel. Let the Saints be watchful, and contend earnestly for the Faith delivered to their guardianship. Not all is gold that glitters. Not all is truth that is coined in scripture phraseology. The devil can wear a bishop's gown as well as show a cloven foot and fire-seared visage.

Christ himself is the center and heart of Christianity, and believing in him is to put the same vital bond between faith as a quality or disposition and objective truth, as there is between the Deity and the human Vestiture he has assumed. There is no invisible church on earth outside of and apart from the visible, and a religion that has no feature corresponding to the material and tangible in our nature is one that either originates in ignorance of our wants, or hostility to the Faith which was once delivered to the Saints. A purely spiritual religion, as opposed to one that inherently demands a material, objective side, is not of God. When Christ was on earth he was himself the Gospel, bearing in his visibly present Person all the fulness of the Godhead, and in this form satisfied all that the law required of obedience and penalty, and offered himself to the trust of a doomed race. Man needs a mode of expression to what this Divine-human Being generates within him, or he does not. If he does not, then we fail to see any congruity in the *manner* of Divine Love. The kingdom is not to be given us on any other fundamental principle than that on which Christ won it himself. I am not now referring to obedience in relation to atonement, but in relation to the hope that the atonement offers. If man does need a "*form* of Godliness," he must either originate it himself, or be indebted for it to a Supernatural Revelation.—That he cannot produce a suitable form for an invisible power that comes from beyond all known spheres and laws, is too self-evident to need formal proof. As many of "the Angels kept not their first estate," they have thereby shown that they have no qualifications that empower them either to give to man the life he needs, or the mode in which such life is to have expression. It remains then that as the life that is to fit man for Heaven comes from God, so the mode of his communicated Nature must proceed from him also. And coming from him, it must be *definite*, or it would be worse than nothing. No variableness or shadow of turning can characterize a Divine Revelation.—He who at "sundry times and in divers manners, spake in time past unto the father's by the prophets, hath in these last days spoken unto us by his son;" and to look for another revelation is folly, while to hold that the development of that which is given necessarily changes the institutions of the Gospel either in form or design, is to exalt ourselves above all that is called God, and assume extra-Divine prerogatives. Any alteration in "the Faith which was once delivered unto the saints" must have the same authority that gave validity to its original institution; and any change by man in what God has revealed, and to which he has given as definite a form as the Body in which the revelation was made, is to fall under Divine reprobation.

The enemies of the Truth are very busy, in

Zion and out, disseminating their fatal theories, beguiling unstable souls, and, in some instances, inoculating even such as were deemed pillars in the Church; and unless we be on the alert, the "good Word of God" will be suppressed by the overgrowing tares of "the wicked one." Some errors are so purely mythical that they will not be likely to ensnare a people so simple-minded as the Brethren; but there are others which are so plausible, and so literalized with the drapery of Bible figures, that they naturally gain ground with those who have given no attention to this feature of the Scriptures. In this way a seemingly formidable opposition can be raised against "the truth as it is in Jesus."—We live in perilous times, which almost make one's heart fail to contemplate, and would utterly discourage even the most heroic, were it not that the very indications with which society is pregnant are the reasons why we should lift up our heads and rejoice. The free intercourse of the Church and the world, the imbibition of worldly principles and maxims, and the consequent pride, vain-glory, and insubordination to the Yoke of Christ, is leavening the Church with anti-christian sentiment and life which portend a fearful crisis at no very distant day. In many ways are we linked to the world that not a few regard as a justification for the adoption of the world's ways of life and modes of thought. Temporizing has ever been the bane of truth.—The "yea, yea; nay, nay," is faintly, doubtfully uttered in many quarters. Some of the brethren have so long been in the habit of going "down to the Philistines to sharpen every man his share, and his coulter, and his axe and his mattock," that they no longer know how to handle the weapons of the Christian warfare.—1 Sam. 13: 20. So long have they derived their staple of thought and conversation from the world, that they speak at least "half in the speech of Ashdod." Neh. 13: 24. In this way notions are imported that flourish apace into an overshadowing upas. Germs that at first seemed dormant have now grown stately, aggressive, defiant, invalidating the authenticity of the Bible in relation to doctrines that affect the very ground-work of redemption. Never did I read more bitter, scornful, diabolical invective and denunciation in the records of popery, than I lately read from would-be brethren against the birth-right of humanity. "The faith which was once delivered unto the Saints" must be earnestly contended for, and all Christ-loving hearts must form a God-marshalled phalanx tround the Ark of the New Testament, defending every letter at the point of the bayonet.—When some Hophni or Phinehas essays to bear the Ark of God into the camp of the uncircumcised, let all who tremble for its safety, enter their earnest protest at the Mercy-seat, and in the face of the world. Too zealously we cannot maintain the cause of Christ, and too zealously we cannot guard against the wiles of the devil in his protean schemes for the depreciation of the truth and the enthronement of error. When we see brethren adopt the principles of interpretation which originate with "men of corrupt minds," who would never have thought of quarreling with the views of the Church but for their "lewd ways" with "strange lovers," we need no other evidence that they have fallen into "the snare of the devil." What respect can be entertained either for their morality or their intelligence? If we believe in the Bible as a revelation from God, let us not discard the elementary characteristics of the nature to whom such revelation was given. Contend earnestly for the Faith, and keep it at all points from entangling alliances with any of the multitudinous forms of error which prowl like beasts of prey around it. "When the Son of Man cometh, shall he find faith on the earth?"

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

The Economy of God.

Some time before the Lord went out to smite the first-born of Egypt, he commanded Moses to speak to all the congregation of Israel, saying that until a certain day, they shall prepare a lamb of the first year, without spot and without blemish, and in the evening of said day they shall slay the lamb and strike the blood on the doorposts and on the lintels of the doors, for in that night, the Lord will pass over, and in that night they shall eat the lamb, and shall leave nothing remain, and shall not even break a bone thereof. If the lamb be too much for one family, then two or three families were to go together to eat the lamb, and to leave nothing remain, but whatsoever did remain until the morning, they were to burn with fire. Now, herein are beautiful figures and shadows of things to come. In the beginning of every dispensation of God's economy a shadow is cast that shows what the end of that dispensation will be like; and there are even figures that reflect on the next. When the Lord smote the first-born of Egypt, he ended the Abrahamic

dispensation, which end was foreshadowed in its beginning when Abraham went to slay his son Isaac. At the same time Isaac was also a type of Christ. The end of the Mosaic dispensation, when the Lamb was slain on Calvary and not a bone was broken, was foreshadowed in its beginning. There are also other beautiful figures and shadows to be seen upon which we will not dwell, some of which reflect upon the future. When the present dispensation was ushered in, the shadows began to reflect upon the end and even to point unto the next: some people may not believe that another dispensation is coming, but who that hath wisdom can doubt? Our object in this essay is to show the beginning and the end of the present dispensation: its beginning is baptism and its end will be the resurrection of the just. Baptism is a type of the resurrection. They that have been baptized into Christ, have been buried with him by baptism into his death, and have also risen with him from a watery grave in the likeness of his resurrection from the dead.—Away with your sprinkling, and away with your pouring; they are unhallowed institutions of men, intended to undermine the economy of God, and the day that is coming will consume them! Again, they have been baptized into Christ, have put on Christ, and the spirit of Christ dwells in them, the body is dead, but the spirit is life, which life is of God, and he that raised up Christ from the dead shall also quicken their mortal bodies by his spirit which dwells in them in the day of resurrection.

Under the Mosaic dispensation, the lamb, the type was slain and eaten; but under the present dispensation, the priesthood being changed, there was also of necessity a change made in the law, and the Lamb is no more slain and eaten; but the emblems of his flesh and blood are yet partaken in remembrance of him until he comes. Then will be the end of this dispensation and the beginning of the next; and after that the saints will celebrate the marriage supper of the Lamb in the coming dispensation. There is an opinion among some brethren and sisters that a Man of sin, or an Anti-christ would soon make a league with the remnant of the so-called Jews, and they would then go over to Palestine and rebuild Jerusalem, and so forth. Now I ask for information any one who reads these lines, where do you learn such things? Please inform me by letter or through the columns of the *Companion*.

JAS. Y. HECKLER.

Harleysville, Pa.

Thoughts on Dress.

"And be not conformed to this world. Rom. 12 : 2.

I write not because I think the Brethren in error in their mode of dress, but because the order is not lived up to as it should be, and is taught and inculcated in the sacred scriptures; especially among the young brethren and sisters, myself included. Christ taught the doctrine of two kingdoms: one spiritual, the other carnal; Christ the great head of the former and satan the leader of the latter. Consequently there are in the world subjects of both kingdoms. All have the right to choose of which kingdom they will be a subject. I contend that any thing convenient and comfortable in dress belongs to the spiritual kingdom; but superfluity and excess to the carnal. Taking that standpoint, each one can soon see of which kingdom he belongs. Christ's kingdom is to be the light of the world, teaching the way of "Eternal life." But how different do we find it in many cases. The subjects of Christ, or those who profess to be such, conforming to the carnal kingdom; men wearing fine coats, fashionable hats, and other clothes to suit; the women attiring in all the finery and foolishness of the day, such as fine bonnets, with not one speck of comfort about them; with artificials and ribbons; their clothes trimmed with all the lace, and braid, and embroidery that will make a show. This is surely carnal, and ought not to be practiced by any one professing Godliness; "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. 8 : 6, 7.

We hear some excusing themselves by saying that religion is not in dress, but if the heart is right all is right. We will grant that, but it is impossible for the heart to be right except it does the requirements of the Gospel.—So if any one dress finely he has neither religion in heart or clothes. My readers, do not think I am placing too much stress on dress; we must be perfect in all things, "even as our Father is perfect." Our world is running wild with gaudy show, and a vain display of attire. Let us, my brethren and sisters, be on the alert and watch that we may not bring any reproach upon the cause of Christ. We must teach by example and precept, in our manner of dress, as well as other things. We must fulfil the will of Christ if we expect to obtain the estate of "Eternal life," and be made kings and priests to God.—I think there is a better way to do than to spend all our money in these foolish things. It would be better to save our money and at every opportunity we have relieve the wants of the poor or edify each other, by supporting the living ministry, & spreading the gospel; sending the heralds of peace to a lost and ruined world. We would be rewarded for these things, but doing contrary will prove to us a curse.

I think the women have it in their power to rule the world in dress. They should therefore be plain in their attire. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Peter. 3 : 3, 4.

I have tried to write in a spirit of love; I hope these lines may result in good, and that we all may reach that heavenly home. Let us work, and watch, and pray, for "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 12. J. F. ROSS.

EDUCATION.—The responsibility of educating your children is one you cannot escape. It is a task imposed on you by divine providence, and you may look to him with confidence for guidance and aid. In short, you must educate your children, whether you choose it or not; for every action, every word and look, the very tone of your voice, and the round of ordinary daily events, which form the moral atmosphere in which he breathes, will influence him far more than the occasional lesson which he receives however excellent.

For the Companion.

The Birth of Christ.

Let us now go, even unto Bethlehem, and see this thing which is come to pass." Luke 2 : 15.

The wise man observes, that "the eye is not satisfied with seeing." The truth of this observation is confirmed by the experience of all ages; only it admits of one exception. There is one object, and only one, which can satisfy the eye of the mind, and that is the Lord Jesus Christ. We have a proof of this in good old Simeon, mentioned in the 29th and 30th verses of the same chapter. He had long waited for Christ, "the consolation of Israel," and he lived to see the infant Savior brought into the temple; when, clasping the holy child in his feeble arms, "he blessed God, and said: Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." Some of the Turks, it is said, put out their eyes as soon as they have seen Mahomet's tomb, because they would not defile them again by regarding any common object. Does superstition teach them so to admire the grave of a wicked imposter? O, let us, as christians, hasten to behold a sight of real glory; let us "turn away our eyes from beholding vanities; let us fix them on the adorable Jesus; let us say, with the admiring shepherds in our text, when just informed of the Savior's birth: "Let us now go, even to Bethlehem, and see this thing which is come to pass."

It was to shepherds, poor, honest, industrious men, that the good news was first announced: an encouraging circumstance for the poor of this world, and an encouragement for such to be "diligent in business," for it was when the shepherds were watching their flocks by night, that these glad tidings were brought them. An angel delivered the message, and a multitude of angels joined in chorus—glory to God in the highest, and on earth peace, good will towards men. Here humility and glory were joined in their extremes. Here he empties himself of his heavenly glory; he takes upon him human nature; his mother is a poor woman; a common inn is the place of his birth; he is born in a stable; he is laid in a manger. O, deep humiliation of the son of God, the Creator of the world! And yet, behold the glory! A new star directs the wise men of the East to the honored spot; and a multitude of ministering spirits hymn his birth. Never was the birth of an earthly prince so highly honored.—God gives us information, to put us upon action. When the shepherds were informed of what had happened, and where it happened, it put them upon action. Is the Savior born in the city of David? Let us go then, said they, and see him. The wise men made the same improvement of their information. They saw his star in a distant country, and they followed its direction till they came to Bethlehem.

Let us learn another piece of instruction from them: "Let us go now," said they. What, at midnight! Cool reason would have said, it is an unseasonable hour; & Covetousness would have said, what must become of our flock? But these plain men, who had left their beds to attend their flocks, now leave their flocks to inquire after their Savior. Let religion then be our first business; it is the one thing needful. And what we do in it, let us do it quickly; the sooner the better, without a moment's delay.

We may learn another thing from their example; "Let us go," said they: they excited one another to this good work. Let the advantages of society be brought into religion. How many, especially in holiday seasons, will say to one another, "Let us go to such an amusement, such a public house, such a party of pleasure." Let us rather say, "Let us go up to the house of the Lord, and he will teach us of his ways." "Let us go to Bethlehem and see Jesus."

The shepherds did as they proposed: "they came with haste, and found Mary and Joseph, and the babe lying in a manger." They believed before they came; but now their faith is confirmed by sight. They were gratified and edified by the view; and they returned glorifying and praising God for all the things that they had heard and seen. Let us, then, dear reader, imitate these happy and simple-hearted men. Let us go to Bethlehem: the name signifies, the house of bread; there, in the contemplation of Jesus, may we find bread for our souls. To excite your serious attention to this divine object, let me inform us what we may expect to see,—Deity displayed—man redeemed—and Satan ruined.

Let us go to Bethlehem, and see Deity displayed. The first promise that God made to guilty man was, that "the seed of the woman shall bruise the serpent's head." Jesus Christ, as to the flesh, is the seed of the woman; but he is also infinitely more. St. Paul says, "when the fulness of time was come, God sent forth his son, made of a woman." Gal. 4: 4. It was necessary to our redemption, that the Savior of men should be a man; for the same nature that sinned must bear the punishment of sin. But, had Christ been produced in the ordinary way of human generation, he must have been a partaker of a sinful nature. This was prevented by the miraculous way of his conception, by the power of the Holy Ghost. Thus, that holy one which was born of the blessed virgin, was to be called the Son of God, "holy, harmless, undefiled, and separate from sinners;" fit to become "sin for us, because he knew no sin."

In what manner the human nature was united to the divine, we cannot tell. It is enough for us, that it was so united. The testimony of scripture is most abundant and satisfactory on this head. Let the following text suffice: "His name shall be called Immanuel, which signifies, God with us. Matt. 1: 23. "In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh, and dwelt among us." John 1; 14. St. Paul assures us, 1st Tim. 3: 15, 16, that this is the pillar and ground of the truth; and without controversy, the great mystery of godliness—namely, that God was manifest in the flesh. O, glorious and pleasing truth, God is manifest in the flesh! Surely it is highly desirable for feeling mortals to know their Maker; and, because we could not ascend to him, lo, he descends to us! Deplorable darkness had long covered the earth, and the wisest of men bowed down "to an unknown God"; but, glory be to his name, "the only begotten son, who was in the bosom of the Father, he hath declared him." John 1: 18. This is he who is "the brightness of the Father's glory, and the express image of his person"—"the image of the invisible God." Heb. 1: 3. This is he, "who, being in the form of God, and who thought it no robbery to be equal with God," condescends to become a man, a poor man, a servant; that we, through his poverty might become eternally rich. By his heavenly doctrine; by his astonishing miracles; in his lovely disposi-

...ly, and especially in his divine person. God was manifested to us. Show us the Father, said he of his disciples to many and it sufficeth us. Philip wanted some visible representation of God, such as was sometimes granted to the prophets. Jesus, in a way of gentle rebuke, replied, have I been so long time with you, and yet hast thou not known me, Philip? and then added these remarkable words, fully proving that God was manifested in the flesh. "He that hath seen me hath seen the Father." John 14: 8, 9. "Believest thou not that I am in the Father, and the Father in me?—henceforth ye have known him and seen him." verse 7, 10. "I and my Father are one." Jesus Christ, then, God manifested in the flesh. Let us go to Bethlehem, and see this great sight. Angels came to look at it. Glorious mystery! We cannot fully comprehend it. Men may speak and write of it; but it is so great to describe it, as to say it cannot be described. We may speak of it; but the most we can say about it, is that it is unspeakable. And the most we know is, that it passeth knowledge. Suffice it for us to believe and adore. Let the light shine into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ," and it is enough. We will dwell at Bethlehem and Calvary, until he shall remove us to Bethel above, where we hope no longer to see through a glass darkly, but face to face."

J. S. BURKHART.

Johnstown, Pa.

"Sitting at the Feet of Jesus."

Luke 8: 35.

This is recorded of the man who was possessed with devils; and it is further added that he was in his right mind and clothed. The text indicates a peculiar privilege and a place of nearness. How impressive it is, that love longs to be near its attraction—and this man now loves his benefactor, and feels his obligations to his pity and power! It was a place of nearness and safety. He dreaded the return of the malady—hence he keeps close to his Deliverer. It was not only a place of nearness and safety, but above all, a place of instruction. The former purpose might have answered by sitting at the side of Jesus. But sitting at his feet was the position and posture of a learner. "They sat at his feet," says Moses, when God was on the top of mount Horeb, and the people received the words. Isaiah, speaking of Abraham says, "God called him to his feet." Martha had a sister who also sat at Jesus' feet." Saul of Tarsus "was brought up at the feet of Gamaliel." All these instances refer to the ancient and Eastern customs of receiving instructions.

This is the place we should all be found in. But, says one, how is it possible to sit at his feet now? He said "I am no more in the world," and the heavens have received him till his second appearing. True, he is not, here corporeally, but spiritually; not visibly, but accessibly. We have his Throne, his Word, his Ministers, and his Ordinances. We have hands: for he has said, "Lo! I am with you always, even unto the end of the world," and "where two or three are gathered together in my name, there am I in the midst of them." We can therefore sit at his feet, and O what excellences are in this Master! A teacher in his profundities, seems to shed lustre over his pupils, and scholars have invariably prided themselves in the name of an illustrious preceptor.—A young Israelitish prophet might indeed have boasted in having been in the school of Samuel, Elijah, or some other great prophet. The Queen of Sheba came a great distance to hear the wisdom of Solomon, and yielded to her dignity by the declaration of the half not being told her. But, behold, a greater than Solomon is here! One possessed of far greater wisdom than he; not only master of art, science, and divinity, so called on earth; but is Lord of all. He has explored the region of the terrestrial and celestial world; has suffered the persecutions and miseries of the one, and enjoyed the happiness and comforts of the other; thus experienced and searched all that heaven and earth possessed. His ability to impart instruction is equal to his proficiency. Both are perfect. Other teachers may be mistaken and deceive us; but in him are hid all the treasures and wisdom and knowledge. He knows everything, and everything perfectly. His instructions, therefore, deserve our implicit and absolute confidence, and we can safely rely on all his decisions.—Heaven and earth will pass away; but his word shall not pass away. Again, other teachers often discourage, and intimidate learners, by their hastiness, austerity, and haughtiness. They have not long-suffering, and gentleness, and tenderness sufficient, to attract and attach the soul of the pupil, or to inspire him with confidence. But *we* sit at the feet of ONE, whose condescension and kindness equal his greatness. He will stoop to teach your unworthy brother, as well as you, dear brethren and sisters,—even the very first rudiments. He will also accommodate himself to our wants and infirmities. He will repeat his lessons where we must begin, line upon line, precept upon precept, here a little and there a little, and upbraid us not. He teaches all his disciples thus, as they are able to bear it, and loves them to the end, notwithstanding their infirmities and mistakes. He tells them; *learn of* ME, for I am meek and lowly in heart.—As much as to say, "you need not be afraid to place yourselves under my care—I will deal tenderly with you."—He not only teaches thus, but he imparts the ability of receiving instruction, and the power of improvement; requires no great talents, but takes dispositions and talents of every shade in life. Yea, *none* teaches like him. He makes the blind to see, the deaf to hear, and the dumb to speak and comprehend. He furnishes not only the *subject*, but the *medium* and the *faculty*. Like the morning we set off with a few rays only, until he makes our path that of the shining light, which shineth more and more unto the perfect day. But what are the instructions he gives? Ask Paul;—he was a man of genius and learning, and despised neither—yet he exclaims, "yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He teaches to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present world. His words are spirit and life eternal, and direct us to a world of exquisite pleasure and happiness, where anxieties and disappointments can never reach us. He also promises, if we sit at his feet, an inheritance incorruptible, undefiled, and that fadeth not away.

Lord, we sit at thy feet, for thou hast the words of eternal life! Speak, thy servant heareth!

S. B. FURRY.

Martinsburg, Pa.

Christian Family Companion

Tyrone City, Pa., Dec. 14, 1869.

Christmas.

This is our Christmas number, although considerably in advance of the day. And yet by the time this paper reaches our California and Far Western readers, the festal day will be fully at hand. And as our remarks and notes are intended for Christmas reading, they ought to be at hand in time, that the paper may be laid on the table on the preceding evening.

In the first place we remark that Christmas is not an institution of the Bible. Jesus never commanded that the day of his nativity should be celebrated as a holy day. We have no evidence or inference that his apostles observed it as such. It was however commemorated at an early age of Christendom, but at first was the most movable of the Christian festive days, often confounded with the Epiphany, a festival of the Christian church, intended to commemorate the appearance of the Savior to the Magi, or Wise Men, who came from the East, bringing him presents. It is celebrated on the 6th of January, and by the Eastern churches in the month of April and May. In the IVth century, Pope Julius I. ordered an investigation to be made concerning the day of Christ's nativity, and the result of the inquiries made by the theologians of the East and West, was an agreement upon the 25th of December. Although in the opinion of some of the Fathers there was no authentic proof of the identification of the day, the decision was universally accepted. The chief grounds of the decision were the tables of the censors in the archives of Rome.

In England, Christmas is held by the church as a solemn festival, and distinguished by the complete cessation from business, an honor paid to no other day besides Good Friday — But within the last hundred years the festivities once appropriated to the day have much fallen off. Instead of lasting for ten to twelve days, they have been reduced to a meeting in the evening, little different from a common dinner party, though sure to be marked by a roast, and pretty generally followed by a game of cards.

"In former times," continues Chambers, "the celebration of Christmas began in the latter part of the previous day—Christmas Eve. The house was first decked with holly, ivy, and other evergreens. Candles of an uncommon size were then lighted under the name of Christmas Candles; an enormous log, called the Yule Clog, or Christmas Block, was laid upon the fire: the people sat round regaling themselves with beer. In the course of the night, small parties of songsters went about from house to house or through the streets, singing what were called Christmas Carols—simple popular ditties full of joyful allusions to the great gift from God to man in the Redeemer. A mass was commenced in the churches at midnight, a custom still kept up in the Catholic Church. At one period, the people had a custom of wassailing the fruit trees on this evening; that is, they took a wassail bowl, threw a toast from it to the tree, and sung a song, expecting thus to secure a good crop of fruit the next season. It was thought that, during the night, all water was for a short time changed into wine, and that bread baked on this eve would never become mouldy. These notions are essentially foolish, but as they are all well-meant adorations of the simple spirit of the people, they should not be hastily condemned.

The carols were more generally sung in the morning of Christmas Day. A contributor to the 'Gentleman's Magazine,' in 1811, describing the manner in which Christmas is celebrated in the North Riding of Yorkshire, says: 'About six o'clock on Christmas Day I was awakened by a sweet singing under my window; surprised at a visit so early and unexpected, I arose, and looking out of the window, I beheld six young women and four men welcoming, with sweet music, the blessed morn.' It may scarcely be imagined how delightfully at such a moment would fall upon the half-slumbering ear such strains as the following:—

God rest you, merry gentlemen,
Let nothing you dismay,
For Jesus Christ our Savior
Was born upon this day.
To save us all from satan's power,
When we were gone astray.
Oh, tidings of comfort and joy,
For Jesus Christ our Savior
Was born on Christmas Day.

In Bethlehem of Jewry
This blessed babe was born,
And laid upon a manger
Upon this blessed morn;
The which his mother Mary
Nothing did take in scorn.
Oh tidings, &c.

Next to the Last.

One more paper will complete the fifth volume of the *Companion*. The next number will contain a complete index to the entire volume, and in order to revise it, and have it as free from errors as possible, we may delay it a few days beyond our usual time of issue.

As the end of the present volume is rapidly approaching, we are—and we suppose it is perfectly natural so to be—somewhat solicitous for our next years' patronage. This is especially interesting to us, inasmuch as it, to a great degree "shapes our ends," and matures or abandons our plans. If our circulation will be reduced to 3,000 for the next year, we shall do little more than cover expenses; if reduced to 2,500, we shall lose money if we publish fifty full sheets during the year. If we shall have only 2000 subscribers we shall be compelled to reduce the size of our paper, or "go under," neither of which is at all desirable—nor do we anticipate them.

On the other hand, if we can retain our present circulation, which is at this time over 3,500, we shall be enabled to publish a good paper, pay all its expenses, and have a few hundred dollars left with which to reduce our in-

debtedness for material, &c. And if we should be so fortunate as to increase our list of subscribers to 4000, which would be very desirable, (which is also quite natural) we shall do all of the above, and if prosperity will not rob us of our charity—from which we pray God to preserve us—we will give a free copy to every poor member in the Church, who desires it, and who can get a brother or sister to apply for them. Besides we would make certain valuable improvements to our paper, and spend more time in traveling and preaching. It does not yet appear what we shall be or do, but we trust in Providence and hope for the better.

So far as heard from the prospects are good. All the lists yet received have been increased over the present year, and some have been doubled. If this should become a general occurrence, our highest expectations will be realized. We hope our friends will spare no efforts on their part, to secure by all means the present size of the paper. We patiently await the result of their efforts.

"The Pious Youth."

The first number of our juvenile paper will be issued in a few days.—It is indeed invigorating to read the letters of approbation and encouragement. The Church is fully ripe for the enterprise.

Several contributions have already been received, and a number of most excellent selections have been made, which cannot fail to edify and please every one who has any desire to become wise and good.

Of the first number we shall print a large edition, so as to enable us to furnish specimen copies for examination. These will be sent free to persons who wish to use them for the purpose of soliciting subscribers, unless they choose to give something toward bearing the expenses. To all others it will be sent on receipt of ten cents, all of which it will be worth.

The books are open for subscribers, headed by John Calvin Bright, and J. R. Denlinger, Dayton, Ohio, as the first advance cash paying subscribers. Two dollars and twenty-five cents ($2.25) will pay for the *Companion* and the *Youth*. And *Companion* subscribers may be added at seventy-five cents.

We think the present again a good number, but have not space to point out its merits. The following already in type have been crowded out. "Ecumenical," D. L. Miller; "Lay-members Preaching," D. D. Sell; Answer to Query." Daniel Snowberger.—Others are on the hook, and we are safe for this year.

Hereafter we will acknowledge money to the person only, without giving his address. For example, see latter part of present list.

YOUTH'S DEPARTMENT.

For the Companion.

To the Young. No. 3.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing. * * For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Philippians 3 : 16, 19. My object in comming before you again is to urge you forward. If we do not strive to make advancement in the christian life we will surely go backward. Paul said "I press toward the mark for the prize." This should be the motto of every Christian. And we will find if awake to duty and danger, that it requires pressing. The laurels of glory are the bounty of our service. To obtain them we must row against wind and tide, nor should we cease te ply the oar when the storm has abated. Satan will not present strong temptations when he can reduce us with trifles. We are to "forget those things that are behind, and reach forth unto those things that are before. I will now appeal to you if the things to which I have been pointing out as evil, are not some of the things we promised in our baptismal-covenant to leave behind? We vowed to renounce Satan and all his pernicious ways of the world. If our Great High Priest could not accept "the kingdoms of the world and the glory of them, how can we? As long as we have corruption within, responding to temptation without, we need to *strive*, or we may be found among those who seek to enter in and shall not be able. As long as there are sufficient follies, weaknesses and danger to justify you to interpose a warning, you should not think of resting, much less drift along with the giddy crew. Do not be afraid nor ashamed, gentle reader, to shun evil, and to reprove it; you will be respected for it here, and rewarded in eternity.

"Are the oars now lying idle?
Art thou drifting with the tide?
If 'tis thus there's no advancement,
Swiftly backward you will glide.

You perchance will fail to see it,
Watching others at thy side,
And so weary with hard rowing
Pause to rest, nor heed the tide.

But it surely bears those backward
Who have ceased to ply the oar;
Rouse! nor think of resting, brother,
'Till we reach the other shore.

Are the oars now lying idle?
Does the stream so calm appear,
That you think there is no danger
Just to rest one moment here?

Brother, there's an under current,
You perceive it not I know,
For the surface seems quite tranquil,
But 'tis there with steady flow.

And that steady under-current,
Bears all backward, slow but sure,
Who would seek for care and comfort,
Idly resting on the oar.

Are the oars now lying idle?
Do you think that you have made
Such advancement that no longer
You to ply the oar have need?

Do you think that you are gaining
Faster than some other one?
And that this is valid reason
For the oars to be laid down?

Rouse thee brother, there is danger!
Work with vigor for thy life;
Work and watch, for all thy pathway
Is with unseen danger rife.

Sister, brother, I beseech thee
To the warning I would give,
I, too, often fail in weakness,
For myself I often grieve.

But I'll try to watch and labor,
Ply the oars with faithful hand;
And I wish to greet thee, brother,
If I reach the heavenly land."

JAMES A. SELL.

McAlaveys Fort, Pa.

MISCELLANEOUS

God of Nature.

Lord of universal nature,
God of every creature;
Light of morning—shade of even,
King of ocean earth and heaven,
Whilst I prostrate bow before thee
Teach my spirit to adore thee.
Soul of love and source of pleasure,
Mine of every richer treasure,
King of tempest, storm and shower,
Ruler of each secret power.
Whilst for favor I implore thee
Teach my spirit to adore thee.
Spring of river, lake and fountain,
Pillar of the rock and mountain,
Breath of animal creation,
Life of varied vegetation.
Whilst I prostrate bow before thee
Teach my spirit to adore thee.

Scolding in the Pulpit.

"He that winneth souls is wise." Prov. xi. 30.

There is a difference between *winning* and *driving*, and one of the commonest mistakes of the pulpit is the confounding of the two, and of indulging in a faultfinding, censorious spirit, instead of the opposite. Ministers may find many things going wrong in their churches, their members becoming luke-warm and worldly-minded, indulging in practices inconsistent with their profession, and that hinder the cause of Christ, and they rail out against them from Sabbath to Sabbath, and wonder that their tirades do not check these evils; that they continue just as bad, or become even worse than they were before. They feel that ministerial faithfulness requires that they should bear testimony against the sins of their flocks, and endeavor to induce them to forsake them; and so it does, but they mistake the best method of doing it. Churches, in this matter, are very much like families. They may be governed and modeled by kindness and affection, but not by scolding and fault-finding. When affection is at the helm of a family, and beams out in every look and action of its head, and sorrow, rather than anger, is depicted in the countenance when any of its members do wrong, the family can be very easily corrected in all ordinary cases. But when petulance and railing follow each other in quick succession, and the members come to feel that they will be scolded and harshly found fault with for every little error they may fall into, all family government soon comes to an end. The head of a family loses all power to mould it. Just so it is with the churches. They may be persuaded, encouraged, and reasoned into almost anything that is proper, but they can be scolded and driven into nothing Said the sweet tempered Christian poet, Cowper, in a letter to John Newton:

"No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scold again. A surly mastiff will perhaps bear to be poked, though he will even growl under the operation, but if you will touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks that he is skilful in searching the hearts of others, when he is only gratifying the malignity of his own, and charitably supposes his hearers destitute of grace, that he may shine the more in his eyes by comparison.—When he has performed this notable task, he wonders that they are not converted. He has given it to them soundly, and if they do not tremble and confess that God is in them in truth, he gives them up as reprobate, incorrigible, and lost forever. But a man that loves me, if he sees me in error, he will pity me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit. It is not, therefore, easy to conceive upon what ground a minister can justify a condition which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not himself deluded."

Sharp rebuke is sometimes necessary and useful, but all other means should be tried before it is resorted to. And when we who preach the gospel, fail in our attempts to reform our hearers, we ought not at once to settle down in a state of self satisfaction with our own efforts, and lay the blame upon the depravity of others, and not our own. It is possible that we may not have approached them in a right spirit, and plied them with proper motives, and if so, we may be as much to blame as they are.—*House's Scripture Cabinet.*

Shortness of Time.—Let one moment be spent in meditation, and what are our thoughts in regard to the change of nature? We are at once led to reflect upon the shortness of time. All nature is passing away; even the fall of the leaf by the force of the autumnal breeze whispers "passing away." We, too, are passing away. Only a few more days and we will be numbered with the dead. To-day we see the smiling infant of the tender mother borne to the tomb, and ere another week has rolled around, one in the prime of life has quit the stage of action. This reminds us that it is not the old alone who die. Man's life is comparatively of few days, though he may live out his three score years; when he comes to die it seems as though he has lived but one day. He looks back on his life as a mere dream—a shadow, or a tale that is told, and perhaps dies a miserable death by postponing known duties while in health. Dear young reader, if you have never begun to make that preparation for death let me beg you to begin to-day, for to-morrow is not yours, and perhaps before the morrow's sun rises you may be ushered into eternity.

It may be your turn next to be laid in that silent churchyard. Well may we adopt the language of the poet when he says, "To-day we bloom, to-morrow we die." We are led here to ask the question, why men are so eager after the things of this life, which is but for a moment, while the one thing needful is forgotten, that which is to last through eternity? We live here one day for an eternity. Dear young reader only think of this living here one day, compared to eternity, for an eternal home of happinoss or woe beyond the grave. Then can you not spend that day in serving and fearing an all-wise and merciful God? and when that day is drawing to a close you will not regret spending your morning, your noon, and your evening in living for holiness, and when your sun is setting you can close your eyes upon the day of your life to open in a brighter world.

Learn to make others happy.

THAT WONDERFUL PRAYER.—Which? Why that one which your mother taught you. Did you ever think, short though it be, how much there is in it? Like a diamond in the crown of a queen, it unites a thousand sparkling gems in one.

It teaches all of us, every one of us, to look to God as our parent—"Our Father."

It prompts us to raise our thoughts and desires above the earth—"Who art in Heaven."

It tells us we must reverence our Heavenly father—"Hallowed be thy name."

It breathes a missionary spirit—Thy kingdom come."

And a submissive, obedient spirit—"Thy will be done on earth as it is done in heaven."

And a dependent, trusting spirit—"Give us this day our daily bread."

And a forgiving spirit—"Forgive us our trespasses as we forgive those who trespass against us."

And a cautious spirit—"Deliver us from evil."

And last of all an adoring spirit—"For thine is the kingdom, and the power, and the glory, forever and ever. Amen."

Now is it not both a wonderful and a beautiful prayer? Jesus, our dear Savior, taught it, and who could better tell us how to pray to his Father and our Father, to his God and our God.

Why Am I Not a Christian?

1. Is it because I am afraid of ridicule and of what others may say to me?

"Whosoever shall be ashamed of me and of my Word, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh unto Me I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I shall not "hold out?"

"He that hath begun a good work in you will perform it unto the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

"Sprinkling in the Bible."

In the city of Indianapolis, Ind, there is an institution for the education of the deaf and dumb. One of the deaf mutes, in the spring of 1858 presented himself as a candidate for membership in the Indianapolis Baptist Church, of which Rev. Jos. B. Simmons (late of Providence, R. I.,) was the pastor. By the rules of the institution, denominational peculiarities in religion are rigidly excluded from their course of training. It is believed that this mute came to the following conclusion entirely by the action of his own mind, in studying the Scriptures. It is the decision of an unprejudiced, inquiring mind. In his examination before the church, in reference to baptism, the pastor asked him, "Why not be sprinkled?" to which he replied: "*Christ is silent on the subject of sprinkling!*" His reply was correct. Christ is silent on the subject of sprinkling, and the Holy Spirit is silent. The whole Bible is silent. The Old Covenant says. "It is not in me."

The Shark's Fin.

I was once sailing on the broad Pacific. One day when the sea was calm, in looking out upon the water on the Mexican coast I saw what seemed to be a long, sharp-pointed knife rising above the surface and cutting the water, while it kept along with the ship for an hour or more.—On looking narrowly, I saw that it was the fin of a shark rising from his back.

The creature was following us ready to catch any one who might fall overboard. It was very large, and had cold, murderous eyes. Thus it was gliding noisily along, watching for a chance to do some awful work of blood.

So I thought that the great enemy of souls—Satan—follows men, hoping to seize them in some unguarded moment, and drag them down to destruction. He is in the waters of sin; however pleasant they may seem, it is dangerous to try them. There is no safety anywhere, only as one keeps on the good, staunch ship of Christian integrity.

Human Destiny.

Unremitted labor and unceasing vigilance are the lowest prices at which man, in this world, can attain happiness and safety. The primeval curse, "In the sweat of thy brow shalt thou eat bread," includes within its scope not only the bodily but the mental powers of man. And reason and philosophy, not less than revelation, clearly demonstrates that all nature, both within us and without, is so formed and constituted as to enforce this destiny.

Not only does the uncultivated earth bring forth thorns rather than fruit, but its tempting fruits, unless discriminated, may poison us. And the air we breathe, the fire that warms us, and the innumerable other objects which are essential to our existence or enjoyment, must be, for the most part, laboriously sought, and must be all cautiously distinguished, and appropriated and used, if we would secure the benefits and escape the mischief which in some form each has the power to occasion.

And if we seek for happiness in the excercise of the mental powers, the same toil and danger awaits us. The temple of science stands at the summit of an almost inaccessible mountain. "Truth lies at the bottom of a well." Moral rectitude is a critical medium, the two extremes

from which are vices. Even the path to heaven, we are instructed from the sacred desk, is narrow and difficult, with a broad road leading from it to perdition; so the earth and heaven are legibly inscribed by the finger of the Creator with the sublunary doom of man—toil and watchfulness. And yet, such is the intricate constitution of human nature, that this apparently severe destiny is the efficient cause of its highest dignity and happiness. Perils and impediments in our path prompt us to vigilant and energetic action. Our chief happiness consists in successful effort—in acquiring the desirable objects around us; not in their supine enjoyment—in eluding or grappling with and overcoming danger; not in a quiet, lifeless exemption from it. And every human faculty put forth and exerted for these purposes, is expanded, invigorated, and improved by exercise.

For the Companion.

Incentives to Righteousness.

Would we forget our sorrows here,
And patient learn our cross to bear?
Then come, with hearts and souls sincere,
And Jesus' sorrows humbly share.

See, in the garden, bending low,
The heavy load of sin he bore,
Behold, the weight oppressed him so,
That blood came forth from every pore.

Then shall we not with Jesus weep?
Behold for us he weeps alone;
He weeps for us—shall we then sleep?
Seek his blest paths or keep our own?

What shall we do? To Jesus fly,
With Jesus mourn awhile—and then
With Jesus endless bliss enjoy,
In realms that know nor death nor sin.

Or for a few terrestrial pleasures,
Transient as the tints of even:
Renounce divine, celestial treasures.—
The ever blooming joys of heaven?

The love that God to man has borne,
Is so supreme, that, to atone
For sin, to be with scourges torn,
He sent his own beloved son.

Sent him to lead man back again
To a far better, brighter home,
Than that which man had lost by sin—
A heavenly home beyond the tomb.

And he regained the heavenly loss,
Bore stripes and scoffs, and death withal;
By heaven abandoned on the cross—
Then—there—he expatiated *all*.

Then come to Jesus *there*, and see
His wounded limbs with anguish riven;
His Blood from sin will wash us free,
Then we can come to him in heaven.

J. W. BYRNE.

Lancaster, Pa.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's nam and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. Al communications for publication should be written upon one side of the sheet only.

An Appeal.

Fathers and Mothers;—Now is the time for you to show the interest you should entertain for your children's welfare. The "Pious Youth," a paper for children is just about being published by brethren. And we consider, and are well satisfied, that it is *the very paper* which should be put in circulation among our children. If you all knew (the most observing do know,) what odious trash is placed into the hands of our youth, you would at once respond with our feeling and convictions in regard to this very important matter. Not only fictitious writings are in circulation among our young people, but the most profane, degrading, and sensual trash that could ever disgrace this earth. Their tastes are becoming so polluted, and their minds so defiled, that all hopes for their restoration to purity will have to be almost despaired of. Brethren this is strong language, and we are afraid it is too true. We confess we never wrote upon any subject with more concern than we do on this. Could we wield the pen with sufficient power to awaken the hearts of all our brethren to a proper sense of the duty they owe to their offspring; how cheerfully would we do so! All our hopes in old age must be built upon our sons and daughters. Do we not all wish to see holy and firm men steer the Gospel Ship when we become too aged and feeble in the flesh? Methinks I hear a general "Amen" through out the entire brotherhood. The "Pious Youth" will not only draw our children's attention, but will create a taste for religious treatise. The result will be pure conscience and reverential fear—the beginning of wisdom. We so often hear the complaint, "my children do not find sufficient interest in the Bible." This paper is to secure that very desired interest. Short anecdotes from the Bible, with instructions, will be given, reference to important passages, beautiful sayings of our little ones, &c. These, with other departments, will surely create a desire for sacred literature. It will also serve as a most important auxiliary, or help to Sunday Schools. What is more beautiful than to see our children cluster around the table or fireside, anxiously drinking in the wholesome contents of a little paper devoted to their interest? Now and then one would open the Bible and search for certain passages referred to. How eagerly would they all listen while one would read the portion of Scripture! Such a cheering picture would be realized by many families, if the "Pious Youth" would be taken. We candidly believe, if we do not use stronger efforts in bringing up our children in the nurture and admonition of the Lord, many of us will be held guilty in the day of judgment. Some brethren are afraid to introduce religious conversation to their families, while others care too little to do so. This paper will at once introduce the subject, and will interest both father and mother, besides the children. Those who are personally acquainted with us, know we always took an active interest in children. We think we feel that Christ-like spirit—"suffer little children to come unto me, & forbid them not." We shall never regret the time spent in their behalf, for the recollection of it affords sweet consolation in retirement. We have done no more than our duty, and yet are unprofitable servants. How will *you* fare, if you do not something for the rising generation? Let your conscience answer. Would it not be good in the sight of God, if every father and mother would make a "Christmas Gift" of a yearly subscription of the "Pious Youth," instead of sweetmeats to injure their children's health, and create an undue appetite? Let your heart's conviction answer that. Do not wait to see what the paper will be. Remember your support will make it a good paper. Send in your subscriptions to your agents at an early day, for it will be an action you never will

regret. We have no interest in the paper, farther than the interest we take in the rising generation. *And that interest should move every pious heart to action.*

S. B. FURRY.

Martinsburg, Pa.

Treasurer's Report of Annual Meeting.

HELD AT PETERS CREEK MEETING-HOUSE, ROANOAK CO., VA., 18th & 19th OF MAY, 1869.

Contributions.

First Dist. of Va., $800.00, minus $27.70,		$772.30
Second Dist. of Va. $1200 minus $62.35,		$1137.65
Sales of Hides, Goods, &c.		$424.99
		$2,334.94

Disbursements.

Lumber and brick,	$209.60	
Fuel,	16.00	
15 barrels flour,	250.00	
711 lbs. bacon,	120.87	
124 bushels corn,	93 00	
3090 lbs beef,	390.65	
632 lbs butter,	189.60	
87½ gal. apple-butter,	65.62	
210 doz. pickles,	21.00	
163 lbs coffee,	40.75	
250 lbs sugar	34.78	
4 lbs tea,	6.00	
6 lbs pepper,	2.25	
2 sacks salt,	6.00	
803 yds. Muslin,	132.62	
Table ware,	96.26	
Freights,	20.89	
Labor,	109.35	
B. F. Moomaw, expences to Phila.	31.20	
do Correspondence	5.00	
do Railroad tickets	5.00	
do & Naff, to Tenn.	47.06	
Incidental,	5.75	$1899.25
Balance on hand		435.69
Proportion of surplus due Dist. No. 1,	176 17	
do No. 2,	259.52	
		$435.69

MOSES E. BRUBAKER, *Treas.*
D. H PLAINE, *Asst.*

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Warriors Mark branch, Pa., Dec. 4th friend HENRY GRAZIER; aged about 70 years. He had been afflicted for twenty years; and bedfast and blind for about four years, and to a great extent had lost the use of his mind. It was, however, a source of much satisfaction to his family and seemed especially to cheer the aged sister, his wife, who had during so long a siege of affliction, been his constant and faithful companion, to see him return to almost rationality, a short time before his death. His remains were followed to the family burying ground by many relatives and friends. Services by the

EDITOR.

At Saxton, Bedford Co., Penn'a. Nov. 15th, friend WM. W. ENGERT; aged 58 years and some months.

He had for some years been afflicted with a disease of the head, and was subject to spells of dizziness. On the day of his death he went to Saxton, and was last seen standing near the track, it is supposed waiting for the train to pass, and then to stagger and fall under the cars. Several wheels passed over him, about the loins, cutting his body in two. Funeral services by brother G. W. Brumbaugh and Mr. Collins. He was much beloved by his family, consisting of his wife, who is a member of the Church, and her sister; and was highly respected by his neighbors. His place in that vicinity will be hard to fill. The bereaved sister, who was one of our youthful associates, and a sister to the young lady who died in our family last Winter, has our condolence in her distress.—EDITOR.

In the Mississinewa Branch, June last, little MINNIE, only child of brother George and sister Mary C. STUDEBAKER; aged 18 months. Disease, Inflammation of the Bowels. Funeral services by Elder John U. and George W. Studebaker.

Also in the same church, near Muncie, July 18th, SAMUEL WESLEY, son of brother William and sister Sarah J. CONAWAY; aged 4 months and 5 days. During his short stay in this world he was afflicted with heart disease. Funeral by Elder George W. Studebaker, from 1st Thes. 4: 1–3.

Also, in the same Church, Nov. 4th, EMMA ISADORA, daughter of brother John F. and sister Sarah YOUNG, and granddaughter of Elder George W. Studebaker, aged 5 years, 10 months, and 17 days. Disease, Inflammation of the Bowels and Lungs. Funeral discourse from John 5: 28, 29, by Elder John U. Studebaker.

ELIZABETH STUDEBAKER.

LIST OF MONEYS received, for subscription, books, &c.,

John Albaugh, Chili, Ind.	4.50
Michael Glotfelty, Libertyville, Iowa.	4.50
J. B. Tawzer, Secor, Ills.	.45
Jeremiah Hoff, Fremont, Nebraska.	4.25
John H. Bushong, Oregon, Pa.	4.50
E. Williams, Funkstown, Md.	12.00
M. J. C. Ecker, Walnut Bottom, Pa.	1.50
Mrs. Peter Conklin, New Kingston, Pa.	3.00
George Wise, Wenona, Ills.	1.50
W. A. Spate, Logansville, Pa.	1.50
Daniel Snowberger, New Enterprise, Pa.	3.00
David Clem, Walkerton, Ind.	17.00
Peter Sipe, Connellsville, Pa.	3.00
C. Secrist, Gilpin, Po.	1.50
John D. Baer, Lanark, Ills.	.60
David Shong, Brunersburg, Ohio.	3.00
Wm. Meyers, Somerset, Pa.	1.50

Jacob Reinhold $24.00. John Tucker 1.10. Jonathan Kessler, 3.35. Wm. Stahl, 13.50. Wm. Pannebaker, 1.50. Sarah Stem, 1.50. Sarah Leslie, 3.00. J. Stutzman, 1.50. Wm. Kercher, 1.50. Margaret F. Warrell, 1.50. J. C. Bright, 4.50. Margaret Deardorff, 7.50.

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VOLUME V. TYRONE, PA. TUESDAY, DEC. 21, 1869. NUMBER 50.

For the Companion.

Fragment of a Reply to a Private Letter.

If the Bible were not coincident with reason, the requirements of God correspondent with the proper exercise of man's ethical constitution, nothing would be more consistent than depreciation of the Word of God, and neglect of its commandments. But our origin dates into Eternity, and our destiny points the same way, and this calls for a revelation from the Infinite. Our consciously responsible intelligence asks for light, and will not be satisfied with anything that is not stamped with super-mundane authority. The supernatural character of the scriptures being settled, "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15: 23. God acts as a sovereign, but always including in his sovereignty the essential elements and capabilities of man. God never connives at sin, in any round-a-bout, comprehensive way, any more than that he is a sinner himself. The fact of sin in the universe can in no way be resolved into the Divine purpose. If it owes its existence to his ultimate fiat, for any end whatever, it would be sin not to sin. Your view is altogether erroneous in relation to sin, his rigors against it, and the uncompromising exaction of all our powers in the service of holiness. Your letter is indicative of a woful affiliation with evil, and a desperate attempt to be happy in spite of your own spiritual constitution, and God's claims upon you. You are afraid to look into the Bible, lest the sense of your "rebellion" and "stubbornness" become intolerable. You are afraid to abandon your course of exciting pleasure, lest you whirl into blank insanity. The completeness of the Devil's sovereignty over you is truly amazing! Rather than turn your back to the fascinations of sin, and crucify the flesh that so rabidly lusts after forbidden enjoyments, you will implicate the Deity in the origin of evil. You are determined to be happy at all hazards, which at present you cannot be. Your very eagerness to revel in an ocean of carnal delights, and the impossibility of effecting your end, should be sufficient to turn your joy-craving nature into another channel. You are not your own. You feel that a higher power has authority to dictate the character of your enjoyments. If the pleasures of sin harmonize with your conscious spiritual make and relations, you should be happy, supremely happy, in the service of satan. You *can* be happy, and you *ought*. The *fact* of your existence may as well be gainsayed, as the manifest *design* of your being. If you are the creature of God, you are to be his property in relations that honor him and fill out your being with his own blessedness. If you are a sinner, he has no more hand in it than you have in the assassination of Abraham Lincoln. You can never be happy as long as you regard the All-Holy One in any other light than wholly antagonistic to sin. The conscience must be fearfully drugged with the Devil's sop before it is reconciled to the idea that the relations of God to moral evil are conciliatory *at any point* in the history of his government. It is a recognized principle in law that the instigator of crime is equally culpable with the perpetrator. This holds good in relation to God. To extenuate our wickedness by arguments grounded on his purposes, is to make him the abettor of your sin, and necessitates either his own condemnation as the Author of all wrong, or your justification in its commission. Sin is intrinsic wrong. You are not so shockingly seared that you refer your own personal infringements of moral law directly to his agency. This shows that either sin is not now what it was originally, or that Deity has ever been clear of it. But sin has never been known to be in essence other than it is to-day. It is essential wickedness, and always in the spirit of wrong. Your plea is invalid. Your excuses are vain. Your sins are your own, and God will be clear in his judgment of your case. Ps. 51: 4.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

The Elder Son.

SISTER ETTER'S QUERY.

Brother Mallory objects to the answer given in No. 35 of the present Vol. of the *Companion* to sister Etter's query in which she asks, Who was the elder son spoken of, Luke 15: 35?—The brother takes exception to the idea that Christ was likening the murmuring scribes and Pharisees in his audience to the fault-finding Elder son, and says, "If this answer be correct, please tell us how the father could say, "Son thou art ever with me and all that I have is thine."

ANSWER TO BROTHER MALLORY.

1st. A parable is a discourse founded upon a similitude between persons or between persons and things; the object of which may be to illustrate a truth, or to convict of a fault, or both; as in the case of that of the prodigal son.

2nd. A similitude need not exist in more than one point to constitute the foundation of a parable; as was apparently the case between the Scribes and Pharisees and the elder son; whose conduct had shown, that they were *alike* devoid of fraternal sympathy and love.

3rd. The Savior never founded his parables upon fable; but always upon fact, hence the "certain man, who had two sons," was not a myth but the family in real life.

4th. The conversation of this father and his sons was given by Christ to show their respective dispositions or sentiments; and upon these he based the parable in question.

Now let us examine this conversation, and see the similitude between the Scribes and Pharisees and the elder son; and then, with due reverence, meditate how the blessed Redeemer taught all men the compassionate love and impartial justice of our Heavenly Father; by likening them to the yearning and unbiased affection of this earthly parent.

The proud Scribes and Pharisees, in the audience of the Savior, murmured at him, and said, "This man receiveth sinners, and eateth with them." The elder son, instead of welcoming his only brother home with open arms, "was angry, and would not go in;" but said to his father, who had come out to entreat him, "Thou never gavest me a kid, that I might make merry with my friends; but, as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." This hard-hearted man manifested no sympathy for his brother, who had been famishing for *natural* food. The Scribes and Pharisees were like him, because they were unwilling their humble fellow creatures should come to Christ for *spiritual* bread.

The words "Son thou art ever with me, and all that I have is thine," quoted by brother Mallory, of course do not "apply to the Scribes and Pharisees, with reference to their unqualified acceptance with God; but, they show that the yearning love, which led the father, who uttered them, to run and meet his penitent child with endearing caresses, was impartial; inducing him to be just to his obedient and dutiful elder son, The glorious spiritual truth which the Redeemer taught by this similitude, is, that God is no respecter of persons; but, that infinite justice, as well as infinite mercy, is a Divine attribute.

SILAS THOMAS.

Phila., Pa.

For the Companion.

Passing Away.

It is astonishing with what rapidity time passes away. How the days, the weeks, the months, and years roll around, carrying with them the life, the beauty and the hopes of this world, into a vast and unknown future. It seems but a short time indeed, since we all felt and enjoyed the springs and buoyancy of youth, the delights of home, the influences of paternal love, the society and counsel of friends, who now sleep in the grave. And yet some of us are aged; and the majority have attained to mature manhood. The young of the present generation are growing up around us, but in our youth we knew them not; while we have been passing on in the direction of the grave, they have sprung up to occupy our places, and follow rapidly in the rear. Before us we see the aged, tottering along in their feebleness, and leaning upon their staves. Behind us is the youth, flushed with promise, and the infant prattling in its mother's arms. That circle has been kept up unbroken since the morning of the creation; that circle will be kept up unbroken until time is lost in eternity. Our life is a moving panorama; the pictures on the canvass pass be-

fore our eyes, delighting us for a moment, but each containing a solemn lesson and warning. He is but an indifferent observer who does not study himself, and think of the future, and of the time which he has spent in this world.

MARY A. FLOWERS.

Strasburg, Pa.

Matthew 18: 15.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone."

Every church, society, or organization, has some rules or regulation whereby its members are to be governed: and such rules are sometimes very imperfect, from the fact that they are the production of the human mind.

From the outward deportment of many professors of religion, brethren not excepted, we readily suppose that the regulations of the church to which they belong, are mere human productions; but this, we hope, is not the case. The Brethren, as a church, have adopted, for the regulation of their members, a part of the 18th chapter of Matthew, of which the text, "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone," is the most important part. What attaches so much weight and vitality to it, is the fact that it emanated from the lips of the Savior himself. And a due consideration of the succeeding clause of the same verse: "if he shall hear thee, thou hast gained thy brother," will add much to the importance thereof, and ought to be sufficient to stimulate every christian to a full performance of the duty they owe to their brethren and sisters in the Lord.

The above rule appears to have been predominant in the days of Moses in the regulation of difficulties existing among the children of Israel: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. 19: 17. It is necessary that we, as a christian people, should guard against giving offence. Let our conversation be with kindness and our conduct agreeable that we give not offence to our fellow men; for "whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18: 6.

On the other hand, it is necessary that we guard against becoming offended at small things; but rather "rebuke thy neighbor, and not suffer sin upon him." "Whosoever is angry with his brother without a cause, shall be in danger of the judgment."

It appears to have been very much impressed upon the mind of the Savior that the text upon which our remarks are based, should be strictly adhered to, for in Luke, 17: 3, he says: Take heed to yourselves: If thy brother trespass against thee, rebuke him: and if he repent, forgive him.

Again: James says: 5. 20. "He that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Thus we have "line upon line, precept upon precept," assuring us that the position taken by the above text, is sure and profitable ground for the christian to occupy. It is sufficient for the adjustment of any difficulty existing between Laymen, Ministers in the capacity of Standing Committee, or editors. If thy brother trespass against thee go and tell him his fault between thee and him alone. Thus we have a strong inference that we are not permitted to tell it to the church, nor even to any other member thereof, unless we fail to effect an amicable settlement between ourself and the offender alone. Yet in opposition to the rule that Christ himself has established, we will venture, not only to make it known in our own neighborhood, but we will dare to tell it in Gath and publish it in the streets of Askelon. Now brethren this ought not so to be, but we should give earnest heed to the word of God, and so fulfil the law of Christ.

S. A. WALKER.

Answer to Query.

In *Companion*, No. 47, current Vol., page 731, is a request that some brother give an exposition of Luke 17: 37, latter clause, which reads thus: "Wheresoever the body is, thither will the eagles be gathered together."

I have ventured to give an answer according to my views, being willing, at the same time, to exchange my views for a better one.

We will first examine the context, and what gave rise to the words expressed in the passage alluded to. The Savior in this chapter speaks of his second coming, and from what we can gather from this and the 24th chapter of Matthew, and the latter part of Paul's second epistle to the Thessalonians, he will, at the time of his coming, send his angels, with a great sound of a trumpet, to gather together his elect. The dead will be raised incorruptible, and they who are alive will be changed, and they together shall meet the Lord in the air, and be ever with him. And in the 34th, 35th and 36th verses of Luke 17, he says: "I tell you in that night shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left."—"And they (the disciples) answered and said unto him, Where, Lord?"—that is, where shall they be taken to? "And he said unto them, Wheresoever the body is, thither will the eagles be gathered together," verse 37. Now, as the body or carcass is the centre of attraction for the eagles to gather around; so is Christ the centre of attraction for his elect saints to be gathered around. Yes! the angels will be dispatched to gather them together to meet and surround their glorified Redeemer in the air.

I am aware that some object to this view on the ground that Christ would not compare himself to a carcass. See parallel passage in Matthew 24: 28. But let us recollect he compared his coming to the coming of a thief.

D. SNOWBERGER.

New Enterprise, Pa.

For the Companion.

New Year.

The great master-wheel of Time moves on—no lagging—no waiting. With measured revolutions its silent steps carry us along; the index finger is pointing to the morn of another New Year. The rising sun, resplendent with beauty kisses the new born year. Glittering frost and driving snow give audience to its coming. The song of winter zephyrs amid the naked forests in hoarse whispers bids it welcome. All nature bows in calm obeisance to its advent.

God's finger—Time's grand moving power—has turned another leaf in the history of the world. Another page is open before us. Reader that page is blank, and before one line is inscribed on that, as yet, unsullied page, let us take a retrospective glance at the one just turned. Perchance in mute astonishment we gaze on that our last account. Only *one year* but oh! what a debt of lost time—opportunities of doing good gone—God's mercies slighted—hearts blighted—kind acts forgotten. List of Charities, oh! how short; column of sins, oh! how long—tally card of missteps how full—idle words, oh horrors! almost innumerable—careless actions what scores—secret sinful thoughts how black the page. Interviews with God how few the number—present in the sanctuary: times easy counted. Family devotions, almost or quite blank—secret prayer, column short—christian duties too few. Balance sheet unfolds a tale we shudder to see, debt, *debt*, DEBT: sum total of nearly every column.

O, if we had been summoned for a settlement, the consequence would have been bankruptcy—ruin forever. A thought: hundreds were called to account during the past year. They are gone, eternity must tell the rest. But, dear reader, let us take warning; we commence with another year; it may be our last. The next page of our life is open before us; what shall be written thereon? Now is the time to choose—have the heading right and all the rest will be right. *A clean heart bathed in the atoning blood of Christ*! ah! that will do. Now watch and pray, set a sentinel at the door of thy heart—God's Holy Spirit—arm that sentinel with the true sword: God's word. Go forth, resolving to keep our life's page unspotted. Be not discouraged because there be thorns in the flesh to buffet, or besetting sins to trouble. Prayer dipped in God's free grace is the cancelling pencil of Divine origin. Hold fast—fight the good fight of faith, and then when called to give an account for thy stewardship (unprofitable servant though you be) the merits of Christ will grant free pardon.

Too many will take no heed, to fleeting time. Their opening page of history, tis feared, will be no better than the one just closed. God's mercy unacknowledged; no thought for happiness in eternity, onward they rush stamping page after page with black shades of infamy and crime; away back through the avenues of their past lives, the dark clouds of sin has gathered ready to burst with the threatning vengeance of God's powers, and down, down through the dim vista of the future all is blank, black despair.

A new year comes rushing in—shall it be the last in the history of God's present dispensation? Ere its close, shall the Lord initiate a new order of things preparatory to a final consummation of the present covenant of grace? *Secret things belong to God.* His revealed will belongs to us, let us not aim to dive deeper than the transparent waters of his work, lest our eyes be blinded with the sands that so wisely hide from our mortal eyes and finite minds the glories and events of the future. All God's people should be ready and looking for the coming of the blessed Savior. As the old man looks for death, knowing it *must* come soon, so should the Christian look for the second advent of the King of Glory, knowing he *will come* and will not tarry. Happy New Year that, when he comes to reign on earth.

J. S. FLORY.

Fayette, W. Va.

For the Companion.

The Freedom of the Press.

The question of the Freedom of the Press, as well as its twin sisters the Freedom of speech is in all probability very imperfectly understood in all its bearings.—Like all questions of popular favor they are not disposed to favor criticism and examination, and as an inevitable result the farthest extreme attainable is indulged in.

I cannot flatter myself that I shall be able to suggest a mean between the two extremes, where it would be prudent to restrict our liberty to publish the thought of our hearts, but will simply open the subject in order to elicit the views of others, if they think it profitable o discuss it.

It is very evident that much harm has been suffered by the tyrannical interdiction of public sentiment, and for many centuries the progress of the arts and sciences, as well the principles of true religion were much retarded and crippled by the hand of despotic power. When the art of printing was first discovered, those who controlled the affairs of state, forseeing its vast power, doubtless apprehended evil results to the peace of the body politic, when such an engine would get into the hands of the masses, and in consequence thereof, and agreeable to human nature went at once into the error of prohibiting its unrestrained use as a political agent.

In process of time public sentiment underwent a change, to which the art of printing largely contributed, and a regard for the opinions of others, or the principles of toleration, assumed universal sway, and, as it is to this day, everybody was allowed to write, print, and disseminate whatever came into their hearts. The question is, which is right, restricted or unrestricted communication? If it is a legal question, we would advocate unrestricted communication as essential to the peace of the communities. If it is a moral or religious question, they are both wrong. For everybody that enjoys the grace of God must know that a proper restraint is indispensable to our spiritual welfare, and on the other hand, we are equally required to declare our religious convictions to all that are accessible to us.

According to our admission then, the political press is free. None can say you shall or shall not print what you desire. But the religious press does not belong to an individual member of any organization in any other than a pecuniary sense. If it is conducted in harmony with the spirit of its party, it is unmolested, but the simple fact that it is held responsible for its contents is sufficient evidence that it is restricted. The church has the same power to control the press as she has to control the ministry. Therefore, an editor of a paper or a writer of books may write and print what he chooses, so long as he advocates the principles of the church. If they disseminate doctrines or practices contrary thereto, it is her duty to refuse them her protection by removing them without her pale. It would be suicidal to her interests to allow so much vaunted liberty of the press, of political demagogues and cunning and unscrupulous intriguers, to disturb her peace by exercising unrestrained license. It is her duty to exercise her authority over it in time of threatening danger, even as it is hers to silence unworthy ministers. When we enter the Church we assume new relations. We surrender our personality, and being engrafted into the vine, out of the many we become one. "We seek not now our own but anothers welfare," and become "subject one to another." It is consistent with the spirit of this world to be troubled about these "many things," but the humble disciple of our Lord has other and higher objects to engage his heart, and is only careful to keep a conscience void of offence, and watchful and jealous for the *freedom of the truth*, wherein, if we are free, we are free indeed. The injunction to "try all things and hold fast that which is good," seems to be pertinent here. If the freedom of the press is used for the promotion of disorder and confusion we must exhort and admonish to peace and union, as we do any other agent of the church. If it is tractable and submissive we take it as an evidence of the presence of that Holy Spirit, and engraft it into our affections. We pray that we may become more thoroughly imbued with the Divine Spirit, that the fruits thereof may be manifest in our conversations and our deeds, that we may come out from the world and be a separate and peculiar people, rejecting the loves and hopes, and desires thereof, growing more and more into the likeness of Christ, our elder brother, after whom we are fashioned.

"Let us lay aside all bitterness and anger and evil-speaking, with all malice and be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake forgave us.

D. C. MOOMAW.

Clover Dale, Va.

HOPE AND COURAGE—True hope is based on energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself it is not confined to particular objects; and if at last all should be lost, it has saved itself its own integrity and worth. Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good—the giving up of the battle of life with dead nothingness. He who can implant courage in the human soul, is its best physician. To seek to govern men by their fears and their wants, is an unworthy purpose; the desire to rule by means of cowardice, is of itself cowardice. Love inspires courage and hope, and this is double the giver and preserver of life. Whatever teaches us boldly to combat the manifold evils and assaults of life, enables us to win the crown of victory. Special care, therefore, ought to be taken in education to teach what true courage is—as well in social and domestic as in public affairs—and by what means it may be best sustained.

The only way for a man to escape being found out is to pass for what he is. The only way to maintain a good character is to deserve it.—It is easier to correct our faults than to conceal them.

Selected by CARRIE E. BAIRD.

The Death of a Father.

We laid him down with weeping,
In the quiet grave to rest,
With his pale hands meekly folded
Upon his pulseless breast.
With broken hearts we bore him
Where we, too, fain would go:
And we left him there to slumber
Beneath the drifting snow.

He was with us fair and lovely,
When the sweet May flowers bloomed;
When with opening blossoms
Hill and valley were perfumed.
But in the falling snow-flakes
We heard a solemn tone—
Father! thy day is finished;
There is rest for thee at home.

And without a shudder
He meekly heard the call;
With a smile upon his lips,
His spirit burst its thrall.
"There was joy among the angels,"
Before the "great white throne,"
That his weary toil was over,
His "crown of life was won."

We thank thee, blessed Father,
That he's free from sin and care,
And heaven seems nearer to us now,
For we think that he is there.
We know that he is happy,
With his shining harp and crown,
But our hearts are very sorrowful,
When we think that he is gone.

Yet we'll walk with humble footsteps
And earnest lifted eye,
For the path of sorrow leadeth
To our father's house on high;
Till by those cool, "still waters,"
In the pastures green and fair.
In the snowy robes of heaven,
We shall see our father there.

Lewistown, Pa.

A Word of Admonition.

Respectfully dedicated to the prosperity of the "Pious Youth.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who may be able to teach others also."

MY DEAR BRETHREN:—We frequently, in supplicating a throne of divine favor, call upon Almighty God to work within us a will, and to do of his own good pleasure, and to comfort our hearts and establish us in every good word and work.—Also that we may be more perfect and thoroughly furnished unto all good works.

Do we as professing Christians truly appreciate the deep significance attaching to these supplications, and truly desire that which in our earnest petitions we ask? If we do we should exhibit more willingness to lay hold of and exert whatever influence we may possess for the furtherance of every auxiliary gotten up for the advancement and edification of those who are under our especial tutorage.

The young mind, like a tender plant, needs a recuscitation from the withering and blighting influences of a corrupt and disordered world, that contains so many elements of curruption, that they are continually liable to be entrapped by the snare of the fowler. And as the physical system requires certain peculiar nourishment, that it may be kept in a healthy, organized tone, so the young mind is constantly grasping after food for wholesome digestion. It then becomes our duty to supply our young and rising generation with such character of truthful literature, drawn from the fundamental principles of christianity, that many satiate their desires with profit to themselves, as well as those with whom they are associated. That they, too, in time, may become the happy instruments in the hands of Almighty God, to assist in advancing the great work for the redemption of a lost and undone people.

My dear brethren; let me appeal to you, from the very depths and sincerity of my heart, uninfluenced by any spirit of self aggrandizement, to take a careful retrospective glance abroad in the world, that you may comprehend in its full sense, that active and energetic spirit charac terizing almost every so-called ecclesiastical body. You will find their presses running almost ceaselessly, distributing broad cast to the world, piles of their religious literature, of every character, suited alike to old and young; thereby throwing the garb of protection around them, that they be not drawn away from their own peculiar beliefs, or perhaps attracted by the more fascinating and glitteringwiles of others, not in consonance with each others' respective views.

You may censure me; call me fast or by any other epithet you desire, and withal you cannot erase these self evident truths from my mind. My surroundings have been such nearly all my life, and I have not been asleep on my post as sentinel, but have been a careful observer of the untiring vigilance of others. And it is this that seems to arouse every dormant energy that lieth within me, when I perceive our dear old Church languishing and pining, under the thralldom of indifference in regard to the many worthy enterprises that might, and should be gotten up, necessarily, for her prosperity and the advancement of those who might by these means, if properly applied, be brought to realize the truth as it is in Christ.—Let them and the world assuredly know that we are a living Church, and a people not ashamed to disseminate the true and fundamental principles of Christianity, using every lawful effort to keep our youth under the protecting aegis of our own cherished faith and practice.

Then, brethren, arouse from your lethargy, and let healthy action characterize your lives. Help by all the influence and capacity you may possess, to strengthen the arms of those at whose hands we may expect this new enterprise to succeed. You who have been endowed by your Maker with keen perceptive faculties: the things that thou hast heard and have been made to contribute to your own well-being, and in anticipation of a happy future—commit thou to faithful men who may be able to teach others also.—Supply our presses with good material, that our youth, as well as the aged, may be thoroughly furnished with an exposition of our most holy faith and practice; that we thereby build up and establish our rising gen eration unto all good workers. For he that converteth the sinner, shall save a soul from death, and shall cover a multitude of sins. Drop all fossilized ideas, that do not aspire to the stern realities of this life, and a life beyond the narrow and contracted scenes of this sinful and dis ordered world. Lend a strong arm, a cheerful and hearty will, to push forward every good work that does not conflict with the teaching of our blessed Redeemer, that may be made to subserve to the eternal interests of our souls, and the glo-

rious advancement of Christ's Kingdom. Do this, and I maintain that the words of God's eternal truth will be to us as a bulwark of defence against all the fiery darts of Satan, and his cohorts of vice and iniquity.

In the love of truth, I submit these few scattered thoughts for your mature reflection, and if I can in my feeble efforts, impress any with a deep sense of our duty, I will be amply repaid for my humble exertions. May God in the infinitude of his mercy and wisdom assist, direct and strengthen us, by the power of his might, to offer our bodies a living sacrifice, holy and acceptable unto him, which is our reasonable service, is the fervent prayer of your brother.

P. S. NEWCOMER.

A Selection.

From the first epistle of Clement* to the Corinthians, we extract the third chapter which contains some revelations concerning the internal state of that unfortunate congregation, and "those that have ears to hear let them hear."

CHAPTER III.

The sad state of the Corinthian church after sedition arose in it from envy and emulation."

"Every kind of honor and enlargement was bestowed upon you, and then was fulfilled that which is written, "My beloved did eat and drink, and was enlarged and became fat and kicked." Deut. 32. 15. Hence flowed emulation and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honored, those of no reputation against such as were renowned, the foolish against the wise, and the young against those advanced in years. For this, reason and righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and is become blind in his faith, neither walks in the ordinances of his appointment, nor acts a part becoming a Christian, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy by which death itself entered into the world.

D. C. MOOMAW.

Clover Dale, Va.

*This epistle was written in the name of the church at Rome to the church at Corinth, by Clement, who is generally regarded as the companion of St. Paul alluded to in Phil. 4: 3. It was written about the year of our Lord 97.

"Where is Paradise?"

In *Companion*, present volume, page 731, we find the above query, with the following answer, from brother Graybill Myers:

"The query referred to is a mystery. The body of the thief on the cross went to its mother dust, and the soul to the place where all the souls go to, awaiting the first or second resurrection."

Will brother Myers please reconcile the above explanation with Luke 16: 19 to 31?

The first enjoyment man had, or might have had with God, was in Eden. If man had partaken of the tree of life instead of the tree of knowledge of good and evil, he might have had the enjoyment forever. Through the reconciliation of Christ we have this invitation again offered. See Luke 23: 43. 2nd Cor. 12: 4. "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." Rev. 2: 7.

DAVID FISHER.

War Antichristian.

I send you forth as lambs among wolves. Into whatsoever house ye enter, first say Peace be to this house. Luke 19: 2, 6.

1. Jesus Christ, the "captain of our salvation," is called the "prince of Peace." And He that sanctifies and makes us good is called the "very God of Peace."—1st. Thes. 5: 23. I claim, and (against all who oppose themselves) protest, that in all the New Testament history of the lives and teachings of Christ and Christians, there is nothing to authorize war, either offensive or defensive. On the contrary, I claim and affirm that peace (even to the extent of suffering wrongfully all things which may not be avoided without war and bloodshed) is taught as a first principle of the gospel even more clearly than temperance, antis-lavery, chastity, or keeping the Sabbath and the sacrament of the church. Need I show proof-texts? The whole spirit of Christ is peace, and love, forbearance, forgiveness, pity, gentleness, long suffering, even to the death of the cross.

2nd. In the first sermon of Christ on record, *Matt.* 5., we read "Blessed are the peace-makers, for they shall be called the children of God." "Love your enemies, bless them that curse you, do good to them that hate you," &c. "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth. But I say unto you, that ye resist not evil," &c. Is there any order here to stand up for our rights, and enforce the law against evil doers?—Not with any "carnal weapons," nor "legal suasion." Notice the Christian spirit in Paul, 1 Cor. 6: 7, "There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"

3. Lambs do not use [illegible] selfdefense in the midst of wolves. If *Christ* sends you forth, dear reader, in his service, I suppose you go on the same plan as the thirty-five couples sent in Luke 10: 3, not to *drive* by the sword of war and the law, but to *persuade* men, to *call*. "Faithful is he that calleth you, who also will do it."

Christian Weights and Measures.

A Christian pound weighs sixteen ounces, and is at least evenly balanced.

A Christian yard is thirty-six inches, and is not shortened by the handling of the stick.

A Christian ton is two thousand pounds, and is not roughly judged, but conscientiously weighed.

A Christian bushel contains three hundred and thirty-two cubic inches, and is filled brimful.

A lie is like a snow-ball: the longer it is rolled the larger it is.

Christian Family Companion

Tyrone City, Pa., Dec. 21, 1869.

Valedictory.

The present number closes the fifth volume of the *Companion*. And as it is highly probable that *all* our present patrons will not renew their subscriptions, we have a few words to say to them, before we bid them our farewell.

It is presumed that no one will discontinue his patronage without a reason, either real or imaginary.—And it will be immaterial whether it be presumed or actual, if it has matured to an objection, we must suffer the penalty. There is this difference, however, that where an *actual* objection exists it may be removed, while a prejudice, being an objection without a cause, can only be worn out by time, or retrieved by education. We desire, for the present, to deal mostly with realities.

The reason that appears most plausible to us, for discontinuing one's church paper, is inability to pay for it. Such cases do exist, but they are "few and far between." So rare are they that we have volunteered to supply every actual case, decided to be such by a reputable brother or neighbor. This we do not expect to do at our own expense altogether, but by the aid of contributions by friends of our common cause. By *actual* cases we mean such that cannot afford to waste the price of subscription in tobacco, rum, or fashion.—Persons who spend five dollars a year for tobacco, are not too poor to pay for their paper; neither are those who have that amount or more in jewelry, expensive or unnecessary clothing, or furniture. Neither do we mean to encourage the indolent. The person who spends a half dozen days a year in idleness, is not too poor to pay for his paper. If he has nothing else to do let him work for us, and he can earn his subscription For ten subscribers we give a free copy. Or if that number can not be obtained, a few books may be sold to pay the balance, and if it cannot be paid we *can* forgive it. "Where there is a will there is a way." None need therefore discontinue for this reason.

The second objection to renewing subscriptions, and the only one we can now recall, is, that the paper advocates measures, and teaches doctrine, which they do not approve.—This objection we have always met, and shall continue to meet. It has deterred some of our old subscribers every year from continuing with us into the new volume. During every volume something springs up, which is thought to be dangerous in its tendency. We allow all to read, and think, and conclude for themselves, and to express their conclusions.—And thus we investigate, and it happens sometimes not in the best of spirits. Different opinions are in circulation, on different subjects. We, too, happen to have our views upon things to which we have given some thought and investigation. These views, so far as we think they will be edifying and profitable to our readers, we claim the liberty to express, which liberty we also have exercised to some degree at least, though in our own estimation we are yet far within the bounds of our latitude. It occurs also that others have their opinions, and most unfortunately theirs and ours differ. There are many of our views that we do not have "on purpose." They are forced upon us by convictions deeper than mere opinion, and can neither be scared or ridiculed out of us. Something sounder, stronger, and more rational must be offered us before we can be induced to exchange. Sink our own boat and sail your ship to its side, and you will have no trouble to persuade us to go with you. We do not presume that our opinions may not be mistaken and wrong. We have had occasion to change our mind upon several points, in our past life, and it cannot be supposed that we are already "out-learned." There are many whose opportunities have been better than ours for acquiring knowledge, besides having had the advantages of time and experience, who, withal, confess that in many things they come short. Why should we be an exception?

Our experience teaches us that he that will be a teacher must expect to meet opposition. We have tried it in different capacities; first, as a common school-teacher; second as an editor; and now also as a preacher, in all of which we met with oppositions.—Nevertheless we continue to teach what we believe to be the "sound doctrine." Sometimes it would be to our pecuniary interest to be less vigilant in our efforts. Some of our views are a decided disadvantage to us in gaining wealth or popularity. Trusting that these are our greatest disadvantages we take courage and go onward. This then is an objection which *we* cannot remove, unless we can do it by persuading our aggrieved readers to spare us yet another year. This we shall be pleased to do if it can be done without sacrificing principle. We always prefer to speak to a "full house," and love an approving congregation, yet we will not, by the grace of God, be swerved from duty by flatteries or frowns. We receive both, but solicit or desire neither. We are no money preacher, and have nothing of our own to lose or gain, except our soul, which we expect to save by preaching the Word, in season or out of season—whether men will accept it or not. The preaching is ours—the hearing theirs—the blessing God's.

It is true we cannot be quite as independent in our editorial as in our ministerial calling. If men will not hear us they stay at home, and we are none the poorer Not so with subscribers. Unless we receive their patronage we lose the profit on a sub-

scription. But our paper will nevertheless be published. The withdrawal of a few subscribers will not discontinue the paper. Neither will it modulate the zeal or spirit of its editor.—All that can be gained by it, will be the gratifying of a little of the spirit of revenge, which is antagonistic to the very principles of the doctrine of Jesus. It is also opposed to one of the strong arguments against sectarianism, and money preachers which we imbibed among our first impressions. That is: that they must preach just what their churches desire them to preach, or they will lose their salary. From that consideration we were told they dare not preach the whole Truth. Now shall we be circumscribed in the same way? If so, what course then is left for us? One only: To stand firm for the Truth as it is in Jesus! Other ways stand open but they are not for us. Now brethren and sisters, especially, in this one thing let us all be united: to labor for the honor and glory of God. Why should we be divided in sentiment? Why should any labor to deter others in their progress, either temporally or spiritually? Are we not commanded to seek one another's welfare? We certainly are, and that in unmistakable language. Then let us keep the commandments of the Lord. Let us endeavor to provoke one another to love and good works.

We have thus far avoided particularizing any of the grievances, either actual or presumed. We shall now refer to one, briefly, and then we have done. We allude to the apparent unfriendly relation between ourself and certain members of the Standing Committee of last Annual Meeting, arising from the fact of our having employed a reporter to take down the proceedings of said meeting. We do not expect at this time to discuss the propriety or impropriety of that action. We will say only, our views upon that point are unchanged. But our reply to said members, who undertook to defend their actions upon the question at issue, as published in No. 45, has been disapproved by many who are our friends. We have received many letters upon that matter, and though they are widely apart as to its merits or demerits, upon one point they are pretty unanimous, namely: that it was "too sharp." And as we do not claim perfection, and desire that the majority shall rule, we cheerfully admit that it may be even so. That it was to the point is claimed, and was desired; that it should cause pain, and give offense was undesired. This is what we have to say in regard to that matter. Those whom it will reconcile will be reconciled; those who want more, will be expected to seek their own redress. To our agents and friends who have expressed their apprehension of meeting this unfortunate occurrence as an obstacle in soliciting subscribers, we have replied, and now we repeat it, that they should take no subscribers on condition that we would retract our sentiments, but that they might say for us, if they were yet unexpressed, we would give them in more effectual language. This matter will probably be more fully ventilated during the early part of next year.

All this we have said to those with whom we shall now part. If you have concluded to abandon us, then FAREWELL; and may the spirit of God still be with you; and though we shall no more be permitted to offer you our word of instruction and admonition, may we press onward, "ever looking to Jesus the author and finisher of our faith," that we may be found worthy at the end of our race, to be received through the gates into the city. Farewell!

To those who will still continue with us, the occasion is not of such a serious nature. We hope soon to meet again. Until then, we say to all, *farewell.*

An Acceptable Present.

Brother Benjamine Shellenberger, of Juniata county, this State, moved with the spirit of brotherly kindness, has sent us a barrel of most delicious apples, for which he has the thanks of the *Companion* family, from the least to the greatest. It is said that it is more blessed to give than to receive, but in this case we do not envy brother and sister Shellenberger their advantage over us. It was *good* to receive, that *we* have realized, and we hope the kind donors may experience that it was better to give.

Found a Home.

The poor brother for whom we solicited a home during the winter, some weeks ago, has found an open door, at the house of brother Michael Yeater, of Juniata county, Pa. Two brethren only responded to our notice. One afterwards retracted. Brother Yeater therefore was the only one who came to our aid. We know that the Lord will reward him, and we hope he may already in this world realize that it is good to be merciful to the poor.

Crowded Out.

We regret exceedingly that nearly three pages of matter already in type, and intended for this number, has been unavoidably crowded out. The articles in type are from E. M. Schrock, D. L. Miller, and D. D. Sell, and brother J. S. Flory's notes of travel We have also on hand reports of visits from George Hanawalt, and Samuel Murray, and extracts of other letters of a secular nature, with remarks thereto; besides several obituaries. We regret especially that transient matter must lay over so long. We will endeavor to bring forth the first number of next year a few days in advance of the regular time, and hope to fill it brim full of live and interesting reading matter.

We are also very much cramped in our editorial department, having had a desire to write of our prospects of success, both for the *Companion* and the *Youth*. We have only yet room to say that we close the volume in peace, health, and prosperity.

Brother Sharp to brother Wise.

MARYVILLE, TENN.
DEC. 6. 1869.

DEAR BROTHER JOHN WISE; Allow me to say that I was much pleased with the friendly tone of your "response" to my article concerning the Standing Committee; and, while we cannot yet see alike, I am gratified to know that you and I can discuss this matter in a brotherly spirit. I am sorry that others did not write with the same spirit as brother Quinter and yourself. I had intended to say nothing more on this subject through the *Companion*, but I see both brother Holsinger and yourself misunderstand my words in relation to the duties of this Committee, and I feel it due to you and others to define myself more clearly.

If I am rightly informed, the proposed report was to present the deliberations of the General Council only, without any reference to the Standing Committee; hence we hold that the General Council alone is the proper body to decide whether its deliberations shall be published in full or not, just the same as a District Council decides in reference to its report. When we said the Standing Committee had the right to decide whether the Query was a *proper* one or not, we did not say it had the right to *decide the query itself*. In that event it might as well decide them all and dispense with the General Council altogether. To reject a query and have nothing to do with it is one thing; to present a query to the Annual Meeting for decision is another, and to decide that query yourself is something quite different from both the preceding acts; but you speak as though rejecting a query and deciding it were the same thing. It is here where we can not see alike; and since I can not find any authority for the Standing Committee to decide queries, I must continue to look upon such an act as "an unwarranted assumption of power." If the Standing Committee really has such power I hope some brother will correct me, and refer me to the Minutes.

There is another point in your letter that has puzzled me very much. You say; "known unto the Lord are all our works. Therefore we need not fear to have them made known unto men." What then was your motive in forbidding the report?

Considering the shape this subject is assuming, it is quite likely that a Committee will be called from the next Annual Meeting, to investigate it, and I would ask in a general way, Can members of the last Standing Committee be elected as delegates to the next, as that body would be the one to appoint such a committee?

In your concluding remarks you intimate that your course was induced by fear. Allow me to say dear brother that, if our church is the right one, "The gates of hell shall not prevail against it," God has promised to be with his own even to the end of the world. Let us therefore stand up for justice and truth regardless of consequences.

Hoping we may all be willing to receive as well as give Council I remain.

Yours in Love.

S. Z. SHARP.

Brother Holsinger; In looking over the *Companion* I notice that many of our brethren and sisters are breathing that air of holiness which places them in the scale of virtue and perfection. Surely they are led by the spirit to that living fountain, to drink of the waters of life. Their inner life is animated by that ever living and abiding principle of love, to encourage those who are weak and faint by the way. But while many of our Brethren feed upon Angels food, and move in the highest circle of perfection on earth: I am a worm, and no man, a reproach of men, and despised of the people. I am tried in the furnace of affliction, and the tempter is ever ready to say: "he helped others, himself he cannot help, come down from the cross and we will believe." If I only could feed upon the crumbs which fall from the table, and could know of but one short prayer of my brethren and sisters go up to the Father of all blessings in my behalf, I should be raised again in the inner life. I am aware that it is written: "in a little wrath I have hid myself for a moment, but with everlasting kindness I will have mercy upon thee, saith the Lord thy Redeemer, the Holy one of Israel." But at this time I am made to say: "why art thou so far from helping me, while trouble is near, for there is none to help. For all our help must come from God, and all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him.'

O that I could feel now, as I did when I was in my first love. While our younger brethren and sisters are rejoicing in seeing the living Temple in which God alone is worshipped, and adored, myself with our elder brethren are made to weep over the ruins of the former house, for many who have made a good confession before many witnesses, are fallen by the way.

Now my dear brethren and sisters, and fellow saints of the household of faith; you who are able to write through the spirit of God, let your thoughts by way of holy encouragement, come to us through the *Companion*, that we who are so weak, and imperfect, may be built up a little, and by faith in Christ cast our boat out upon the ocean to meet the storm of temptation, and say with Christ: "get thee behind me Satan; for it is written thou shalt worship the Lord thy God, and him only shalt thou serve."

Let us be bound together with that link of perfection which can never be broken, until we meet in our Father's house, where sickness, sorrow, pain, and death can never enter. So fare-you-well.

ANDREW COST.

Beaver Creek, Md.

Brother Henry: I am a reader of the welcome Messenger, the *Companion*, which comes to my family regularly. Through that paper we get many useful ideas of the Brethren. Among the rest are letters from our dear brethren that feel it

their duty to travel and spread the good tidings to the world.

Brethren bear with your weak brother when I say I was sorry to see the sharp language used in regard to that Reporter that was called to Report the proceedings of A. M. I am with Brother D. Bowman. I for one would have been much pleased to have had the privilege of reading the Queries and the remarks to the same. I don't think it would be as much harm to have the speeches of the brethren published as to have those sharp reproofs, that have come through the paper since the Annual Meeting.

Now brethren, if you would turn your attention to something that you will have to admit is a growing evil in the church and community, that of the filthy use of tobacco. I have been reading the *Gospel Visitor* and *Companion* for some time and was very anxious to hear something on that subject. O, says one "that practice has gone too far, for two thirds of the men and boys have fallen into it." If that's a reason for letting it go unmolested, then it is not worth while to reprove any one; for sin has been in the world ever since the fall of our first parents: and Christ's people have been warning against sin and wickedness ever since. Then don't shun the tobacco. But says one "I have used it for the last twenty years, and it goes so hard to give it up." If you have not strength and power within yourselves to overcome such an evil, how can you undertake to overcome any other sin? If you lack wisdom and strength ask of God who will give liberally, &c. Some of the brethren have got so that they can deny themselves so much as to leave their quids out, in the time of meeting; but others will use their filthy stuff in the time of solemn worship. We are admonished to abstain from every appearance of evil. How can we expect to wield the influence that we should by following such a practice. I find my article is getting too lengthy, but bear with me. Yours in love.

H. G. ULLARY.

Covington, Ohio.

Brother C. G. LINT, under date of 9th instant, says: "My wife has been under medical treatmant for about 12 weeks. At times she seems to be doing well and then relapses. Under the skilful treatment of our family physician, brother U. M. Buechley, and the prayers of my brethren in her behalf, I hope she may soon recover. At present she is not dangerously ill. Her sickness deprives me of the privilege of meeting with many of my beloved brethren and sisters in the Lord, and I ask them all to bear with me in the disappointment, and thus share my afflictions.

Queries.

Will some one give their views of Mark 3: 29, 30.

GEO. SHELLER.

Will some one give an explanation or write an article on the parable of the ten virgins, spoken of in the 25th chapter of Matthew.

ANDREW E. METZGER.

ANSWER TO ENIGMA NO. 9.

Go to the ant thou sluggard, consider her ways and be wise.

ROSIE SNOWBERGER

LIST OF MONEYS received, for subscription, Books, &c.,

Daniel S. Replogle, $3.00. Isaac Coffman, 1.50. John L. Frantz, [illegible] Mary Zug, 2.50 Cyrus Hoover, 1.50. Joseph Miller, 3.50 [illegible] Isaac Royer, 3.00. Stephen Yoder, 3.00. C. A. Mason, 1.50. [illegible] 1.45. John W. Byers, 1.00. P. S. [illegible], 3.00. Phoebe Zook, 3.50. D. J. Myers, 7.50. David Daily [illegible] D. A. Hadford 50 [illegible] C. Davis 4.50 [illegible] 1.50 [illegible] Zook 15.00 Mary L. [illegible] 1.50 Geo. Shetter 2.50 Daniel Hahnlinger 3.00 Daniel Moore Sr. 1.50 Matthias Grosh 3.00 Franklin Fahrney 2.55 W. J. H. Bowman 3.00 D. B. Klein 1.50 D. N. Wingert 4.50 D. D. Clark 1.50 A. E. Metzger 1.50 Wm Holsinger 100 Levi Hertzler 4.50 Jos. I. Cover 5.00 Barbara C. Arnold 100.

Jos. Detwiler, 50cts. Adam Brown, 2.50. Geo. Arnold, 3.00. David S. Clapper, 1.70. Wm. Leatnerman, 9.45. Philemon Hottert, 6.00. Joel Glick, 7.50. D. D. Horner, 13.75. Leonard Emmert, 9.00. Mary C. Snowberger, 1.50. David Shrock, 1.50. David Garber, 6.75. D. G. Hendricks, 2.25. John E. Trent, 3.00. Michael Bollinger, 1.50. E. J. Lewellen, 1.50. J. B. Stoner, 3.00. G. W. Matthias, 6.00. P. J. Brown, 21.00. John Smith, 1.50.

Isabella Fitzwater, 1.00. David Workman, 3.00. Daniel Flory, 1.50. A. S. Leer, [illegible] W. Longanecker 1.50. D. N. Wingert, 4.50. J. R. Deppin, 1.50. I. N. Crosswait, 5.25. Daniel Trump, 1.50.

Several others crowded [illegible]

[illegible].

[illegible] *verses with all.*

In the Elkhart Branch, Oct. 25, ANNA SAYLOR; aged 72 years, 8 months, and 3 days. She was a member of the Mennonite church. Funeral attended by Henry [illegible], (Mennonite) and the writer.

In the same branch Nov. [illegible] MARY MILLER; aged 70 years, 11 months and 28 days. Funeral attended by Mr. Dahlar, (Lutheran,) and the writer, from Matt. 24: 42.

C. G. LINT.

In Maiden Creek branch, [illegible] Co., Pa., December 5th, brother JOHN CHRIST STOGER; aged 70 years, 9 months, 17 days. His complaint was [illegible]. He suffered died better than three years ago. He leaves three children to mourn the loss of their good and kind father; but we hope their loss is his great gain. His remains were buried in the Blue Mountain graveyard. Funeral services on the 9th, by brother [illegible] and the writer. JOHN ZUG, Sr.

In the West Branch Congregation, Ills., Nov. 22nd, NOAH, only [illegible] and sister by the [illegible] and 26 days. Dear brother and sister, weep not for your dear child since he has gone before you, and has passed through the portal of death. Funeral discourse by Elder D. Emmert, from Heb. 11: 16.

MARY A. [illegible]

(Please [illegible])

In the Pipe Creek congregation, Md., Oct. 30th, LAURA, daughter of friend John Bowers, and wife of William, son of Samuel HOFFMAN; in the [illegible] year of her age. 2 Sam. 14: 14.

Also, same congregation, Nov. 1st, sister MAGGIE NUSBAUM; [illegible] years of age. Disease, Consumption. She was baptized one week before her death. Her parents opposed her strongly, for a time, and so she was induced to [illegible] out receiving baptism. Accordingly the brethren met, and had some exercises, when she was taken from her bed and carried into the water, baptized, and carried back to the house. She ate a hearty dinner and sat up till evening. Her parents had her Physician present, believing she would not stand the baptism. But she and she brethren had faith, and to him that believeth all things are possible. One week later, after admonishing her parents and husband in regard to their duty, she said: "Farewell to all; farewell vain world, I'm going home," and died.

Same congregation, Nov. 11th, ANNA ZIMMERMAN, wife of William Zimmerman; in her 35th year. She had been visited and received into the Church by council, the day appointed for her baptism, and on the evening of the day before, got word that she was sick, and ere her wishes were fully realized death came. May she rest in peace. Text, Job 14: 10.

Also on same day MARY POWELL; aged almost 80 years. The above funerals were all attended by the brethren.

Also same congregation, Dec. 6th, sister MARY SPONSLER, after an illness of 45 minutes, (heart disease) leaving a kind husband and six motherless children. May the Lord bless and care for them. Text Matt 24: 44, by the brethren.

EPHRAIM W. STONER.

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